

**WALKING FAR TOGETHER:  
THEOLOGICAL EDUCATION AND DEVELOPMENT  
IN AFRICAN PASTORAL FORMATION**

by

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Promoter:

**Professor JNJ Kritzinger**

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## DECLARATION

I declare that “*Walking Far Together: Theological Education and Development in African Pastoral Formation*” is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references.

Hans-Martin Wilhelm Jr.

Date: \_\_\_\_\_

## ACKNOWLEDGEMENTS & DEDICATION

*“Abantubayasizana, akekho ongazenzela konke.”*  
— Zulu proverb

The proverb above which means—*people need to work together; there is no one who can achieve everything alone*—captures the essence of these acknowledgements and dedication.

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*I will give you shepherds after my own heart,  
who will lead you with knowledge and understanding.*

Jeremiah 3:15

## SUMMARY

**Title:** WALKING FAR TOGETHER: THEOLOGICAL EDUCATION AND DEVELOPMENT IN AFRICAN PASTORAL FORMATION

**By:** Hans-Martin Wilhelm Jr.

**Degree:** Doctor of Theology

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**Summary:** This study examines the intersubjectivity of issues related to pastoral formation. It argues that a local theology of pastoral formation in the African context is most transformative when *theological education and development* are woven together in a synergistic approach. Such a model of local theology can result from a well thought out synergy between educational theories, developmental theories and theology. It is further argued that equipped pastoral leaders and healthy churches are at the heart of the process for holistic transformation. As such, this study proposes a philosophy and praxis that relevantly addresses the intersubjective context of leadership formation in the African context. It intends to challenge the church in Africa to redefine its task and itself in the face of the social problems posed on all levels of African life.

**Key terms:** Africa; church; development; dialogue; theological education; mission; non-formal education; pastoral formation, poverty; transformation

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## LIST OF ABBREVIATIONS

<b>AACC</b>	All Africa Conference of Churches
<b>AI</b>	Appreciative inquiry
<b>RPL</b>	Recognition of prior learning
<b>CBL</b>	Competency-based learning
<b>CELAM</b>	Conference of Latin American Bishops
<b>CWME</b>	Commission for World Mission and Evangelism
<b>DRCA</b>	Dutch Reformed Church in Africa
<b>IMC</b>	International Missionary Council
<b>ICWE</b>	International Congress on World Evangelization
<b>ILO</b>	International Labour Organisation
<b>KSC</b>	Knowledge, skills, and character traits
<b>LCWE</b>	Lausanne Committee for World Evangelization
<b>LG</b>	Lumen Gentium
<b>LXX</b>	Septuagint
<b>NASB</b>	New American Standard Bible
<b>NEPAD</b>	New Partnership for Africa's Development
<b>NGO</b>	Non-Government Organization
<b>NRASD</b>	National Religious Association for Social Development
<b>NT</b>	New Testament
<b>OBE</b>	Outcomes-based education
<b>OT</b>	Old Testament
<b>PLA</b>	Participatory Learning and Action
<b>PCD</b>	People-Centered Development
<b>RSV</b>	Revised Standard Version
<b>RREACH</b>	Ramesh Richard Evangelism and Church Helps
<b>TEE</b>	Theological Education by Extension
<b>TNC</b>	Transnational corporations
<b>TOPIC</b>	Trainers of Pastors International Coalition

<b>UNEP</b>	United Nations Environmental Programme
<b>UNDP</b>	United Nations Development Programme
<b>UNISA</b>	University of South Africa
<b>WCED</b>	World Commission on Environment and Development
<b>WCC</b>	World Council of Churches
<b>WHO</b>	World Health Organization
<b>WSSD</b>	World Summit on Sustainable Development

## *Chapter 1*

### **PURPOSE AND INTRODUCTION**

#### ***1.1 Purpose and Aim of this Study***

*If you want to walk fast, go alone.  
If you want to walk far, go together.*

— African proverb

The purpose of this study is to develop a relevant and adequate model of education and spiritual formation that will empower pastoral leaders in Africa to engage their communities as God's transformative 'yes' and 'no' to the world (Bosch 1991:11). By this, I mean a training model that will equip those to function as facilitators of transformation at a local church level. A healthy church depends on adequately equipped and maturing leaders who can lead the church and their communities towards holistic transformation.

As the above African proverb cautions, a separation of church life from the community or of clergy from the daily experiences of Christians is not only a methodological blunder in doing mission but it also renders ministry inconsequential. In this way, the church runs the risk of being isolated from its people (going alone) and irrelevant by its notional preaching (going fast). Equally, the imposition of external solutions on a less developed community (as most African communities are) is, in my experience, similarly futile as communities respond more positively when they are helped to become "co-creators." A potentially effective (going far) approach is one that is based on a partnership between the church and community (walking together) with church leaders acting as agents of

transformation. As Nel puts it, mission is by nature, an intersubjective<sup>1</sup> reality in which missiologists, missionaries and the people among whom they labor are all partners (1988:187).<sup>2</sup> This study seeks to develop a model of training that will equip clergy to function within such a partnership.

I contend that such a model can result from a well thought out synergy between educational theories, developmental theories and theology. The convergence point of these three disciplines is African pastoral leaders and their contexts. Therefore, the works of David Korten (people-centered development), Paulo Freire (non-formal pedagogical philosophy)<sup>3</sup> and evangelical theology will feature prominently in the present study.

In this study, I will argue that in the wake of the socio-economic crisis in Africa—which I consider part of an entrenched *crisis of intersubjectivity* (cf. Bongmba 2001)—*theological education* and *development* must be in dialogue to contribute transformative missiological perspectives and practices for the church to significantly engage the present realities in Africa. I will also argue that a re-

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<sup>1</sup> During the twentieth century a number of scholars (Buber 1970; Levinas 1969; Luijpen 1960; Ricoer 1992; Toner 1968; Wyschogrod 1990; and to a certain extent the theologies of Bonhoeffer 1996 and Tillich 1954) devoted attention to the question of intersubjective relations. In African studies, subjectivity has also been articulated among others by Appiah 1992; Eboussi-Boulaga 1984; Éla 1986, 1988; Fabian 1983, 1990, 1996; Gyeke 1997; Mudimbe 1988, 1997; Wiredu 1996.

<sup>2</sup> Faith and concrete-historical mission, theory and praxis determine each other (Rütti 1972:240—Bosch translation) and are all dependent on each other. Present day missiology's concern will be a contextual elucidation of the relationship between God, God's world, and God's Church (Verstraelen 1988:438). Context must not be forced into the straightjacket of ethno-theological interpretation of the scriptural text; nor should the scriptural text be treated as a normless blob into which we project our context-driven interpretations of what mission should be. Any shift to a subjectivistic basis for mission will end up in complete relativism (Bosch 1991:498).

<sup>3</sup> Non-formal education is variously known as popular education, based on the seminal work of Paulo Freire (1970, 1972a) and is reflected in the work of adult educators such as Brookfield, Knowles, Knox, Oliver, Schön and Shor who recognize that "*traditional schoolroom teaching [formal/cognitive education] is not usually a healthy approach to instructing adults*" (Vella 1995:xi). What is known in Latin America as *educación popular* is closely related to what Knowles (1970) calls 'andragogy' and to what others call learner-centered education. This study offers a framework of popular education characterized by: *a learners' participation in naming the content via needs assessment, mutual respect, dialogue between learner and teacher and among learners, outcomes-based learning objectives, and learning by doing*. This allows non-formal education to have various 'shades' on a formal-informal education continuum.



alignment in mission partnerships from a *partnership with* to a *partnership among* is critical for transformative mission praxis.<sup>4</sup>

The field of *theology-and-development* theory and practice is at its most basic a critical dialogue between theology and development—in which development theory and practice can challenge the Christian faith and the Christian faith can in turn challenge development theory and practice (De Gruchy 2003:7). Christianity is primarily a way of *being* and *doing* in the world, a lived faith in response to a personal encounter with Jesus Christ and the kingdom of God. The Christian faith is praxis, reflection and action, consisting of both *orthodoxy* and *orthopraxis* (cf. Butkus 1983:142). To do this, the Church and all Christians must become conscious of their context and of their missionary calling in that context, time and place. This consciousness should result in a praxis that will proclaim, illustrate and embody the kingdom of God. It must have a *transformative* impact on society. As such, theological education must raise this consciousness for a Christian development response and praxis, through a *critical praxis epistemology* that unifies theory and practice, idea and notion (Butkus 1983:142; cf. Elias 1986:3-15; cf. Hegel 1953).

Specifically, this study proposes and creates a synergy between *theological education* and *development* to propose a local theology of pastoral formation<sup>5</sup> in the African context. Drawing from critical reflection on personal field experience and literature study supported by qualitative research methods, I propose a philosophy and praxis that relevantly addresses the intersubjective context of leadership formation for African pastors.<sup>6</sup> The challenge to the church in Africa is to redefine

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<sup>4</sup> As outsiders, if we want to “*walk far together*” we need to move beyond the North/South and West/Non-West relationships understood as *partnership with* to an approach of relationships based on mutuality and context understood as *partnership among* (Speckman 2003).

<sup>5</sup> Pastoral formation is to be understood as a holistic process that addresses both the broad equipping (*knowledge, skills and character*) of the church leader and their status/role relations within the leadership context. It requires more than just training or education, but empowerment as well. Training focuses on teaching a person to function in a specific role. Education is a bit broader and less specific than training. Education, like training, acknowledges the followers and the situation, but does not directly address either the situation or followers as part of the leadership formational processes (Elliston 1992:2). A local theology of pastoral formation as understood and used in this study will focus on theological education and development.

<sup>6</sup> The emphasis is primarily on rural and semi-rural pastoral leaders.

its task and itself in the face of the social problems posed on all levels of African life (Éla 1986:7). I propose that pastoral leaders are at the heart of that challenge for social transformation.

### ***1.2 Relevance of this Study***

The representation of African subjectivity opens the door for raising the question of the crisis of intersubjectivity. Many Africans wonder why they suffer so much. Mugambi (1997:41) questions the apparent contradiction of how contemporary Africa continues to be the most ‘religious’ continent in the world, yet its people remain the most abused of all history.

Recognizing the intersubjective proceeds from the subjectivity of an individual, who in this sense cannot be seen as subject while the other is object. Rather, it involves recognizing that the other is distinct and different (Bongmba 2001:146; cf. Levinas 1969). A local theology of pastoral formation that generates a praxis of spiritually equipping and socially empowering churches (the people) and their leaders needs to prioritize the intersubjective as a realm of operation where everything that is ‘other’ is recognized and treated as transcendent (Levinas 1969).

A local theology of pastoral formation is desperately needed as Andrew Walls (1991:147) points out, “*Christian theology is being taken into new areas of life, where Western theology has no answers, because it has no questions.*” The following story, which was related to me two years ago during a training session of pastors in Zambia, illustrates this reality:

Pastor Geoffrey Zgambo leads a church of 80 people in Nchelenge, a small Zambian town on the lakeshore of Mweru. Five individuals in that congregation have some sort of income, the rest (94%) are unemployed and live in absolute poverty. Faced with continual pleas from his church members to help them with their plight, Geoffrey began to despair. He cried out to God for divine wisdom and assistance. Sometime prior to this, a well-meaning Westerner gave him a television and a VCR. The problem with this generous gift was that it was completely irrelevant as there was neither electricity nor a broadcast signal. God spoke to Geoffrey about selling those items and buying fishing nets. He did exactly that. However, not being a fisherman he had no idea what to do with those nets. He decided to go down to the lakeshore with a proposition. Meeting with some fishermen, he offered his nets and to hire a boat for the fishermen to make a catch. It was agreed that 40% of the catch would be theirs in payment for labor, and 60% of the catch would be his. The catch came back full of

fish. Geoffrey then hired people from his congregation to market the fish. Thereby, creating employment for his people, and supporting his own family through 'tent-making' entrepreneurship.

In order to respond meaningfully to issues raised in this story, what are the right questions that theology should be asking? What principles and practices of pastoral training and formation are appropriate and relevant in this real context? And what resources are there to guide mission practitioners in collaboratively engaging these realities *partnering among* local African pastoral leaders? Is meeting needs equivalent to facilitating development? How should *self-reliance* be understood in this context?

There is politics located at the heart of the very concept of 'development' emanating from Northern<sup>7</sup> societies' notions of progress and growth (De Gruchy 2003:4); notions that have given rise to such evils as slavery, imperialism and colonialism. We cannot divorce the idea of 'development' from this reality, which is why many critical thinkers in the South are bitterly opposed to the idea of 'development', preferring to see 'development' as a burden from which the poor need liberation (cf. Escobar 1997:81).

A local theology of pastoral formation is therefore needed, because we will never be able to rid ourselves of political visions, choices and praxis (neither should we want to be), but we must own up to our own politics and its influence upon theological

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<sup>7</sup> Although I occasionally use the West and Non-West labels, I prefer and mostly use the terms North and South. The use of "East" and "West" to identify geographical areas is confusing and ethnocentric. "North" and "South" have universally accepted fixed reference points in the poles. "East" and "West" have no such reference points. The question is: east and west of what? It all depends on where you stand. "West" and "East" presumably originally referred to the western and eastern parts of Eurasia. From an American viewpoint, however, the Far East is actually the Far West. For most of Chinese history the West meant India, whereas in Japan, the West usually meant China (Huntington 1996:47; Naff 1985:228). Throughout this study, distinctions are made that would appear to create a dichotomy between 'Western' and 'non-Western' worldviews, values, traditions and practices. It is important to note that such a dichotomy, although heuristically useful, is in fact misleading. As Swartz (1999:2) notes, "*The categories 'Western' and 'Non-Western' are our creations, and reflect neither the diversity of beliefs (often mutually contradictory) that people hold, nor the commonalities that exist across apparently very different groups of people.*" The biases inherent in these terms are, in fact, a significant component of the phenomenon that this study is engaging. The assumptions and stereotypes (i.e. paradigms of education and development) that need to be challenged are already present, and since our language already reflects them, it is useful to recognize the biases that are inherent in the language that we use. Thus, what begins as a false dichotomy can emerge as an effective way of challenging and reforming oppressive and ethnocentric assumptions and biases, both conceptually and linguistically.

education and development. As the hermeneutical cycle makes it clear, it is not as if we cannot journey beyond where we began. Our very engagement in development, our research into the nature and causes of poverty, our listening to the critical and hidden voices, our own failed attempts to teach meaningfully, will so move us that our politics is not a fixed given thing—but something that is located at the intersection of our theory and practice (De Gruchy 2003:5). My interest in a local theology acknowledges this and is open to this journey.

My specific concern in addressing pastoral formation stems from a personal concern that the African continent faces a severe leadership crisis in the Church. The church in Africa has always had a need for more trained leaders than it has had (Lucas 1990:91). The growth of the church in Africa is so enormous that the need for leaders far outstrips the ability of Bible and theological colleges, seminaries and correspondence programs to supply them (cf. Barrett 1982:4; Downey 1985:2; Johnstone 1995:38; Lucas 1990:91; Wilhelm 1998:2). Even as far back as the International Missionary Conference at Tambaram (1938) it was noted that theological education was one of the greatest weaknesses in the whole Christian enterprise (Sharp 1977:18; cf. Bosch 1991:370). Today things are improving a bit but there is still much criticism about the way pastoral formation has traditionally been done in Africa. Unfortunately, there has not been much headway in alleviating this situation. It is a widely held view that formal institutions have failed in their task (Elliston 1983:20-21; 1984:187). Worldwide, 90% of today's pastoral leaders lack basic formation (education) and resources (development) to holistically minister to their congregations and communities (TOPIC 1999). Chipenda (1997a:4) vividly describes this crisis in his writings: *“The Church in Africa is at a crossroads. On the one side there are loud cries of people with acute human needs to be met; on the other side she is conscious that men and women do not live by bread alone. They need the bread of life Christ alone can give.”*

This tension highlights the reality that theological education and development are interwoven (cf. Vermaak 1985:411). The loud cries and the spiritual consciousness together present daunting challenges for pastoral leaders in today's Africa.

As I have argued elsewhere (Wilhelm 1998:103), leadership formation goes far deeper than curriculum, study courses, programs or methods.<sup>8</sup> It requires modeling, time and God's grace as well. Programs and methods of formation are ancillary in the lives of emerging leaders. Divine purpose plays a central role, as God is the one who 'raises' up leaders. Pastoral formation includes *knowledge acquisition* to be sure, but is far more than that (cf. Saayman 1991:31). Skills and character formation are also important considerations to the process (Hough & Cobb 1985:80; Miller 1987:183; Strege 1992:128). Although there has been considerable debate around what constitutes good theology (Fiorenza 1988:89-90) and consequently what constitutes pastoral formation (holistic theological education)—I contend that biblical *knowledge, skills and character* should be the tiers for a relevant local theology of pastoral formation (Fafunwa 1974:20; Gonlag 1996:212; cf. Irele 1992; cf. Nwosu 1986:103-105; Okeke 1982:15-26; Vella 1994:127; 1995:11-12, 115-117, 190) that will enable pastoral leaders to facilitate the people to discover their own gifts (identity and vocation) and then to use these for the building up of the Church (Eph. 4:11-16).

This is why it requires modeling, time and God's grace. Character is shaped by the intellectual comprehension of truth. It is forged on the anvil of biblical truth and personal experience that penetrates to the depths of the heart. That occurs as leaders engage in reflective thinking on God's Word, their experience, and the broader context. Likewise, skills are learned abilities that promote effectiveness and relevance in pastoral leadership ministry. Skill competencies also take time to be developed and are honed through ministry experience. This can be compared to an *outcomes-based education* (OBE), which goes beyond the *visual cognitive knowing*

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<sup>8</sup> Ivan Illich (1970) notes that the school as an institution has wrongly equated teaching with learning. He recommends that we adopt a "*de-schooled*" frame of mind and recognize schooling as only one of the ways societies learn. Experience, culture, history and reflection are just as legitimate, if not more effective.

of the Greeks; but includes also the *auditive holistic knowing* of the Hebrews (cf. Adeney 2002:1).<sup>9</sup>

I conclude this section on relevance with a quote from the recent World Council of Churches (WCC) conference on theological education and ecumenical formation, called the *Journey of Hope*. In the preamble to the published Plan of Action, immediate attention is drawn to the socio-political context in which the church lives in Africa today:

Our faith in the God of life and hope also compels us to share the common vision and pledge of African political leaders in the pressing duty to combat and eradicate poverty and the culture of death and decay...It is the Christian church's mission in fulfilling Christ's promise of meaningful and abundant life for all of Africa's people that compels us...to Africa's reconstruction and development...we have come to recognize that the areas of Theological Education and Ecumenical formation are so vital. Theological education is one of the key ways in which the needed leadership will be developed to move forward with and fulfill the envisioned task (WCC 2002:1).

### ***1.3 Problem Statement***

Albert Einstein once opined; *“Insanity is doing things the same way and expecting different results.”* I am contending that we cannot continue to missiologically address pastoral formation (in the African context) with the same paradigms and methodologies if we are to expect fresh results and effectiveness. As Bosch (1991:366) puts it, *“The church-in-mission is today facing a world fundamentally different from anything it faced before. This in itself calls for a new understanding of mission. We live on the borderline between a paradigm that no longer satisfies and one that is, to a large extent, still amorphous and opaque.”* With regard to my

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<sup>9</sup> Bosch (1991:194-195) explains, for the Greeks the key concept was knowledge (*gnosis* or *sophia*, cf. Paul's remark in 1 Corinthians 1:22). In much of Christian theology, this notion gradually replaced that of event. The theme *“salvation is to be found in knowledge,”* was presented in a great variety of ways, in which the original idea of knowledge through experience was increasingly replaced by that of rational knowledge (cf. Van der Aalst 1974:88f). God's revelation was no longer understood as God's self-communication in events, but as the communication of truths about the being of God in three hypostases and the one person of Christ in two natures. Van der Aalst very appropriately summarizes the outcome of this entire development, *“The message became doctrine, the doctrine dogma, and this dogma was expounded in precepts which were expertly strung together”* (1974:88). According to Bosch, some years back it became popular to construct absolute contrast between the Hebrew and Greek worldviews. Today it is widely agreed that the difference was over-emphasized. Many notions regarded as typically Hebrew have been shown to exist in the Greek thinking as well and vice-versa. Still, an important difference in perspective does exist. That is the difference between the auditive (Hebrew) and visual (Greek) approach to reality (cf. Van der Aalst 1974:92). For the Jews, *“faith comes from what is heard”* (Romans 10:17), and *dabar* (Hebrew for 'word') refers particularly to the spoken word. *Logos* (Greek for 'word'), by contrast, primarily alludes to knowledge-through-seeing (Van der Aalst 1974:98).

intention of forging a new understanding of mission, Mason (1993:14-16) suggests the following method:

One of the main virtues of expressing whatever it is you want to research and explain as a puzzle is that it focuses your mind on research questions...and therefore their importance cannot be overstated...those questions to which you as a researcher really want to know the answers and in that sense they are the formal expression of your intellectual puzzle.

The field of theology is arguably the least connected between theory and practice (cf. De Gruchy 2003:9; cf. Freire 1973; Lucas 1990:94; Ward 1999). As such, this study's hypothesis is that non-formal theological education is most effective in the African context of pastoral leadership formation. Therefore, the “intellectual puzzle” of my thesis is this: *How can a synergistic understanding of non-formal theological education and development contribute towards a localized theology of pastoral formation and relevant praxis in the African context?*

In the attempt to propose a local theology of pastoral formation, I put forward the following empirical research questions:

- 1) *What does an equipped and maturing African pastor look like?*
- 2) *What are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?*

In order to link the multi-faceted pieces of this puzzle together, I am opting for a *specialist approach* in which *theological education-and-development* is considered as a ‘sharp discipline’.<sup>10</sup> As such, there is a holistic and bi-directional influence as each informs and is informed by the other. The intention of this study is not a review or an appraisal of theological education and development, but towards a biblical perspective and praxis—that sees the problems, as opportunities (cf. Bosch 1991:3; Koyama 1980:4) for men and women of faith, with God’s help who is always working (John 5:17) to seek biblical solutions.

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<sup>10</sup> Understood as promoting a specialist edge that requires dedicated study and reflection. Refer to section 1.5.4 for further discussion on this distinction.

What is being argued for here is a *prophetic vision* like that of the pre-exilic and exilic prophets of the Old Testament (OT), who were able to interpret current realities and point the way to the future that God was preparing for his people. A new vision<sup>11</sup> for pastoral formation is of *strategic importance* (cf. Yamamori, Myers, Bediako & Reed 1996:2) because of the convergence of socio-economic, cultural and spiritual realities “*which appear to conspire to make up the particular African context in which the Christian intervention is taking place*” (Bediako 1996:181).

I acknowledge that while the completed puzzle picture might not be fully realized with one particular study or model, at least an attempt at reflectively framing the edges of a local theology will contribute new vision towards a realistic expectation of different results.

#### ***1.4 Missiological Method***

Luzbetak (1988:13) stresses that the field of missiology is not a single theological discipline but a multidisciplinary field. This understanding must not overlook the non-theological interdisciplinary aspects of missiology. Hence, theological methodology “*is a process by means of which we bring to bear various sources (resources) on the practical decisions of ministry and on the intentional reflection of our praxis*” (De Beer 1998:49). For the above-mentioned reasons, this missiological study is in dialogue with theology, philosophy, development theory, sociology and to some extent, practical knowledge<sup>12</sup> from personal mission experience over the last fourteen years. By bringing together these disciplines into a dynamic interaction with each other, the scope of missiology is broadened. Furthermore, the way in which personal experience, context analysis, biblical reflection and practical planning interact in this study is driven by the well known “*pastoral cycle*.”

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<sup>11</sup> Bosch (1991:7) maintains that new vision is needed to break out of the present stalemate towards a different kind of missionary involvement. Yet, I appreciate his humble admonition of “*not jettisoning everything generations of Christians have done before us or haughty condemnations of all their blunders.*”

<sup>12</sup> This knowledge is to be understood as practical mission experience (Luzbetak 1988:14).



Holland & Henriot's (1983) pastoral cycle informs the missiological method of this study. As a praxis model, the pastoral cycle overcomes the sterile polarization between the *practical* and *theoretical*. It fosters a dialogical system of interaction between action and reflection in a way that leads to social change or transformation. It is also a cycle because it is a process that is ongoing, which integrates gospel, culture, tradition, political and economic realities and social transformation in a way that keeps all of them in perspective. This holistic process begins with experience, becomes an analytical tool and informs mission praxis and missiology (Karecki 1999:14). Using the pastoral cycle in this study will help with the integration of education and development theory as well as research with praxis and contextual analysis, bridging the divide between 'ivory tower' theories and relevant practice in a local context. Good theory is what changes the world. My interest is not in philosophizing or trying to *define the world*. My interest is missiological. I am personally challenged and motivated to *make a difference in the world*. Not by blind altruism, but by analyzing and reflecting on a transformative praxis utilizing educational and development theories. The following dimensions of the pastoral cycle illustrate the logic of this missiological method:<sup>13</sup>

- **Identification:** involves being in *communion* and in *communication* with the local community (Luzbetak 1988:215-216). This is solidarity with a local community through active participation. Not a *doing-for* approach, but a *doing-with* approach. Identification is about building relationships and mutual inclusiveness.
- **Context Analysis:** explores an understanding of a local community — how it was shaped, its worldview and perspectives, power structures, its needs and assets, etc. This understanding is driven by the experience of identification and is informed by the confluence of the *insider's story*, the *outsider's story* and the *biblical story*.<sup>14</sup> When using the cycle of mission praxis, engagement in context analysis ensures that mission can be rooted in reality (Karecki 1999:18). Bevans (1992:65) points out that the unity between knowledge and action is one of the greatest strengths of the praxis model.

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<sup>13</sup> Refer to *Appendix i* for an account of my own educational journey from praxis to reflection to praxis.

<sup>14</sup> This confluence of stories will be further discussed in this study.

- ***Theological Reflection***: helps local communities see their contexts and situations in light of the biblical story. This step in the process does not operate independently of the previous steps in the cycle of mission praxis. The biblical story provides a faith framework for reflection on the realities of life (Karecki 1999:19).
- ***Planning Strategies for Mission***: this step leads to an ever-deepening engagement in identification and action through the context analysis and the reflection on the biblical story. This step ensures that the theology of the local community is rooted in real life and leads to concrete action. Kritzinger (1988:6) maintains if we accept that mission is always concerned about discovering God's liberating presence in every human situation, then whatever strategies are planned (through the Holy Spirit's guidance) will lead to discovering the meaning of the gospel in each specific context.

### ***1.5 Delimitations and Departure Points***

Given that missiology is multidisciplinary and that the fields of theological education and development are equally complex, some delimitations and departure points for this study need to be noted.

#### ***1.5.1 Evangelical Perspective***

This study arises out of my perspective as an evangelical missionary. While I maintain a high view on the inspiration and authority of Scripture, I do not adopt a literal fundamentalist view. This study takes the position that general revelation has an ambiguity that is clarified and deepened through our relationship to Christ. Religious experience is paradoxical, mediating a revelation that is present and at the same time beyond itself. The critical study of Scripture enhances revelation, which is best expressed as *story*. Revelation needs constantly to be tested against the Scriptural story, cultural experience, personal experience and the opinions of the local community of faith. Revelation comes primarily within a living community of devotion and discourse that celebrates, questions and extends the story. I agree with Ramm's suspicion that *our* theories of inspiration and revelation are severely culturally conditioned *by our culture* and not, as we hope and think, by the Scriptures themselves.

It may well turn out that when modern theory of communications is developed, we will find that Holy Scripture is far more in harmony with that than it is with the kinds of concepts of language and communication we have worked with in the past few centuries in developing an evangelical view of revelation and inspiration (Ramm 1970:55).

### ***1.5.2 The Church in Africa***

As previously alluded to, another departure point in this study concerns the church in Africa. Pastoral formation is not an end in itself, but reflects the concern for the church in Africa. A healthy church depends on equipped and maturing leaders who can lead the church and their communities towards holistic transformation. “*Our concern at this particular time,*” Chipenda (1997a:4) writes “*is the future identity of the church.*” Will the church be the healthy body of the risen Christ, or a club of interested patrons? A healthy church ought to meet the physical, moral and spiritual needs of the community. As an institution it should be challenged by what happens in society (1997a:5). Prevailing and healthy churches need mature, equipped and Christ-like leadership, who by the power of the Holy Spirit, holistically lead and care for congregations of believers to fulfill the reign of God—in all of its dimensions of the *missio Dei*—for the glory of God. The Apostle Paul also voiced the same concern, “*Besides everything else, I face daily the pressure of my concern for all the churches*” (2 Corinthians 11:28).<sup>15</sup> Richard (1999) points out that the same problems that attended a burgeoning first century regional missions movement are exacerbated at the beginning of the third Millennium by issues such as population explosion, globalization, ideological competition, racism, poverty, injustice, etc. In spite of the fact that we are living in remarkable times in which God is engaging people everywhere to bring multitudes to Himself, we are facing rapid changes and challenging tensions in the work of mission as never before.

The crisis of intersubjectivity reflects an anxiety over weak churches becoming weaker. Lack of equipped and maturing pastoral leadership is directly linked to weak churches. This anxiety is not limited symptomatically, but also extends to causes such as:

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<sup>15</sup> All Scripture references are quoted in the *New International Version* unless otherwise noted.

- ***The reductionism of plantatio ecclesiae as final objective of mission.*** As important as church planting and the local church may be (Luzbetak 1988:70), church planting often succumbs to an unsatisfactory missionary practice (Bosch 1991:5) when it overemphasizes the quantitative dimension and identifies the local church as the kingdom of God. While the church is a sign of the kingdom of God, it is not the kingdom itself. The church is not the end of mission; the kingdom is the end (Jones 1972:35). Too often the *saturation church planting movement* has concerned itself with goals and the numbers of churches planted rather than what kind of churches are planted *vis-à-vis* prevailing and healthy churches, churches with holistic impact on the communities in which they are the incarnate message of the Gospel. The primary purpose of *missiones ecclesiae* is not to be reduced to *plantatio ecclesiae* or just the saving of souls; but rather, it has to be service to the *missio Dei*, representing God in and over against the world, pointing to God and holding up Jesus Christ before the eyes of the world. Another problem often observed with church planting activity at the grassroots level, is that of relegating God's transforming work to spiritual realities and assigning earthly matters to science and technology (Hiebert 1999:xv). The result is a schizophrenic Christianity that leaves the everyday problems of human life to secular specialists and limits God to matters of eternity. A truly holistic approach to mission rooted in biblical truth is as essential in planting vital churches that remain Christ-centered over the generations, as it is in Christian ministries of compassion.
- ***The multitude of inadequate training institutions, programs and ministries.*** The phenomenal expansion of the Church outpaces all available training. All the formal training institutions put together—if intentionally focused on training and equipping church leaders—would hardly make a dent in the colossal need we are facing. Historical as well as existing efforts—however adequate and well intentioned—have failed to meet the growing challenge. Northern theology and Northern ecclesial ways and practices were normative and undisputed in the past. Today Northern theology is often regarded as irrelevant, speculative, and the product of ivory tower institutions (Bosch 1991:4). It is entirely possible that Christianity in North America and Western Europe may have overemphasized formal education (Ward 1996b:44). Turaki (1991:29) agrees with this assessment, pointing out that the different models and approaches to theological education are based upon theological assumptions and biases. He further argues that the need to address this proliferation of theological traditions, models, approaches and philosophies of theological education in Africa (1991:29). Emilio Núñez (1988:76) further points out the consequence of a blind copying of Northern models: it results in dependency that kills initiative and creativity among local efforts. Copying the West yields curricula insensitive to contextual needs, curricula that produce decontextualized thinkers and theologians.

- ***Western mission organizations independently still doing their own thing.*** Bosch (1991:5) expresses this as an “*inadequate foundation for mission and ambiguous missionary motives*” when these ministries...are not proclaiming the gospel but individualism and the values of the West. The outcome of mission should be determined by what happens inside the church, not outside, on “*the mission field.*” By means of circular reasoning, the success of Christian mission became the foundation for mission (1991:6). The success orientation leads to uncritical, unconcerted, uncooperative and unaccountable mission practice in order to maximize their exclusive agendas.<sup>16</sup> This reflects the degeneration of a principled valuing to that of a pragmatic valuing praxis. That pragmatism surpasses principle in mission is often frightening and leads to utilitarianism, which uncritically practice self-interest of a brutal kind (Brueggemann 1996:79; Ward 1996c:33).
- ***The excessive institutionalization of ‘indigenous’ organizations and structures:*** characterized too often by ineffective corporate governance and institutional inertia (Talitwala 1987:12-14). Territorialism, corruption, nepotism and cronyism are all the consequences of negative leadership. African community and values have been affected by the rampant individualism, nurtured by the Western psyche—replacing institutional trust with a kind of egocentric acquisitiveness (Ward 1996c:34; Wilhelm 1998:31-34).
- ***The contextual reality of poverty and under-development in Africa.*** The poor (those whose income is less than US\$ 1000 per annum) comprise about 46 percent. On the positive side, the correlation between poverty and church growth is astonishing. However, the undeniable reality is that the *massa damnata*, the ‘have-nots’ (Bosch 1991:484; Brueggemann 1982:27-36) of the world are generally speaking, the ‘know-nots’ of the gospel (cf. Richard 1999). When it comes to untrained and undeveloped church leaders, poverty and under-development are additional challenges to be wrestled with. Asian scholar Bong Rin Ro (1990:55) gives a sharp critique: “*Western evangelical theological schools emphasize inerrancy of Scripture and orthodox theology versus liberal and neo-orthodox theologies. But these are not the major issues...rather the prevalent areas of concern are poverty, suffering, injustice, communism and non-Christian religions.*”

This study proposes that the synergy between theological education and development contributes to the *spiritual health and renewal of existing churches.*

This is important and needs to be seen as more than just practical convenience or a

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<sup>16</sup> In my observation, exclusivity can often be linked to financial implications. There is often fierce competition in the “*missions marketplace.*” Sadly, fund raising and resource development are major determining factors in this praxis of mission today. It reflects dependency, a *mission-in-reverse*. The problem of dependency in the local churches has links to a donor-dependency mentality in mission organizations.

strategy for effectiveness. Since in the biblical perspective, the Church is the primary agent of God's activity in the world (Bosch 1991:10-11) and holistic ministry is not simply a purveyor of spiritual or physical commodities, the relationship between programs in holistic ministry and the Church are of fundamental theological importance and need to be well thought through (Bediako 1996:187). I propose some of the reasons to 'think through' the interlinking of theological education and development include the following:

- 1) ***It takes place in the intersubjective context of converging stories:*** the story of the holistic mission practitioner who joins in the story of the community and the stories of the individuals and groups in the community. These stories are never the same and there is no single narrative in the community. This underscores the need for a dialogical praxis in which each story needs to engage the other stories (this reason will be further developed later in the study).
- 2) ***It is people-centric not program oriented.*** One of Koyama's endearing contributions to missiology is what he calls "*neighborology*" (1974:89). Koyama reminds us that people need good neighbors much more than they need good theology or good development theory. Our work is about people before it is about ideas. It is about *relationships* before teaching or programs. Without genuine love for our neighbor, where can education and development begin?
- 3) ***It leads to a spirituality that sustains.*** Pastoral formation needs a spirituality for the whole of life. The departure point here is that we cannot love our neighbor or even ourselves if we do not love God with all our heart, soul and mind. The disciples were first called to *be with* Jesus (Matt. 4:19; Mark 1:17; Luke 5:8-11) and only then to preach the gospel, heal the sick and cast out demons. Being comes before doing (Myers 1999:162).
- 4) ***It affirms the role of God.*** A Christian process of change must begin with an affirmation that, at the most fundamental level, transformation takes place because God wants it and God is enabling it. In the final analysis, any transformation, justice and peace will be because God made it so. We are not the authors of change, or the primary actors. Newbigin (1989:135) reminds us, "*It is the action of God, the triune God—of God the Father who is ceaselessly at work in all creation and in the hearts and minds of all human beings whether they acknowledge him or not, graciously guiding history toward its true end; of the Son of God who has become part of this created history in the incarnation; and of the Holy Spirit who is given as a foretaste of the end to empower and teach the church and to convict the world of sin and righteousness and judgment.*"

- 5) *It recognizes the role of human beings.* Although God is at work, change also takes place because human beings commit themselves to the process of change and invest whatever gifts and resources they have to the process (Myers 1999:121). God gives us real choices over all elements of our lives. People make choices to seek transformation and then invest themselves in making it happen. Thus, a Christian understanding of change centers on the decisions and action of human beings. Theological education and development enables a theology of pastoral formation to be fully informed in decision-making and praxis.

### ***1.5.3 Missiological Reflection***

My own interest in a new approach to mission education for rural African pastors was not initially inspired by any missiological discussions, but by the challenges and inefficiencies of my own practical experience. Being engaged with rural pastors in a dialogic and collaborative relationship also led me to a heightened consciousness of the acute ‘development’ needs facing them personally as well as their communities. As such, there is a survey approach in parts of this study concerning theological education and with development in particular, to reflect on reasons for inadequacies of previous model and paradigms.

In this study, reflection will also be a missiological analysis in dialogue. This should not be equated with the *popular contextualization* model—which lacks a rigid dialectic resulting in making context the dominant filter—but rather dialogue as *critical contextualization*<sup>17</sup> (Hiebert 1987), which employs a Scripture dominant filter. Dialogue is a hermeneutic of praxis that will throw ever-greater light on theoretical questions regarding education and development. In other words, a greater understanding will flow from interaction (Kritzinger 1995:383). Dialogue as well as mission witness to our deepest convictions while listening to those of our neighbors (Bosch 1991:484). This is a bold humility—to paraphrase Bosch—acknowledging that we do not have all the answers, but are prepared to do something as servants of

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<sup>17</sup> *Critical contextualization* according to Hiebert would occupy the center (deal with appropriately) on a rejecting-accepting continuum. Rejecting is when the gospel is seen as foreign and cultural practice goes underground. Accepting the gospel with ‘old ways’ leads to syncretism. Hiebert’s 4-step process involves: (1) Exegete the culture through phenomenological analysis. (2) Community exegesis of the question at hand. (3) Community-wide critical assessment of cultural practice in light of the Scripture; decision on how to respond. (4) Arrange any new practices into a contextualized ritual that expresses the Christian meaning of the event.

God. Utilizing elements from the pastoral cycle (Holland & Henriot 1983), dialogue can engage several perspectives:

#### *Context Analysis.*

- The nature of the leadership problem needs the framework of the situational perspective. Relevant contextual factors in Africa need to be effectively understood. This is especially true for Westerners involved in the missionary enterprise. The problematic context in this sense might be used as a heuristic tool to connect need with solution. These factors include: the socio-economic dimensions of poverty, suffering and empowerment; the political dimensions of injustice and liberation; the cultural dimensions of worldview and traditional African leadership patterns; the anthropological dimensions of identity and unity.

#### *Theological Reflection.*

- Dynamic reflection on pastoral formation in Africa also needs the *normative perspective* of the Bible. It is important to grasp God's image of leadership, especially since He is the One who sets up and deposes leaders according to His will (Daniel 2:20, 21; Prov. 21:1). It is also important to grasp the biblical image of sin as it relates to poverty and humanity's need for transformative development. The Bible is the basic source of African theology and should be read and exegeted through 'African eyes' considering the *situational and existential perspectives*.

#### *Context Analysis and Strategies for Mission.*

- A critical look at educational and developmental theory provides terminology and categories for the *existential perspectives* of our humanity in pastoral formation. On the human existential level, dialectic between action and theory will help ensure relevance as we reflect theologically on the African context. Dialectic is to be understood as a continuing attention to first one factor, and then another, leading to an ever-expanding awareness of the role and interaction of each of these factors (Schreiter 1985:20).

#### ***1.5.4 The Locus of Theology-and-Development***

As previously articulated, this study views theological education and development theory and practice through a missiological lens. Theologically understood, Christians involved in social development are doing nothing other than being faithful to the *missio Dei* in the power of the Holy Spirit. They are sharing God's love and justice with a world in need. If mission is acknowledged as more than just



evangelism, then the discipline of *theology-and-development* is rooted in missiology (cf. Bosch 1991:349-510). However, De Gruchy (2003:8) points out an important consideration in locating *theology-and-development* in the field of missiology. That is, the difference between *theology-and-development* as a *broad theological orientation* or as a *sharp discipline*.

The first option draws on the truth that the very existence of the Church is found in the *missio Dei* and therefore, in a real sense all theology and all theological education is or should be missiological. Such a view would suggest that if we are to honestly respond to the *missio Dei* in the context of Africa's needs today, then all theology and theological education should have a focus on issues of social development. This implies studying every area of theology from a development orientation. Thus the integration of all branches of theology would be the object of development inquiry, as opposed to *theology-and-development* being the subject in isolation “*not bothering the ‘proper’ study of theology as it has been traditionally undertaken*” (De Gruchy 2003:8).

De Gruchy further points out just as there is a danger of infusing theological education with a missiological orientation (while theologically correct) could result in not actually producing practitioners in mission—so infusing theological education with a development orientation may be theoretically correct and yet never prepare anyone to actually be engaged in social development.

Taking the second option of *theology-and-development* as a *sharp discipline*, promotes a specialist edge that requires dedicated study and reflection. The goal here is a mature dialogue between *theology-and-development* that *practically equips* students with a specialist grasp of the field of development studies so that they may become familiar with the discourse, in a way that they can contribute to it and critique it. This requires a familiarity with the history, key debates within development theory, as well as its praxis and some of the resources for development.

There is a two-way movement here as I consider my own needs as a mission practitioner engaged in this study and at the same time the needs of the subjects of this study—rural African pastors. The *broad approach* has contributed to my own holistic understanding of mission as ‘*activist-intellectual*’ engaged in formal studies. At the same time, I am also functioning as ‘*activist-practitioner*’ (Haddad 2003:25) in several contexts doing theological education with rural pastors. Since a main point of departure is my field praxis of theological education in the context of social development, this study will take the specialist approach of *theology-and-development* as a *sharp discipline*. This is arguably, a new discipline (De Gruchy 2003:4) and there are limitations because this discipline can be very broad. These limitations will be the focus for section 7.3 on issues for further research.

#### ***1.5.5 Freirian Philosophy for Theological Education***

Since this study argues for a theological education component in a local theology of pastoral formation, questions dealing with relevance and contextuality begin to emerge. The following question (Theron 1995:45) focuses our attention on the departure point of this section: *What educational philosophy will enable theological education in Africa to fulfill its mission?*

To adequately frame this question, clear reasoning on what is the *mission of theological education* in Africa needs to first be established. Theological education must equip and empower the people of God to fulfill their mission. This mission requires of God’s people, the Church, to participate in God’s mission, the *missio Dei*. Our missionary activities are only authentic insofar as they reflect participation in the mission of God (Bosch 1991:391). God’s mission is God’s sending and liberating work in Jesus Christ aimed at the redemption of humanity and the restoration of all creation. Mission here is seen as a movement from God to the world; the Church is viewed as an instrument for that mission (Aagaard 1973:13). There is Church because there is mission, not vice versa (1973:423). To participate in mission then, is to participate in the movement of God towards people.

In Matthew's 'theology of mission' Christians find their true identity when they are involved in mission, in communicating to others a new way of life, a new interpretation of reality and of God, and in committing themselves to the liberation and salvation of others (Bosch 1991:83). This requires the church to be involved in the transformation of society, to resist and to transform all social, economic, political, cultural structures and values that oppress, diminish and destroy life that prevent or deny the incarnation of God's love, justice and peace (Kinsler & Emery 1991:6). As Jacques Matthey (1980:171) puts it,

According to Matthew's 'Great Commission', it is not possible to make disciples without telling them to practice God's call of justice for the poor. The love commandment, which is the basis for the church's involvement in politics, is an integral part of the mission commandment.

Thus, we need to adopt the *missio Dei* as the paradigm for theological education (cf. Theron 1995:46). It is through this mission paradigm that theological education in Africa will recapture its missionary vision and passion to equip "*reliable men who will also be qualified to teach others*" (2 Tim. 2:2). This *multi-generational*<sup>18</sup> training strategy, which Jesus modeled with the disciples (Matt. 28:19; Bosch 1991:74) and the Apostle Paul articulates, reflects God's continuing activity in the world. Thus, the goal of theological education is to conscientize the people of God about their calling to participate in God's mission, to create a deepening awareness of their socio-cultural reality, of their missionary *calling* and *capacity* to transform it (Theron 1995:46).

Having framed a *mission* for theological education, I now propose that Freire's educational philosophy contributes a relevant and effectual approach to theological education to fulfill its mission.

Freire can with justification be called a Christian humanist. He calls himself a humanist and refers to his philosophy as humanistic (Freire 1972b, 1973). The sources of Freire's religious humanism are varied. He relies on some of the concepts

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<sup>18</sup> The generational movement seen here is Jesus–Paul–Timothy–reliable 'men'–others.

of scholastic philosophy and existential phenomenology in describing human consciousness. When he speaks of dialogue, he echoes the ideas of Martin Buber (1970) and Gabriel Marcel (Elias 1986:112). The theology of liberation from Latin America also features prominently in his thought. A final source of Freire's vision is in Marxist thought of humanist persuasion. From Marxist thought, Freire draws the view of dialectical tension in which persons are situated; they are shaped by cultural forces but also have the responsibility of changing these forces through their own personal action. Freire was critical of the Church as an institution for failing to exercise the true prophetic function, which is theirs (Freire 1972b; 1973). He urged churches to work more actively against oppression, in whatever form it existed. The true gospel is prophetic utopian, and revolutionary. It calls for believers to work for change, revolution and liberation. Freire (1972b) presents Jesus as a person who worked for radical change. I do not argue for an uncritical adoption of Freirian educational philosophy in its application to theological education.<sup>19</sup> However, there are some aspects of his philosophy that are relevant for theological education which can be incorporated, reformulated and translated into the local theology proposal of pastoral formation. These will be expanded on in chapter 3.

Education for critical consciousness and transformation must be based on and consist of the following elements which highlights a couple of unique and important principles for non-formal education. This is done in community—which is a natural element and easily utilized in the African context.

- 1) ***Dialogue***. It is a dialogue between equal partners, between subjects with mutual respect for one another. It regards the learners as subjects of their own learning (Vella 1994:12). Learning centers on the *doing* and the

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<sup>19</sup> It can be said that Freire utilizes a liberation model in his educational philosophy and method. Educational practice should aim at conscientizing people to give them a critical consciousness that will result in a praxis that will transform reality and thus liberate them. This praxis must result in a new situation where people will be able to be fully human with full human dignity. Thus, this praxis must be humanization. Liberation in Freire's sense is humanization. Freire's model is to a certain extent, limited to social and political liberation, although he does not deny the spiritual dimension. Christian values inform his philosophy but are not overt; his mention of these values only occurs when he refers to the Church or Christianity in the process of humanization. Freire's liberation model appears to be limited to this world. My position however, is that liberation should be understood in the fullest sense of God's redemptive purpose, as liberation in the kingdom of God. This is liberation in all aspects and spheres of human life. The concept of *shalom* is embodied here where total justice and peace will reign and where people in right relationship with God and their fellow man are restored.

*deciding*. This principle of respect for the learners (1994:14) helps teachers not to 'steal' the learning opportunity from the learner. The *principle of safety* (1994:7) is linked to the respect for learners as subject of their own learning. It conveys to adult learners that this training experience will work for them. Safety is based on: trust in the competence of the learning design and the teacher; trust in the feasibility of the learning outcomes; openness and transparency; trust in the sequence of learning; a non-judgmental and an affirmative learning environment. Dialogical education is further nurtured by the *principle of engagement* (1994:21). This principle reflects a learner's participation— by engaging themselves in the learning and task. This assures the quality of the learning experience. People learn more when they are involved in the learning, doing what they are learning, than when they are merely listening to someone talk about it (Vella 1995:164). Dialogical education is education *with* the people, not *for* the people. Thus, the context of the educational experience in theological education must be a democratically structured community. It cannot follow educational models that are hierarchical and vertical. It must promote equality, mutual respect, participation and co-operation (Butkus 1983:154). Theological education that is community based must be in dialogue with the community.

- 2) ***Problem-posing education***, where the reality and the situation of the people are problematized and posed as problems. This involves a listening effort that is expressed in the *principle of needs assessment* (Vella 1994:4-5). It is both a principle and practice of adult learning. Hutchinson's (1978) WWW question is an effective assessment tool in this regard— "*Who needs what as defined by whom?*" Freire (1970) refers to this as *thematic analysis*, a way of listening to the themes of the community—the issues that are vital to people. Freire posed these themes as problems by using generative themes survey and codification methodologies (cf. Freire 1972a:52-53; 1974:ix, 152-154). People are naturally excited to learn anything that helps them understand their own themes, their own lives (Vella 1994:5). The context and experiences of the community in the context are important as appropriate, valuable and effective channels of learning (Kinsler & Emery 1991:16). This means that an African pedagogy, in this case African theological education, must take into account all the elements of African culture, including language, expression, proverbs and oral traditions (Freire & Faundez 1989:76; Pobee 1996:53). There must be a rediscovery, or recreation of a pedagogy for theological education, that will involve the rediscovery, appreciation and mature reappropriation (Maluleke 1996:19) of inherent traditional African values and responses towards education (cf. Freire & Faundez 1989:122, 123). Apart from this, the result will be resistance to the dominant paradigms of education.<sup>20</sup> Theological education must also lead to a rediscovery of the gospel, the word of God, and its meaning for today in the African context (Theron 1995:49).

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<sup>20</sup> Refer to section 2.9 for a discussion of educational reluctance.

- 3) ***Perceiving reality objectively and apprehending it as one's field of action and reflection*** (Freire 1974:105). There are important principles reflected here: First, the *immediacy of the learning* principle. Recent research recognizes that adult learners need to see the immediate usefulness of new learning: the knowledge, skills, or character traits they are working to acquire (Vella 1994:16). Without immediacy, there is dullness in the learning situation. The participants are there, but not there. Learners can pass a course with no excitement about what they are learning. Immediacy can transform abstraction into practical realism. Second, the *principle of ideas, feelings and actions*. This encompasses the cognitive, affective and psychomotor respectively. Kurt Lewin (1951) demonstrated that little substantive learning takes place without involving something of these three aspects. Formal approaches to learning often assume that the cognitive aspect is everything.
- 4) ***Praxis***. Praxis is action with reflection or learning by doing that will result in the transformation of society. Praxis is reflection and action upon the world in order to transform it (Freire 1972a:28). Reflection involves the distancing from the object (reality) in order to view it, to reflect on it. Action is the turning back towards the object to transform it (Freire 1970:54). Doing (action) is the way that adults learn anything: concepts, skills, or character traits. Praxis is doing with built-in reflection. "*It is a beautiful dance of inductive<sup>21</sup> and deductive<sup>22</sup> forms of learning*" (Vella 1994:11). Praxis is an ongoing process of *doing-reflecting-deciding-changing-new doing* (1994:12). To praxis, I also add the *principle of accountability*, which is a synthesis principle—the result of using all the other principles as well as the beginning of action. How do they know they know? This is the accountability question that reaches back to touch all the other principles and practices (Vella 1994: 21, 190).

As a method, conscientization, based on Freire's approach can enable theological education at all levels in the church, from the grassroots to the theological institutions to conscientize the church about the problems and oppressive structures in its context, be they social, cultural economic, political or religious. Theological education will be able to conscientize the people about their missionary vocation (calling and task) to transform reality. I believe that non-formal education is transformational teaching, when it embodies a discovery learning approach and an involved teacher. This is perhaps the most effective in the African context for

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<sup>21</sup> Understood as beginning with practice that evokes the theory as a hypothesis to explain the practice rationale.

<sup>22</sup> Understood as beginning with theory that invites practice to prove the hypothesis that is in the theory.

training and equipping pastoral leaders.<sup>23</sup> This approach effectively fits and is energized by African cultural values. Discovery is a natural and known learning process in Africa. The cultural value of *ubuntu* is reinforced by the involved teacher who attempts to know and understand everything about who the learner is. These ideas will be further developed in chapter 3. Theological education for transformation, utilizing a Freirian model as a departure point to propose a philosophy of theological education, will enable the church and its pastoral leaders to recapture its missionary vision and praxis.

### ***1.5.6 People-Centered Development***

The development model proposed in this study will be understood as transformation and will focus on the needs, capacities and context of our interlocutors, rural African pastoral leaders and their respective local communities. *Development as transformation* is based on fourth-generation development models, people-centered development (PCD) in particular.<sup>24</sup> A PCD approach is strong on solidarity and mobilization; it is contextual and leads to affirmative ‘bottom-up’ participation because it recognizes individual and local potential and capabilities. It is also very much complimented by Freire’s conscientization and non-formal pedagogical philosophy. Development is what happens when people learn, grow and change. It is at once a *process* and a *result*. It is a process because people are learning, taking charge of their own lives and solving their own problems. It is a result, when people actually change their context of their lives.

I am aware of various *asset-based models* of community development which focus on ‘strengthening the capacity of residents, associations and organizations to work individually and collectively to foster and sustain positive neighborhood change (cf. Pinkett 2000:7). Although these models constructively seek to leverage the resources within a community by mapping assets and mobilizing them to facilitate

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<sup>23</sup> I receive constant feedback regarding the ‘involved teacher’ from pastors in our current Zambian Pastoral Training project. Whenever I am introduced to new people in Zambia, I am always described as someone who ‘eats their food, sleeps in their houses and is not afraid to live as they do’. This is a tremendous affirmation of identification. I attribute much of our success in this project to this single factor.

<sup>24</sup> Contributions from other Alternative Development theorists will also be briefly considered in chapter 4.

meaningful change—for the sake of convenience and clarity of argument—I am choosing to limit the discussion on development with PCD language and concepts.

There are two reasons why I prefer to understand development as *transformation*. First, the term ‘development’ is heavily loaded with past meanings, not all of which are positive. When most people think of development, they think of material change or social change in the material world (Cornwell 2000). Second, development is a term that many understand as a synonym for *Westernization* or *modernization*.<sup>25</sup> Too often this understanding of development is associated with having more things (cf. Ekins, Hillman & Hutchison 1992:5; cf. Max-Neef 1991:32-33). Many in the development business rightly question whether this kind of development is good for people or for our earth.<sup>26</sup> I use the terms *development as transformation* or *transformational development* synonymously to reflect my concern for seeking positive change in the whole of human life materially, socially and spiritually. *Transformational development* is a lifelong journey. Everyone is on this journey: the poor, non-poor, practitioners of development/mission and development recipients. The goals for this journey of transformation are to recover our *true identity* as human beings created in the image of God and to discover our *true vocation* as productive stewards, faithfully caring for the world and all the people in it.

Because it is impossible to stimulate real development without some kind of education, *development as transformation* for the purposes of this study assumes a linkage with theological education. Theological education and transformational development together seek to effect positive change towards a more just and equal world but it does so in a spirit of discovery and dialogue.

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<sup>25</sup> Modernization will be elaborated on in chapter 4.

<sup>26</sup> If development is modernity as defined in the image of the West, then it is detrimental because Western modernity contributes to the ruin of culture and the environment.



### ***1.6 Path of this Study***

I began this chapter arguing the crisis of intersubjectivity and describing my preoccupations for pastoral leaders, healthy churches and the contextual realities in Africa today. Posing my problem statement then led to the missiological method, delimitations and departure points in this study.

**Chapter 2** lays out the research design. I first isolate several missiological issues and argue that these provide the backdrop for this study. These issues include: constructing a local theology, ethnocentrism, constructivist epistemology, identity (with specific regards to African identity) and the contextual realities of poverty as they relate to dependency and empowerment. I also focus on the laity and reluctance reasons for theological training. Research methodology is then explained, beginning with a discussion on theory. This guides my approach in proposing a local theology from a theoretical viewpoint. I then describe the methodology of data gathering.

**Chapter 3** deals with theological education and mission. Theological education is defined and then argued that its locus is missiological. I then move on to the debates in education and theological education, because this study is dealing with the field of *theology-and-development* as a sharp discipline. As previously referenced in the departure point on Freirian philosophy for theological education, *thematic analysis* means we must take into account all the elements of African culture, including language, expression, proverbs and oral traditions; with a goal towards a rediscovery, appreciation and mature reappropriation of inherent traditional African values and responses towards education. As such, I examine education and culture, *education as community*, *education as spiritual formation* and *education as a process*. From there, the chapter moves on to a philosophy and practice of non-formal education. The culmination of these arguments will then focus on a holistic framework for a local theology of pastoral formation and a vision for what could be.

**Chapters 4 and 5** concentrate on development and transformation. The focus in chapter 4 is an overview of the historical contours of development, which serves as a

backdrop for *theoretical reflection*. Chapter 5 then moves to *theological reflection* on poverty, empowerment and development with a view to addressing the question, *what does an equipped and maturing pastoral leader in the African context look like?*

**Chapter 6** begins with a case study. My engagement in the Luapula province, northern Zambia, has been a major contributor since it has afforded me the opportunity to be a learner-in-context and to research, implement and reflect on the principles and practices argued for in this study. It has also been a powerful experience of personal conscientization towards poverty and the acute needs for the church, resulting in being personally involved in holistic transformation. I will use the pastoral cycle to describe the case study. It demonstrates a *partnership among the marginalized and poor...or what “walking together”* looks like. Flowing out of this case study, I will engage the question, *what are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?* Without sounding too functionalistic or succumbing to trivialization, I will describe the principles, practitioners and resources utilized in the Luapula ministry. I begin with principles and practitioners, arguing that a facilitative role is essential for sustainable effectiveness in pastoral formation towards transformation. I then list and discuss the resources used in the Luapula ministry: prayer, appreciative inquiry (AI), participatory learning and action (PLA), competency-based learning design (CBL), a model of planning and assessment, as well as capacity building.

**Chapter 7** is the conclusion, in which implications for missiology are considered and issues for further research are identified. At the end, the appendices contain a collection supporting material. The bibliography follows.

I acknowledge that while my evangelical theology and position may differ somewhat from the many sages in the theological and development fields; that difference based on missionary experience, contributes an epistemological

perspective that is unique,<sup>27</sup> yet at the same time, dialectically informed by those various authorities in their respective fields. The ultimate goal and specific contribution to Christian mission in this study, then, is the attempt to propose a local praxis of pastoral formation for African pastoral leaders within the context of the ideal of the people and a society which can be “*thoroughly equipped for every good work*” (2 Timothy 3:17).

### ***1.7 Conclusion***

*To live without a story is to be blind and to have a story without living it is to be empty.*<sup>28</sup> I began this chapter with a *story* from the Zambian context, which has become part of *my story* as a mission practitioner as part of the missiological method for this study. These personal stories each reflect subjectivity. As stated, personal involvement and commitment to the missionary task of transforming society accounts for my methodology.

In this study, I present some descriptive narratives from my context of ministry as points of illustration. Story is in narrative form (Dueck 1995:75), a form that has a number of special characteristics. Narrative joins together the concrete and the abstract (Miller 1987:117). The concepts of the story unfold in particular events. Narrative keeps cognition, volition and feeling together. Stories are not merely perceptual; they are full of emotive clues. The narrative also has an internal framework, a plot that holds the story together. It begins, develops and comes to a conclusion.

Brueggemann (1982:17-27) calls story the primal mode of Israel’s knowing. I would also add, the primal mode of their development. Story intends to build a community

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<sup>27</sup> I approach the discipline of *theology-and-development* as one who was trained upon the borderline of evangelical biblical studies and ecumenical missiology. I also have a strong background and predilection for leadership theory and theology. As a mission practitioner, I do not see conceptual separations between biblical studies, theology, missiology, leadership theory, educational theory and development theory. Instead, I see life and work among pastoral leaders in Africa as an integrated whole of all of these fields. In a sense, this study itself is a dialogue between all of these concerns interwoven throughout as themes.

<sup>28</sup> A paraphrase of Immanuel Kant’s (1785) famous maxim, “*Precept without concept is blind and concept without precept is empty.*”

that will understand itself differently from other communities of the time (1982:23). Contemporary communities come to the Bible with feelings, preconceptions and expectations. No one ever comes to an experience absolutely blank. The concerns of a present community are imbedded interactions, relationships and a shared story. Understanding the past story as recounted in the Bible in relation to the ongoing story here and now is the heart of spiritual formation (Miller 1987:114). Locating a theme that most people can identify in their present lives can open up a story. Tom Groome (1980) asks questions that elicit present commitments. Paulo Freire (1972a) evokes people's experiences around the theme of oppression. Ross Snyder (1969) seeks to find a "*lived moment*."

Story is also eschatological. As a present community of faith is limited and enlarged by touching a past community's understanding of God's Word, the present community will be drawn towards some future act or process of obedience and hope. Hearing the story is not complete until one is drawn to express its truth (i.e. until one is drawn into a new future).<sup>29</sup>

Prior to all other considerations, the community of faith *lives* the story of faith. Living the story is *Christian witness*.<sup>30</sup> Theology is the community's effort to question and research the story; to give a faithful, devotional and coherent account of the story; and to otherwise guide the community of faith in the story's many modes of expression. Reviewing the story of theology shows that theology grows out of the living story of the people of faith (Miller 1987:132).

*Development as transformation* is the convergence of several stories. The *story of the mission/development practitioner* converges with the *story of the community*

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<sup>29</sup> Bultmann emphasized the future character of faith; Moltmann has developed this theme. Groome speaks of both story and vision. Cf. Warren Groff's (1971) *Christ the Hope of the Future*.

<sup>30</sup> I understand Christian witness (*martyria*) to include the announcement of the gospel by *life, word and deed* (Acts 2; 14:5-23; 16:11-40). This is always to be understood as a participation in the ministry of God (Wood 1996:304). I subscribe to Myers' (1999:4) definition, "*By life I refer to the fact that Christians are the message. People read our lives, our actions and our words and believe they know what being a Christian means. By word, I refer to the importance of telling the gospel story and inviting others to make Jesus Christ their story. By deed, I refer to the fact that the Christian faith, at its best, is an active faith, engaged with the world and seeking to make it more for life and for the enjoyment of life.*"

(including pastoral leaders and churches) and together becomes a new story. Because we are Christians and because God has been active in the community since the beginning of time, the *biblical story of the gospel* is the third story in this confluence of stories. This brings development back to theology and the biblical account. In order to weave theological education and development into a local theology of pastoral formation, the convergence of these stories is seen in a dialectic relationship (Schreiter 1985:20).

Another useful metaphor that is referenced throughout this study is the *journey* or *travel* metaphor. Christianity has often thought of life as a pilgrimage, a journey to a holy place. Believers move through life in anticipation of being with God at the end of life, as such it is a journey to a holy place (Miller 1987:213). The journey metaphor is aptly expressed in this African proverb, “*If you want to walk fast, go alone. If you want to walk far, go together.*” The wisdom in this proverb has a few missiological implications for this study. First, the value of community and relationships is expressed. The individual faith pilgrimage occurs within a network of relationships that make up the community context of life. In these relationships the primary meaning of life is carried. When the theme of participation becomes dominant in life, then life is lived as a blessing. Life is lived in the context of participation. No separation is stronger than the participation that underlies it. For the Christian no separation is greater than the crucifixion and death of Christ, and that was overcome in the resurrection. Therefore, the Apostle Paul was persuaded that nothing in creation or beyond creation could separate us from the love of God (Rom. 8:28). All the powers of separation have been overcome in Christ. In Christ, every separation pushes the believer to greater participation. This way of focusing on the question of faith puts the emphasis on the living center of life rather than on the ultimate environment.<sup>31</sup> The living center and the ultimate environment (penultimate and ultimate) must participate, otherwise separation reigns. However, the ultimate environment is more cognitive in nature and the living center is more participative and relational. In this study, the theological education and development

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<sup>31</sup> Fowler (1981) speaks of faith as one’s relation to one’s conception of the ultimate environment.

journey is from the vantage point of the living center. As such, the crisis of intersubjectivity as a 'disconnect' in relationships needs to return to a context of participation and the living center.

Second, the metaphor of journey or travel in this proverb might also suggest an educational or mutual learning experience. The proposal of a local theology of pastoral formation cannot be done alone or in isolation from the community's experience (Schreiter 1985:18). Learning is a journey by which story and community interact with an individual's changing awareness of self and others (cf. Miller 1987:269). Although there is a sense of urgency and the desire to go fast, transformative solutions are only attainable through mutual dialogue and collaboration along the journey. In this way, a sustainable living reality of gospel, church and culture can go a long way.

I conclude this chapter by echoing another African voice (Kanyandago 1990:80),

As we move forward we need new metaphors, new idioms, new vision, and intellectual integrity to inspire those who will reshape the Church of the future all over this continent. It is our challenge to develop new models...appropriate to Africa's cultural and religious heritage...to redress the evils of society, which have disfigured Christ on the African continent and to enliven the responsibility of Christians towards the effective establishment of the Kingdom of God to which all people are called.

## Chapter 2

### MISSIOLOGICAL ISSUES AND RESEARCH DESIGN

#### **2.1 Introduction**

The purpose of this chapter is to discuss several missiological issues that need to be further unpacked and to describe the research design of this study. I have isolated a few topics that I believe are relevant and will argue that these provide the backdrop for this study.

I begin with *local theology*, since the synergistic interaction of theological education and development raises several questions: What model(s) of contextualization shapes the local theology in this study? How does *my story as an outsider* converge with the *story of the community* towards local theologizing? What role does this academic study have in engaging theology in a specific context?

#### **2.2 Constructing a Local theology of Pastoral Formation**

Evangelicals believe in an eternal Word of God and yet live in an ever-diverse and ever-changing world. It is the intersection of these two realities that is at the heart of contextualization. As previously noted, contextualization may well be one of the most important and debated aspects of missiology today. Shifts in perspectives, concentrating on the role that circumstances play in shaping one's response to the gospel are center stage in this debate. Schreiter (1985:1) explains,

While the basic purpose of theological reflection has remained the same—namely, the reflection of Christians upon the gospel in light of their own circumstances—much more attention is now being paid to how those circumstances shape the response to the gospel.

When discussing how contextualization shapes a local theology, it is helpful to be reminded that three recurring concerns threaded their way through all the theologies that were primarily emerging out of the South.

First, *new questions* were being asked, questions for which there were no ready traditional answers. Existing frameworks of theology or the biblical story were not adequately framing the realities of community's story. Second, *old answers* emanating from the story of the North (older churches) were urged upon cultures and regions with new questions. Taylor's (1963:24) statement illustrates this well,

Christ has been presented as the answer to the questions a white man would ask, the solution to the needs that Western man would feel, the Savior of the world of the European world-view, the object of the adoration and prayer of historic Christendom. But if Christ were to appear as the answer to the questions that Africans are asking, what would he look like? If he came into the world of African cosmology to redeem Man, as Africans understand him, would he be recognizable to the rest of the Church Universal? And if Africa offered him the praises and petitions of her total, uninhibited humanity, would they be acceptable?

Third, the philosophical underpinnings of a *new theology*<sup>32</sup> began to converge on *context* and *procedure*. What contextual procedure should guide the construction of a local theology? The development of a local theology demands a complex process, aware of contexts, histories, of the role of experience, of the need to encounter the traditions of faith in other believing communities. It is also obvious that contexts are complex, that histories can be variously read, that experience can be ambiguous, that the encounter in faith is often dimly understood.

### ***2.2.1 What Shapes the Local Theology?***

Theology has been defined in different ways, reflecting different biases. For the purpose of this study, theology will be understood using Paul Tillich's (1967:3) definition,

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<sup>32</sup> In 1972, Shoki Coe first used the term "*contextualization*" in a publication of the World Council of Churches. This report contended that contextualization is different than the earlier concepts of indigenization or accommodation and that it takes into account "*the process of secularity, technology, and the struggle for human justice which characterized the historical movement in the Third World*" (Coe 1972:20). Coe explains contextualization: "*In using the word contextualization, we try to convey all that is implied in the familiar term indigenization, yet seek to press beyond for a more dynamic concept which is open to change and which is also future-oriented. Contextuality...is that critical assessment of what makes the context really significant in the light of the missio Dei. It is the missiological discernment of the signs of the times, seeing where God is at work and calling us to participate in it. Authentic contextuality leads to contextualization. This dialectic between contextuality and contextualization indicates a new way of theologizing. It involves not only words, but actions*" (1972:21-22).



Theology is the statement of truth of the Christian message and interpretation of this truth for every generation...theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received.

The above definition of theology not only emphasizes the divine source of theology, it also underscores the temporal situation in which the eternal Presence must be discerned, appropriated by and interpreted for each generation and context (Imasogie 1983:20).

In the procedural construction of a local theology, I propose that choosing a model<sup>33</sup> of contextualization should not be confined to rigid parameters, but should utilize a *situational procedure*. Schreiter (1985:16) validates this proposal, “*Given the circumstances in which a community finds itself, one or other model may be the more useful at a given time.*”

The logic underpinning my argument is straightforward. Just as theologizing needs to pay more attention to the context, so should the process pay more attention to the situation variables in which theologizing takes place. For example, a Wycliffe Bible translator in Mozambique has a specific interest in faithfully translating the Scriptures. Because the Bible has its own cultural contexts and imagery (Kraft 1979:134; Ramm 1970:138ff), these need to be translated into concepts, the equivalents of which are then sought in the local language. This is a *translation model*, which utilizes Kraft’s (1979) *dynamic equivalence method*.<sup>34</sup>

Although translation models have rightly been criticized for their positivist nature, in which patterns in culture are quickly decoded and understood by outsiders and its kernel-and-husk assumption that allows for immediate translation into any culture (Schreiter 1985:8); in *Biblical Revelation and African Beliefs* (Dickson & Ellingworth 1969) John Mbiti (1989:16), along with other African scholars, set

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<sup>33</sup> ‘Model’ suggests not only a procedure (or process) for engaging in theological reflection, but also some specific interests or principles that help guide the use of procedure (Schreiter 1985:6).

<sup>34</sup> Kraft has suggested that the *dynamic-equivalence approach* might extend beyond Bible translation to become a theological procedure (Kraft 1979:312).

themselves the task of discovering “*in what way the Christian faith could best be presented, interpreted and inculcated in Africa so that Africans will hear God in Jesus Christ addressing himself immediately to them in their own native situation and particular circumstances.*” Christian theologizing as defined by Dr. Harjula (1972:18) of Tanzania is “*the critical reflection on, articulation and translation of God’s self-disclosure, especially in Jesus Christ, in and for a given historical and cultural context.*” The point here is to demonstrate that Mbiti, Harjula and others have used the translation model “*for a given historical and cultural context*” or for a given situation. In spite of its weaknesses, Schreiter (1985:7) affirms translation models as a ‘first step’ primarily in pastoral settings where there is an urgency to incarnate the gospel in local contexts.

*Adaptation models* have primarily been the approach used by *Theological Education by Extension* (TEE) ministries. In this situation, the adaptation approach has promoted dialogue between the mission practitioner and the local communities in the theological process, which has led to authenticity in the local culture and respectability in Western church circles (1985:10). However, past observation and personal involvement in TEE has primarily made me uneasy with the replication of Western philosophical foundations that form the basis for a systematic theology (cf. Ward 1996b:36) which forces cultural data into foreign categories. I find this construct of theology functionally inappropriate in rural situations. Additionally, it has trouble explaining the role of the local communities in the theological process (Schreiter 1985:10; Ward 1996b:36).

Yet, there are other adaptation approaches that do not rely on the philosophical models of the West, and have their place in situations where “*planting the seed of faith and allowing it to interact with the native soil, leading to a new flowering of Christianity*” exhibit a parallel development of local theology with integrity of the Scriptures. In my experience, these situations are limited to certain isolated rural settings which are largely unaffected by outside culture. Previous work among the

*Himbas* in Kaokoland, northwest Namibia and southern Angola, exemplifies such a situation.

*Contextual models* would better serve other situations in the African context. As the name implies, these models begin their reflection with the cultural context (Schreiter 1985:12). Since this study arises from a specific Zambian context (referenced earlier), contextual models will shape the proposal of a local theology of pastoral formation. The primary concern in the Zambian context focuses on the socio-economic reality of grinding poverty that pastoral leaders are facing in their churches and communities. In this sense, a *Reconstructionist Approach* to theological education and development is more relevant towards empowering pastors to address transformation in their churches and communities.

Although not the subject of this study, a secondary reality that needs to be indirectly addressed, regards *identity*.<sup>35</sup> Unrelenting poverty and disempowerment, among other things, has *marred the identity* of many in the community. Jayakumar Christian (1994:336-342) suggests that a marred identity needs to be theologically reconstructed. Since theology is always context specific (Tiéno 1985:293), identity relates to pastoral formation, as there is a tremendous need for African theology and African church leaders to address this issue. One goal of constructing a local theology of pastoral formation might be developing competencies in using the *ethnographic approach*, since its primary concern is with identity (Schreiter 1985:13). Even though there are weaknesses with this approach, I contend that those weaknesses are largely dissolved when local pastoral leaders do the ethnographic approach in context of development.

Bringing closure to this section, my arguments regarding the *process* of theologizing resonate with Kraft's (1979:311) insight,

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<sup>35</sup> Refer to section 2.5 for the discussion on identity.

God apparently chooses to work in partnership with (not simply through) humans in theologizing (as in all other areas of life). He seems not to be very concerned with conformity, or even with the absolute correctness of the conclusions reached. He seems to be more concerned with the process of theologizing and its appropriateness to a given individual or group at the particular stage of Christian development at which the individual or the group find themselves.

### ***2.2.2 The Role of an Outsider in Local Theology***

It is my conviction that local theologizing is more than simply employing a model of contextualization, but involves relationships. As argued earlier, ‘disconnected’ relationships in mission are part of the crisis of intersubjectivity. Restored mission relationships with particular reference to outsiders and the local community are vital.

A key departure point for outsiders participating in mission is the philosophical commitment of moving away from a *doing-for* towards a *doing-with* approach in all that is undertaken. There needs to be less *promotion of projects*, and more *partnership with people*. An African church leader once commented, “*American church visitors come to see projects, but not to visit us*” (Cogswell 1987:76). The ultimate hope is not in projects, but in people. This implies an outsider-insider relationship<sup>36</sup> based on a *transformative model*. It is rooted in a *partner among* relationship based on respect and mutual inclusiveness that generates interactive participation. The avenue of influence is joint facilitation carried through dialogue. The process is sustainability focused—*reproducible leadership and development*. And the intended outcomes are transformation and self-reliance.

For some, participation in mission has been a misconstruction of what missionary identification is with local people groups. Reyburn (1960:15) defines identification as “*casting ones lot fully with the local community by becoming with it one in communion and one in communication.*” Is this really possible? Eugene Nida (1991:211) concedes that identification is a very complex concept involving the totality of inter-human relationships. He describes it best by saying what it is not: “*It*

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<sup>36</sup> Refer to Table 6.1 in section 6.3.2.

*is not imitation, a process that usually involves cheap paternalism or superficial ingratiating and not real empathy.”*

While participation in mission depends on identification, the *operational nature* of that identification can become problematic. Specifically, it is the notion of an *incarnational approach* in mission identification that needs to be critically reviewed. The incarnation is quite possibly the best evidence we have for how seriously God takes the material world. While the *kenosis* experience of Jesus freely choosing to empty himself of his prerogatives as God, making himself nothing and becoming man (Phil. 2:6-7)—is an attitudinal value to be imitated—are we perhaps not overspiritualizing the reading of this passage and consequently our praxis of mission, by assuming that the incarnation is an objective praxis to follow? Bosch (1991:21) verbalizes my concern in this way, “*There have, of course, always been those who attempted to cut the Gordian knot by setting up a direct relationship between Jesus of the New Testament and their own situation, applying the ancient words uncritically and on a one-to-one basis to their own circumstances.*”

Indeed, the whole model of the Almighty God become human in the incarnation is a concept that Jesus’ followers from his time to this have had difficulty understanding (Kraft 1979:30). Yet, the *principles* underpinning the incarnation are powerful attitudinal values for an outsider’s involvement in local theology (Myers 1999:46). The point is, our praxis should reflect *incarnational values* (*partner among*) rather than an *operational nature* (*partner with*). Values will lead to *solidarity* and not *dissonance*—the lack of consistency between belief and actions. Luzbetak (1988:70) supports this argument by explaining, “*The ultimate goal of incarnating the gospel is mutual enrichment, one that benefits not only the local Christian community, but the universal Church as well.*”

The good of the local church is the good of the whole Body of Christ and the good of the whole Body of Christ is the good of the local church (1988:72). Mutual inclusiveness levels the playing field of humanity.

However, much of the incarnational identification activity (seen as *partner with*) that I observe today is expressed in unilateral attitudes. In this regard, the *incarnation-kenosis* approach has had great difficulty divorcing itself from underlying attitudes of cultural superiority. The ‘emptying ourselves of superior Northern attributes to become nothing’ is not acceptable to local peoples. Not only do they sense the *disingenuous meekness*<sup>37</sup> but they also tend to question why the missionary wants to become like them if they have something better to offer. It is fantasy to think that one can ‘be made in likeness’ to a specific cultural group. It is also delusional to believe that one would be accepted as such. However noble the desire is to cross cultural barriers and ‘emptying ourselves of our prerogatives’ (modernity and economic), the underlying attitude of superiority is too often communicated. Costas (1979:30) points out that the real issue,

Is whether we as Christians are willing to be immersed in the concrete situation of the disenfranchised or our societies and witness to the lordship and saviorhood of Christ from within, a commitment, which will have to be verified in our participation in the concrete transformation of these situations.

*Partner among* is to be immersed in the ‘concrete situations of the disenfranchised.’ Identification with other people must be genuine and wholehearted. It must be based on the needs of the people and not our own egoist, self-glorification. It must be based on reciprocity and mutuality (Gourdet 1996:408; cf. Luzbetak 1988:72). In our missionary identification we must be clear on the attitudes of a *partner-among-working-with* praxis, rather than on a *partner-with-doing-for* activity. “*The need on the mission fields today is not for fathers (mothers), people who will be paternal (maternal) in their attitudes towards the members of the younger churches, but for*

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<sup>37</sup> Late twentieth-century Northern culture does not hold meekness to be a virtue, in contrast to the ancient Near East and the Greco-Roman world, which placed a high premium on it. This can be seen in contemporary biblical translation. Most of the modern versions replace the noun “*meekness*” by *gentleness* or *humility*, largely as a result of the pejorative overtones of weakness and effeminacy now associated with meekness. There are two essential components that have prompted the discrepancy between the biblical and contemporary attitudes. First, is *conflict* in which an individual is unable to control. Second, is an inability to influence *circumstances*. Typical human responses in such circumstances include frustration, bitterness or anger, but the one who is guided by God’s Spirit accepts God’s ability to direct events (Gal. 5:23; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; Titus 3:2; James 1:21; 3:13). These tensions are all common in the missionary experience. Meekness is therefore an active and deliberate acceptance of undesirable circumstances that are wisely seen by the individual as only part of a larger picture. Meekness is not a resignation to fate, a passive and reluctant submission to events. Meekness does not identify the weak but more precisely the strong that have been placed in a position of weakness where they persevere without giving up. In the incarnation Jesus is freely described as meek, a concomitant of his submission to suffering and to the will (Matt. 11:29; 21:5; 2 Cor. 10:1) of the Father (Meier 1996).

*brothers (sisters), who will be willing to treat as equals those who will obey the gospel message” (Loewen 1975:41).*

The world today recognizes an increasing awareness of the plurality of culture, which levels all of humanity to the same playing field before God. We have gone from a series of distinct communities to a global village, from cultural singularity to cultural plurality. Pluralism in Africa is viewed as reality:

In the African view, it is the community which defines the person as a person, not some isolated static quality of rationality, will or memory...African thought asserts an ontological independence to human society and moves from society to individuals rather than, in the manner of Western thought, from individuals to society (Shutte 1993:28-29).

A *solidarity approach* presupposes a mutual equality and recognizes the leadership and authority of local peoples. Perhaps a more useful metaphor in mission identification might more appropriately parallel the work of the Holy Spirit as coming alongside (*paraclete*) to help people live out their own expression of life in Christ that is within them. I am not suggesting a role as ‘teacher’ (i.e. “*he will guide you into all truth*” John 16:12). But as a facilitator who is a fellow travel companion on a journey towards spirituality. There is always a danger that we may act, not as undeserving recipients of the gospel, but as outsiders with a sense of superiority, expressing the “teacher complex” that Koyama feels damages the attractiveness to the gospel.

I doubt strongly whether the idea that the ‘people over there are enemies of God’ is central to the Spirit of Christ. The Spirit of Christ does not support the spirit of greed to conquer others and self-righteousness to demonstrate our superior piety (Koyama 1980:293).

Kraft would in all probability describe the journey metaphor as an identification approach in which the relationship as ‘traveling companions’ is employing the *frame-of-reference principle* (Kraft 1979:147-155). That is, that the outsider enters into the local person’s frame-of-reference. The journey metaphor is helpful, as the frame-of-reference becomes mutual. The ‘journey together’ enables communal experience, shared provisions (resources) along the way and plenty of opportunity for dialogue.

The Holy Spirit is the experience of God that accompanies the Church on its fallible journey of witnessing to Christ and the kingdom. God's Spirit of truth reminds us of everything Jesus taught (John 14:16, 26) and unfolds the meaning of the kingdom to us (Jones 1972:38). If mission is to be authentic, it is lived in the Spirit (Rakoczy 1995:30). In mission, spirituality is neither an option in theological education, nor the opponent of a commitment to transformational development. Rather, it has everything to do with Christian witness (life, word, deed). To be a true Christian means to follow Jesus; to follow Jesus means to live in the Spirit (1995:31). An outsider's participation in mission necessitates a readiness to respond to the unpredictable leading of the Holy Spirit. The book of Acts has been described as the story of the early church running breathlessly to catch up with the Spirit. That is what is happening in the church today in many places of great human crisis and need. Mission outcomes are not deductively determined through our planning. If we are sensitive to the Spirit we may discern the direction the Spirit is leading and may have the privilege of being present as the Spirit moves people towards transformation.

In this sense, the *paraclete* role as facilitator-encourager is more appropriate and holistic. It emerges out of one's *being*—one's very character and person—and naturally results in a style of relating to and working with people in the growth process that is distinctly different from the traditional hierarchical patterns of missionary roles.

Other questions that need to be raised concerning the role of outsiders in a local theology are: *Is there legitimacy and a role for an outsider's reflection on local theology in Africa? Does the outsider have any contribution to make towards local theologies?* These questions before us are problems in the African context whose solutions should engage the minds and resources of Christians in Africa. The church in Africa does not need to work out the required solution in isolation. Given the importance of African churches in world Christianity, outside studies and perspectives on African theology constitute a field of research that is not only legitimate but also an urgent task, in spite of the daunting methodological problems



(Frostin 1988:23-26). An intercultural approach in the context analysis is important because a theology for Africa cannot be done in a vacuum, just as the development of history and culture in Africa did not take place in a vacuum (Tiéno 1985:293). “*These must be sought for in the context of collaboration, partnership, and co-operation in other parts of the world*” (Omulokoli 1992:22). For better or worse, Africa has been influenced by the North’s modernity and thought and just as Africans cannot escape their African heritage, so too, they cannot escape from the Northern historical context.

Despite the obvious and real problems of paternalism and colonialism, which historically often marked the outsider’s presence in a culture, the outsider’s role “*in the development of local theologies has often been quite significant*” (Schreiter 1985:19). In anthropological terms, this is described as holding in tension the *emic* and *etic* perspectives:<sup>38</sup> the insider’s deep understanding with the outsider’s critique. According to Schreiter, there are several ways in which local theologies can benefit from an *etic* perspective (1985:19-20):

- The *etic* perspective can be instrumental as initiators or change agents that can break the deadlock of the hegemonic status quo. As outsiders work in collaboration with a local community— relational, situational and fiscal challenges—at times find solutions not otherwise perceived or available.<sup>39</sup>
- The *etic* perspective bears the lived experience of other communities that can challenge and enrich a local community. Without this mutuality in dialogue, a local community can run the risk of turning introspective and self-satisfied with non-growth. This is an underlying cause of the some of the reluctance reasons for education and development.<sup>40</sup>
- The *etic* perspective can sometimes perceive a situation not seen by the *emic* perspective. At times objectivity can be obscured by familiarity with the local context.

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<sup>38</sup> Pike (1962) introduced these terms from the words 'phonetic' and 'phonemic'.

<sup>39</sup> The danger of promoting unhealthy dependencies is acknowledged. Hence the emphasis on the particular role of partnership is so important.

<sup>40</sup> Refer to section 2.9.

This highlights the importance of dialogue not only in the research process, but also in the praxis of education and development. The African church can and ought to make a contribution to the theology of the entire Church. However, Fasholé-Luke (s.a.:14) insists,

We cannot do this if we simply concentrate on mainly African questions. Indeed, just as the church which lives by itself; dies by itself, so a theology produced in isolation and without the genuine insights of other cultures, will lead to a sterile and bankrupt theology which will be useless both to the community for which it is created and to the communities which make up the universal Church.

So the exchange in the African situation should be both back and forth. Africa cannot only continue to benefit from outside perspectives, but can and must contribute its *own* perspective to the world situation. Outsiders must *begin* as learners rather than teachers, as servants rather than masters, with the goal of identification and solidarity with those whom they wish to help (Thomas 1995:206). In this regard, Freire's dialogical pedagogy becomes an important consideration to effective missiological praxis.

Bishop Pedro Casaldáliga (1990) sees the *church-in-mission* as having a mediating role between people with their cultures and the "*Spirit of Jesus.*" The resulting praxis is that every mission should become dialogue and community. Moreover, this spirit of dialogue must be an essential attitude, not an opportunistic pose. This means serving in the name of Jesus, every village, tribe, and people, to "*stand up and walk*" on their own cultural legs, walking determinedly far down their own road, in the direction of the kingdom of God (Casaldáliga 1990:143-145; cf. Bosch 1991:453).<sup>41</sup> It is important to note an important value base here: outsiders who are involved in the process of local theologizing need to do so as learners seeking genuine community. This is *genuine identification*...partnering among or the capacity to enter understandingly and sympathetically into the lives of others.

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<sup>41</sup> This missionary attitude described by Casaldáliga assumes what he calls radical gospel poverty. "*As only the poor can engage in mission, without colonizing interference, without outside dependency, without cultural or ecclesiastical ethnocentrism. Only they can be sent, and the greater their abnegation, the more trustworthy they are. Completely at the disposal of the One who sends them and of the people to whom they are sent. Mission is a service, in dialogue and poverty*" (Casaldáliga 1990:145).

To gain a true and complete understanding essential to effective service, one must think oneself into the total mental and emotional attitude of the other (Fleming 1980:6-7, 166-167; cf. Bosch 1991:456). I agree with Maluleke (1994:52), when he raises the question, “*Can Africa have a present without a past?*”...and answers in the negative. It is my view that there is indeed a critical need for outsiders to understand and appreciate the value of the African past. Only in this way can we capture the distinct uniqueness of pastoral formation in Africa today.

After living, ministering and worshipping in Africa for the last fifteen years, I am led to a deeper realization that my outside worldview, theological constructs, and predilections are often barriers, which prevent the “*yeast of the Gospel*” from acting effectively on our overfull, yet often empty Western lives (Snook 1993:59). In Daneel’s (1988:396) words I aptly conclude this section, “*Liberation for us lies in the dancing bare feet of Africa. These often speak more loudly about the movement of God’s Spirit than our written theories or supposedly unbiased observations.*”

### ***2.2.3 The Role of this Study in Local Theology***

Christians in mission have two sources of help that others do not have: the *Holy Spirit* and the *Word of God*. This claim deserves a few clarifications:

The mission of the church is essentially a spiritual activity—the work of the Holy Spirit (Luzbetak 1988:1). As such, the Holy Spirit initiates mission (Acts 4:19), guides mission (Acts 8:28, 16:19) and creates the response to mission (Acts 16:14). John Taylor (1963:133) quotes Emil Brunner’s statement, “*The church exist by mission as fire exist by burning*” as a focus for his insistence that the “*true church also exists by being the inexhaustible fuel of the Holy Spirit’s mission in the world.*” Rakoczy (1995:30) further supports this view when she argues that if mission is to be authentic, it is lived in the Spirit of God.

The Word of God is the only true source of guidance to the goals and means of human transformation. The Bible calls to account every other account of the human

story-our account, the account of ideologies, of science and modernity, of every culture. The Bible is the one normative source that stands on its own and speaks for itself, as long as we let it (Heb. 4:12). An encounter with the Bible provides the possibility of an encounter with the One who knows us, the One who knows our past, our present and our future. An engagement with the Bible sheds its own light, celebrating life and resisting anti-life, regardless of its location. Andrew Walls (1996:50) reminds us that the Bible is “*a dynamic, developing, growing, creative factor in the mind; ever fresh, ever bringing out the new things, never getting stuck in the past, never getting stale or out of date.*” Furthermore, the Bible is the birthplace of our identity. We can be children of God “*through the living and enduring word of God*” (1 Pet. 1:23). And the word of God gives us our place in our community (1 Pet. 2:10). Finally for the Christian, the Bible is universal history (Newbigin 1989:89). It speaks of human life in the context of cosmic history from creation to consummation.

Since this study takes the position that the Holy Spirit is the energy for mission, who also assumes the imperative for transformative action (Luke 4:18) and that the Bible speaks to the whole of human life and is the most important source of a holistic Christian worldview—then *doing theology* becomes fundamental. There needs to be a differentiation between *studying theology* and *doing theology*. De Gruchy (1994:12) points out that anyone,

Can examine what Christians believe and why, and may well be able to do this better than many Christians themselves. But if we locate the study of theology within the framework of ‘doing theology’...then we must assume that the theologian is part of the Christian community. From this perspective, ‘doing theology’ can never be a neutral exercise, nor can it be a substitute for faith and commitment. It assumes faith, and it requires commitment.

Doing theology further allows us to have a transformational hermeneutic, “*a theological response that transforms us before we involve ourselves in mission in the world*” (Bosch 1991:189). We let the Bible handle us rather than spending all our time trying to handle the text (theologizing). Those who are able to do theology will be more comfortable facilitating a local community to do its own theology, beginning with the truth that it already knows. This kind of theology takes special

understanding on the part of the outsider. Koyama (1974:91), in his discussion on “*neighborology*,” says that Christian workers are sandwiched between Christ’s saving reality, which they have already experienced and their experience of their neighbor as someone they love.

By submitting and committing himself to the Word of God, [the outsider] tries to communicate the message of the real Christ to his neighbors...He now moves on to see that his neighbor asks the questions and he seeks the answers in Christ (Koyama 1974:91).

Doing theology is also the key to solving the most serious challenge that is part of the development aspect of pastoral formation. Most technical training, even in Christian institutions, is functionally atheistic (Myers 1999:162). Northerners seem to have forgotten that they were once a ‘superstitious’ people of traditional cultures and no longer remember how that this changed. The North has largely forgotten the origins of science and no longer asks how it is that the world is understandable. This results in a development technology and message that is not Christian. Unless, they are able to *do theology*, there is little chance that they can provide the explanation that development’s effectiveness points to the activity and character of God. Words accompany works.

In Africa, *doing theology* also begs us to consider theological education within the crisis context of poverty, disempowerment and other development needs that impact mission. Addressing African theologians, John Mbiti (1986:332) hinted at this process, “*We cannot artificially create an ‘African theology’ or even plan it; it must evolve spontaneously as the Church teaches and lives her Faith and in response to the extremely complex situation in Africa.*”

### ***2.3 The Challenge of Ethnocentrism***

It is impossible for researchers to be free from bias while, at the same time, striving to be empathetic to feelings, experiences and actions of those pastoral leaders studied. In the process of trying to broaden our perspectives on a missiological praxis of education and development, it is important to note that the activity in

which we are engaged will inevitably involve challenging both our own ethnocentrism and the ethnocentrism of others.<sup>42</sup>

In contemporary scholarly discourse, one seldom sees blatant ethnocentrism. What is far more common is simply the practice of using one's own society and sociocultural practices as the 'norms' by which other societies are viewed, measured and evaluated. Ethnocentrism of this kind takes two distinct forms: *cultural ethnocentrism* and *epistemological ethnocentrism* (Mudimbe 1988:19).

*Cultural ethnocentrism* refers to manifestations of ethnocentrism in individual scholars and their work (Reagan 2000:4), as well as to the sociocultural context that has helped to form and support such individual and idiosyncratic biases. Thus, the topics that a scholar chooses to explore, the questions that are asked, the framework within which hypotheses are constructed, how conflicting evidence is weighed and even what constitutes evidence—can all be affected by personal biases. With regard to self-scrutiny, I acknowledge my own bias from the viewpoint of a Northern Christian missionary who has been involved in the education and formation of African pastoral leaders. This study is undertaken with the awareness of the danger of cultural ethnocentrism.

Historically, this has manifested itself in two ways: First, *blind ethnocentrism* prevented many Northern missionaries from critical self-examination of their own culture and/or the ability to appreciate foreign cultures. They confused middle-class ideals with Christianity. African culture was expected to fit Northern theological categories through the indigenization process. It failed to address many of the felt needs of the African people. Ethnocentrism also became a harbinger of the white man's socio-economic domination of a black continent, and as they pushed inland, they brought to the African interior, often for the first time, forces and values that

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<sup>42</sup> *Ethnocentrism* as used in this study is to be understood as the tendency to view ones own cultural group as superior to others—a tendency common to most, if not all, human societies.

emanated from another continent. David Livingstone considered his role as, going into Africa to make an open path for commerce and Christianity (Lamb 1983:142).<sup>43</sup>

Secondly, was the pervasive attitude of *benevolent paternalism*. Dr. Albert Schweitzer benevolently considered himself to be the ‘Negro’s’ brother, but their *elder* brother. He saw Africans as children with whom nothing can be done without the use of authority (Lamb 1983:142). Most of the early converts came from the fringes of society and were the poorest of the poor (Bosch 1991:295). Therefore, missionaries developed industries to make them economically independent. In reality, this created a greater dependence because Africans were removed from the socio-economic realm they knew (farming, cattle, land, etc.) and drawn into a Northern socio-economic system. The same happened with churches on the mission field (1991:295). It was in this type of context that Henry Venn (1861) sought to come up with a solution to the problem of ‘rice Christians’ in India when he advanced the *Three Self Formula*.

The second form of ethnocentrism is *epistemological ethnocentrism*, which deals not so much with individual assumptions and biases, but rather, with those common to an entire field of study (Reagan 2000:4). With epistemological ethnocentrism, the concern is about what Thomas Kuhn (1970; 1977) called the “*dominant paradigm*” in our own field of study. A paradigm, according to Kuhn, is far more than merely a model or a theory. As Patton (1990:203) explains,

A paradigm is a worldview, a general perspective and a way of breaking down the complexity of the real world. As such, paradigms are deeply imbedded in the socialization of adherents and practitioners; paradigms tell them what is important, legitimate and reasonable. Paradigms are normative, telling the practitioner what to do without the necessity of long existential or epistemological consideration. But it is this aspect of paradigms that constitutes both their strength and their weakness— their strength in that it makes action possible, their weakness in that the very reason for action is hidden in the unquestioned assumptions of the paradigm.

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<sup>43</sup> Although Livingstone was a product of his times, it is also well known that he was deeply committed to evangelism in Africa. His concern for economic development was also strong. He hoped to open up Africa to commerce and trade, primarily because he thought that would be the quickest way to end the slave trade. Nevertheless, his concern for the transformation of African society was very clear (Mackenzie 1993:83, 197; Pierson 1989:17).

Thus, the dominant paradigm in a field of study at any given point in time essentially establishes the parameters within which legitimate discourse may take place. Kuhn (1970:46) explains the significance and power of the dominant paradigm as follows:

Scientists work from models acquired through education and through subsequent exposure to the literature often without quite knowing or needing to know what characteristics have given these models the status of community paradigms...That scientists do not usually ask or debate what makes a particular problem or solution legitimate tempts us to suppose that, at least intuitively, they know the answer. But it may only indicate that neither the question nor the answer is felt to be relevant to their research. Paradigms may be prior to, more binding, and more complete than any set of rules for research that could be unequivocally abstracted from them.

In this study on theological education and development for African pastoral formation, formal educational efforts and Northern ideals of development as modernization are recognized as the dominant paradigm. Although dangerous and pernicious, cultural ethnocentrism is actually somewhat easier to challenge than epistemological ethnocentrism, since individual scholars in a particular field at the same point in time may differ to a considerable degree with respect to issues related to cultural ethnocentrism. The following quotation is an example in which both *cultural* and *epistemological* ethnocentrism can be clearly seen (Sudarkasa 1982:281),

In Africa, education was extremely limited and associated with the very small numbers who were in contact with Islam over the land routes and later with Europeans in the ports or administrative centres already starting to be set up in those parts of Africa, which were colonized. But basically the continent as a whole was still completely underdeveloped and tribal. African potential, though great, was late in being mobilized.

The epistemological ethnocentrism of this quote can be seen in its conflation of education with formal schooling to the obvious detriment of traditional education in Africa, which has been informal in nature and closely tied to the social life of the community (Reagan 2000:6). By assuming that education and schooling are synonymous constructs, one dramatically distorts the reality of the African experience. This passage also displays elements of cultural ethnocentrism, especially in its presentation of colonialism and imperialism (whether Islamic or Western) as essentially progressive in nature, while local practices, ideals, and so on are seen as



underdeveloped and primitive—spoken only in terms of potential, and suggesting the need for development.

Thus, as the problem of both *cultural* and *epistemological* ethnocentrism are considered in this study, the challenge is to begin questioning the dominant paradigms in roughly the same way that an increasing number of educators<sup>44</sup> have challenged the traditional paradigm, seeking to replace it with a more appreciative, dialogic, and interpretivist paradigm (cf. Davis-Floyd & Sargent 1997; Freire 1970, 1972a; Lincoln & Guba 1985; Patton 1990).

In seeking answers and solutions to the problem of the leadership crisis in the Church, this study questions these paradigms and reflects on other paradigmatic approaches to education and development. A missiological reflection of these paradigms is effective, since missiology is by nature interdisciplinary in both theory and practice.

#### ***2.4 Constructivist Epistemology***

In this study two important assumptions are made about knowledge:<sup>45</sup> First, *knowledge is to some degree relative*, in that it is both reasonable and indeed appropriate for us to talk about multiple perspectives on reality. This does not mean, however, that we presuppose that all perspectives should be treated as equally valid. To grant legitimacy of an individual's or a group's perspective is by no means the same as granting accuracy (Siegel 1997:130-133). Accepting the idea of multiple perspectives is to admit that a single event or set of events can be understood in very different ways by different groups and individuals—and that it is important to take into account as many of these different perspectives as possible.

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<sup>44</sup> Exemplified in the writings of Paulo Freire, Jane Vella, Paula Berardinelli and others.

<sup>45</sup> I understand and differentiate between the terms *knowledge* and *truth*. In my view, truth is not the direct equivalent to knowledge and is not constructed by a learner in the same way. This point will be further argued later in the study.

The second assumption is that *knowledge is constructed by each individual* (Fosnot 1996; cf. Duffy & Jonassen 1992; Kefai & Resnick 1996; Noddings 1995; Richardson 1997). In other words, knowledge is not something ‘out there’ that we need to grasp; rather, it is something that we ourselves build based on our own background, experience, prior understandings, and the data before us. This means that we each construct knowledge in a unique manner, and that each of us have idiosyncratically derived understandings of reality.

Constructivist epistemology is more than simply an alternative to other approaches to epistemology, it is rather, a rejection of some of the core assumptions that have been shared by Northern epistemology. As Von Glasersfeld (1995:6) argued, “*the crucial fact [in understanding constructivism] is that the constructivist theory of knowing breaks with the epistemological tradition in philosophy,*” which is why it has been labeled not merely as postmodernist, but postepistemological by some writers (Noddings 1990:7-18). In discussing constructivism it is important to distinguish between the two fundamentally distinct, and competing types of constructivism: *radical constructivism* and *social constructivism*.

#### *Radical constructivism.*

This type of constructivism is fundamentally an epistemological construct that has been most clearly and forcefully advocated in the works of Ernst Von Glasersfeld (1984:17-40; 1989:121-140; 1992 :23-28; 1995; 1996:19). Radical constructivism has its roots in Piaget’s genetic epistemology (Piaget 1979; Sinclair *et. al.* 1985:37-60), and is essentially a cognitive view of learning in which “*students actively seek to construct their ways of knowing as they strive to be effective by restoring coherence to the worlds of their personal experience*” (Cobb 1994:34).

Radical constructivism is premised on the belief that an individual’s knowledge can never be a true representation of reality (*vis-à-vis* observer-independent sense), but is rather a construction of the world which the individual experiences. In other words, knowledge is not something that is passively received by the learner, it is,

quite the contrary, the result of active mental work on the part of the learner. Thus, from a radical constructivist perspective, knowledge is not something that can be merely conveyed from teacher to student (i.e. the ‘bucket filling’ approach) and any pedagogical approach that presumes otherwise must be rejected.

*Social constructivism.*

The alternative to radical constructivism is social constructivism, which has as its primary theoretical foundation, the work of Lev Vygotsky (1978; 1986). Social constructivism, while accepting the notion that the individual does indeed construct their own knowledge, argues that the process of knowledge construction inevitably takes place in the sociocultural context, therefore, knowledge is socially constructed. “*It is important...to appreciate that scientific knowledge is both symbolic in nature and socially negotiated...the objects of science are not phenomena of nature but constructs that are advanced by the scientific community to interpret nature*” (Driver *et. al.* 1994:5).

The tension between *radical constructivism* and *social constructivism*, between personal and social construction of knowledge, is to a significant extent more apparent than real, and in any event, is certainly amenable to resolution on a practical level, criticisms to the contrary notwithstanding (Reagan 2000:8). As Cobb (1994:48) asserted, “*the sociocultural and cognitive constructivist perspective each constitute the background for the other.*” And as Von Glasersfeld (1995:12) recognized, “*we must generate an explanation of how ‘others’ and the ‘society’ in which we find ourselves living, can be conceptually constructed on the basis of our subjective experiences.*”

Perhaps the most reasonable way to articulate the common, shared elements of radical and social constructivism is to talk about learning as “*socially mitigated but personally constructed,*” a formulation that at the very least moves us away from a strong bifurcation of *radical* and *social* constructivism (cf. Gunnarsson, Linnel & Nordberg 1997).

The discussion on constructivism is relevant to this study as a bridge to understanding the intrinsic connection between educational training for the pastoral leader (a personal construction of knowledge) in the context of development (sociocultural realities). There is great need for integrity with the process and content of the research. Interpretation and explanation are closely related, however interpretation is more integral to humanistic points of view while explanation is relegated more to the social sciences. It is important to keep in mind that not only is the notion of reality a social and individual construction in a certain sense, but further, that missiology as an academic discipline, is itself the result of both personal and social construction.

Finally, the anthropological and cultural aspects of social construction that affect mission must be taken seriously. Osei-Mensah summed it up this way (Cassidy & Osei-Mensah 1978:41), "*The current interest in Christianity in Africa will suffer a serious setback... unless this generation of Christian leaders takes steps now to relate the Gospel and its ethics to all areas of African life.*" This will only take place as the Holy Spirit interprets God's Word and illumines the minds of God's people in a particular culture to perceive its truth freshly through their own eyes. Truth so perceived, will find expression in the cultural context of the people.

### ***2.5 African Identity***

The issue of identity relates to pastoral formation theology. It is also foundational to the formation of a reconstruction theological perspective. Changes on the world scene in terms of politics, economics, religion, society, culture as well as secularization and globalization all threaten Christian identity. A theology of pastoral formation should help pastoral leaders discover and construct their identity so that they may develop the Christian identity of the congregations they lead (Gustafson 1988:20). Once the theological significance of African identity is recognized and is granted, it means that the "*Christian interaction with the cultures of the South therefore mark a new creative stage in Christian theology*" (Walls 1991:147). Kwame Bediako (cf. 1992; 1995:256) asserts, "*The issue of identity lies*

*at the heart of the processes by which the Christian theological enterprise is carried forward.”*

As it emerged in the post-missionary context of African Christianity in the late 1950s and 1960s, the question of identity entailed not only confronting constantly the problem of how ‘old’ and ‘new’ in the African religious consciousness could become integrated in a unified vision of what it meant to be Christian and African. The issue also forced theologians to become in themselves the point of convergence of this struggle for integration through an inner dialogue which became infinitely personal and intense, if it was to become authentic (Hastings 1976:50). Identity itself thus became a theological category (Fasholé-Luke 1975:259-269).

The starting point is questions that Africans themselves are asking (Okpaku 1994: 101) *How do we recover our identity...as blacks...as Africans and as Christians? Can Africa be liberated from the blight of unrelenting poverty, and preoccupation with survival? What does it take to climb out of the basement of underdevelopment?*<sup>46</sup> And by what some are saying concerning identity...

We got so caught up in the conflict of culture, of trying to graft the so-called sophistication of the European society to our own African society. The result so far has been an abysmal failure. We are betwixt and between.<sup>47</sup>

We can't go on blaming the colonists eternally for all our problems. Yes, they set up the system, but it is us who have been unable to change it.<sup>48</sup>

There is no turning back. The old people in the villages just have to accept that things are changing and the traditions they grew up with are dying.<sup>49</sup>

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<sup>46</sup> There is a level at which even today—to be truly Christian means not to be truly African (Maluleke 1994:53). Are we African Christians or Christian Africans? Maluleke's (1995:98) analysis of Chief Muhlaba's morula tree between two fields and Calvin Maphophe's fly in the milkbowl, offer two excellent perspectives on conversion and local appropriation of Christianity. In the conclusion (:236) of his doctoral thesis, he reproduces the Tsonga poem *Hina ke Yehova?* by Magaisa, which epitomizes the anguish of the asking and seeking African, heart.

<sup>47</sup> Lieut. Gen. Olusegun Obasanjo (Lamb 1983:3).

<sup>48</sup> Joseph Maitha, University of Nairobi economics professor (Lamb 1983:25).

<sup>49</sup> Oliver Litondo, a Kenyan television commentator (Lamb 1983:25).

Understanding the issue of African identity is a complex matter. Bediako (1992:250) believes that African theologians must begin the quest for identity “*in the historical movement which has produced them*” or in the history of the expansion of Christianity in Africa. Saayman (1991:32) sums up the negative effects of the introduction of colonial culture as the fact...

That when the wholeness of African culture was broken by the dualistic view of the colonial missionaries, somehow the wholeness of the African perception of themselves was destroyed, to be replaced (in most of them) by the perception of themselves as abject, colonized human beings.

Bediako explains that even before the period of colonial expansion and missionary engagement in Africa, the identity of the African was being defined from an *etic* perspective. The initial contact Europeans had with African peoples was through the traffic of slaves “*for the white man’s economic enterprises in the New World*” (1995:6). This initial contact together with so-called theories of racial hierarchy combined to explain the social, cultural and economic strata (perceived as races), which consistently relegated the African to the bottom of the scale (July 1968:213). Even though the missionary encounter was itself a different kind of benevolent European involvement, whenever they treated Africans as ‘savage, ignorant and superstitious,’ they were also expressing something of this general European ‘*Afrikaanschauung*’. When people are constantly suppressed and devalued as human beings, they eventually start to believe it (Lamb 1983:140).

Bediako (1995:258) further argues that because Christian theology is being forged in the context of pluralism, phenomenology as well as history needs to inform it. As such, the quest for African identity has been greatly influenced by the discipline of *cultural anthropology*. The marred image has been described as *anthropological poverty* (cf. Wilhelm 1998:33).

The problem however, is that the findings of this discipline are usually more useful to foreigners who attempt to understand these ‘strange’ cultures. For the anthropologists the subject matter is in the realm of the exotic. For the African

theologian however, it is part of their past, which together with Christian witness gives an account of their religious consciousness as an African Christian. Following Mbiti, Bediako (1992:304) argues, “*historically, Christianity is very much an African religion,*” that its roots run deep “*in the history of our continent.*” Therefore, his concern regarding African identity centers on a theological agenda. The communication of the gospel should manifest a cultural appropriation of it in African terms. What this implies, is that since theological self-consciousness is an essential mark of the church in any cultural context, a church, which is “*trying to exist without a theology,*” is an anomaly, and indicates its uncertainty regarding its own self-understanding and its own identity (Bediako 1992:307). Accordingly, Mbiti’s approach “*tends to reject ethnicity as a theological category,*” instead; he removes the history of African religious tradition from the realm of exotic (anthropological) and integrates it firmly into the Christian theological category of a universal salvation-history (Bediako 1992:337). Consequently, the indiscriminate use of anthropological data by African theologians cannot produce a Christian theology arising from African contexts (Tiéno 1985:294). Tite Tiéno solidly asserts, “*Because the African identity crisis is so consequential, African theologians [and pastoral leaders] must show how, biblically and theologically, being African is neither a curse nor a shame*” (1993:241).

A local theology of pastoral formation not only needs to address the issue of identity, but it also needs an effective methodology for its construction. Tiéno suggests that an effective methodology should incorporate three main elements (1985:295):

- 1) The wider community in its cultural and religious dimension.
- 2) The church that is being addressed.
- 3) The interpretation of biblical revelation.

This methodology (though verbalized differently) is similar to the pastoral cycle. The wider community relates to *identification*, the church that is being addressed to the *context analysis* and the interpretation of the biblical revelation to *theological*

*reflection*. It does not attempt to produce a leadership theology with a general African flavor or color. Rather, it emphasizes the need for Scripture to continually correct the life and thought of Christians in specific contexts.

I am arguing that Scripture (eternal truth) as such must be left in its essence. Truth is not socially constructed, but knowledge and the comprehension of truth (discernment, appropriation and interpretation) are socially constructed. The Bible must remain the basic source of Christian theology (Bediako 1992:398). In this way, outsider mission practitioners and local pastoral leaders can biblically frame identity in terms of both *being* (who we are) and *doing* (what we do). Jayakumar Christian (1994) has correctly identified the marring of identity with *being*. To this I would add that the identity of the African was also marred with respect to their *doing* or their vocation (Bediako 1995:6). For the Christian from *any* culture it is important to recognize their identity as part of the *imago Dei*. With God's help, stories of a marred identity can be recomposed to discover their true identity and true vocation as God's children journeying towards God's kingdom.

While a protracted treatment of identity is not the intention of this study, it does however relate to the problem of dependency and was worth noting in our pursuit of understanding what genuine empowerment looks like.

### ***2.6 Dependency/Empowerment***

My experience in Africa leads me to the conclusion that the dependency problem is not just about wealth or poverty—although the realities of poverty, injustice and powerlessness are real and severe. Dependency also involves a particular mentality. That mentality, which produces dependency, has a linear connection to *anthropological poverty* (marred image and vocation), as argued above.

My deduction is that there is a fine line between the tension of enabling *dependency* and facilitating *empowerment* (cf. Friedman 1992:31; Korten 1990:67-70, 123). Fundamental to understanding the tension between dependency and empowerment is



the aspect of *participation*. Participation plays a vital role in genuine empowerment, although it is often difficult to achieve or sustain<sup>50</sup> (Roodt 1996:323). Conversely, lack of participation stifles creativity and initiative. It generates passivity that perpetuates dependency.

However, the *quality* of participation matters. Norman Uphoff, a development practitioner and scholar at Cornell University, claims that “*the value of participation depends upon what kind it is, under what circumstances it is taking place and by and for whom*” (Uphoff *et. al.* 1979:281). He goes on to suggest that we should assess the quality of participation in three ways:

- 1) Who is participating?
- 2) What kind of participation?
- 3) How is the participation occurring?

If participation is limited to local leaders, government personnel and agency staff, then participation is limited to the non-poor and will necessarily be flawed because of their desire to sustain privilege. They are easily tempted to dominate the story of the community.

Since the development *story* belongs to the community, local participation is fundamental to that fact. If poverty is in part a reflection of the marred identity of the poor, then participation is essential to any effort in restoring their identity. If it is acknowledged that there are already resources within the community, then participation is the logical means by which this knowledge can be discovered and can become part of the development process (Myers 1999:147). As outside practitioners acknowledge their own limitations and humility in not being able to *do-development-for* the local people, then participation in a *working-with* approach becomes the safeguard against doing unwitting damage. People who do not

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<sup>50</sup> This achievement is difficult (in the African context) because local elites monopolize power and are often hostile to widespread participation, using combinations of power positions, such as class, race, gender, age and education—often backed by ‘tradition’—to prevent this from happening (Roodt 1996:323).

participate in their own development do not have a say in their future. This contributes to *powerlessness*. Empowerment is helping individuals to accomplish their *full redemptive potential* as people, and in terms of God's purposes for their lives (cf. Coll 1986:419-423). By any means, local participation is a critical success factor for transformational development.

On the other hand, poverty and economic empowerment is a vital issue that needs to be further explored as well. I am currently working with well over 200 rural pastors who have congregations in which more than 90% are unemployed. These small rural churches are unable to support their pastors. Often these pastors are perceived as 'father' and are thus looked upon to provide for their people. There is great consternation over this among the many faithful pastoral leaders serving African churches, both rural and urban. Development according to John Friedman (1992) has to do with more access to social power. Empowerment according to Friedman includes the Freirian dimension of local decision-making, local self-reliance, participation and social learning.

In terms of education, dependency according to Freire is created and maintained through the traditional system<sup>51</sup> of education, resulting in oppression by the ruling class (Freire 1972a; Kritzinger, Meiring & Saayman 1984:65; Schrottenboer 1977:15). To Freire's mind education should be a *process of participation and interaction* between the teacher and learner in a way that empowers the learner to become aware of their particular existential situation and develop a critical approach towards it. Critical reflection of educational methodology can promote an end to the cycle of dependency and advance genuine empowerment. These issues and thoughts will be further developed in chapter 3.

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<sup>51</sup> Freire describes this as the banking system of education (refer to chapter 3).

## 2.7 Development and Poverty

If half the people in the world live on US\$ 2 a day or less—a factoid that has been put forward in some global reports<sup>52</sup>—this statistic becomes important in our consideration of the existential context of our subjects, pastoral leaders who need to be trained and developed. In 1990, the World Bank (Regan 1996:49) published a major review on poverty. Some of its findings were:

- Of the 5.6 billion people living on the planet, more than a billion live in a state of *absolute poverty* (defined as having an income level of US\$ 370 or less per year)—this equates to 1 out of every 5 people. By the year 2000, the United Nations estimated a further 200 million *absolutely poor* people were added to these figures.
- Africa has about 16% of the world's population—about half of all Africans (47% or 448 million) are impoverished. The figures for Sub-Saharan Africa, more specifically, are 49.7% or 216 million poor people (Todaro 1994:146-147).
- Although urban poverty continues to grow, the rural poor still represent more than 80% of the total number of poor. 60% of Africa's rural population lives in *absolute poverty*.
- Women suffer disproportionately, representing 70% of all poverty stricken people, followed closely by the elderly.

*What are the implications of these statistics for training and developing church leaders?* The answer being proposed is that African churches, by virtue of equipped and maturing pastoral leadership, show the most potential and transformational impact by bringing together two distinctive features: on the one hand, is the biblical ideal of servanthood leadership that does not suppress but empowers all the members to exercise their own gifts and leadership functions; and on the other hand, they are 'Christianized' versions of traditional African culture, emphasizing a deep sense of community, redemptive commitment, and radical solidarity (Snook 1993:58). I argue that these figures also validate the connection between education and development, in other words, the *contextual domain* of non-formal pastoral education. Education is a starting point for development. Fordham and others seem

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<sup>52</sup> The United Nations Development Programme estimate the GNP per capita for Africa (all countries) as \$USD 630 representing 47% (1990) of Africa's total population (Adeney 2002:3; UNDP 1995).

to agree that that the contextual base for non-formal training (though varied and complex) can be reduced to four major areas (1980:7-11):

- 1) The economic context.
- 2) The development program of a country as context.
- 3) The socio-economic context.
- 4) The political and institutional context.

*The economic context.*

Fordham discusses the economic context for non-formal education by describing the economic system of the South: as a *dualistic structure*<sup>53</sup> in their economic systems, which is reflected in their reward schemes. In view of this phenomenon, those in the low wage traditional sector (the prospective target group of non-formal training) ardently desire to escape from it. This is evidenced by the massive migration to the urban areas occurring in many developing countries and their insistence on trying to secure an opportunity for their children, through formal education, to escape from the low wage traditional sector.

*The development program of a country as context.*

The development program of a country as context concerns the need to relocate non-formal education into the overall development plan of societies in the South (Fordham 1980:14). Van der Stoep (1984:17) sees the restructuring of development structures as the basis of development goals broadly defined, when he argues that, “*development implies an extensive process for the change of structures within a society in order to alleviate conditions of underdevelopment.*” Van der Stoep makes a strong case for linking non-formal education (or training) with development goals for a country.

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<sup>53</sup> On the one hand, there tends to be a relatively larger and usually stagnant subsistence agricultural or traditional sector, and on the other, a relatively small modern sector which comprises the limited industrial and commercial activities, their civil service, armed forces and police. The most marked feature of this dualism is the great disparity of income between those earning their living in these two sectors.

*The socio-economic context.*

The socio-economic context shows an important link as well. Research on non-formal education as a factor in development and economic growth points to the fact that non-formal education, properly conceived and applied, can play an important role in development and economic growth (Nyathi 1993:77; cf. Simpkins 1976:21).

*The political and institutional context.*

Adult education programs have to be viewed and conceived more broadly than as only literacy teaching or even just delivering knowledge, information and skills. Diagnosing the potentialities and constraints for an economic project, formulating concrete goals and plans, creating appropriate institutional structures for implementing the project, managing the project and ensuring meaningful participation of the people concerned in all of these activities are more important learning problems than teaching literacy skills or even equipping workers (pastors) with skills (Ahmed [1980] quoted in Fordham 1980:18-19).

In this regard, non-formal education plays a bigger role at multiple levels as agents for social change and economic development. Non-formal education should be viewed holistically as a vital flow of nourishment through all development activities rather than as a separate service activity (Nyathi 1993:83).

## ***2.8 Theology of the Laity***

Differences between the urban and rural contexts highlight the necessity for flexibility and renewed reflection in the leadership formation process. *Whom do we want to educate theologically* (Núñez 1988:73)? Presently in Africa, theological education is primarily limited to younger students who have given themselves to 'full-time' ministry. While this should be encouraged, it is questionable in the African context whether the regular commissioning of youthful leaders is wise in societies that value experience and age.

If the Church is the whole people of God, with each member equally responsible for embodiment and proclamation of the kingdom (1 Peter 2:9-10), then theological education should be available for *all* willing learners in the church. The reality in Africa, however, is that even with its critical shortage of pastoral leaders—the economic conditions of most local contexts preclude the notion of ‘full-time’ pastors. Therefore, if we truly believe in the “*priesthood of all believers*” (cf. Ephesians 4:11-12; 1 Peter 2:9) and the relationships within the church described as the body of Christ (1 Corinthians 12:12-31); then non-formal theological education should also equip lay ministers who already shoulder significant leadership responsibilities in the churches. Koyama in *Waterbuffalo Theology* (1974) also argues this point. He calls for theologians to prepare a theology that can be understood and be meaningful to farmers (rural people) who spend their days working alongside their water buffaloes in the rice fields.

Taking the principle of mutuality over to the area of theological education, Richards (1975) looks at members of the church as priests and teachers of one another as well as learners of one another. He uses the biblical metaphor *body of Christ* to show how each person can contribute to the whole. In this way Richards believes the Christian community becomes a *learning, sharing and growing* community of persons who are *disciples* in some areas and *discipling* in another area.

This is a very healthy concept of theological education within the Christian community. Its strength lies in what Freire (1972a:74) described as *limit situations*. This is a useful term to describe a human situation that has its limits, in this case, extending theological education for the rural laity in Africa as part of the larger problem of 90% of the world’s pastoral leaders not able to transcend their situations to receive theological training (cf. TOPIC 1999).<sup>54</sup> The philosophical approach undergirding *limit situations* assumes that perfect systems are not the end of

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<sup>54</sup> Freire (1972a:75) explains this as *generative themes* (themes that contain the possibility of unfolding into again as many themes which in their turn call for new tasks to be fulfilled) being located in concentric circles. Within the smaller circles, we find themes and *limit situations* for the laity, which cannot be understood apart from the relationship to theological education and development that represents a larger circle of limit situations characteristic of societies in the South.

learning. The end of learning is the personal transformation of the learner. Since dialogue is an *a priori* condition of non-formal education, every limit situation can be used as a learning opportunity (Vella 1995:20).

In summary, rural churches have vastly different needs from city churches. Moreover, city churches face a different dynamic to those of rural churches. How do we *do theology* in rural Africa? De Gruchy (1997:59) suggests it has to do with forging an identity that is both *Christian* in terms of its dialogue with the Scriptures and tradition; and *African* in terms of its method and content. Doing theology in rural Africa will be largely a theology for and by lay people. An important component in this regard involves training, developing and empowering pastoral leaders in various communities. Developing leaders in the rural areas not only implies a relevant contextual content, but also a primary emphasis on the process employed as well.

### ***2.9 Training, Education, and Reluctance***

Among some untrained leaders, there are those who are reluctant to receive training and education. Through mission experience, I have been able to identify five broad categories of reluctance: *theological, psychological, historical, attitudinal* and *behavioral*. These barriers (among possible others) to transformational learning are quite different from those faced by Freire. In addition to sociological oppression, what keeps many pastoral leaders from learning is sociological repression in its different guises. These intercalated factors (along with others) contribute to reluctance in training and education.

- 1) ***Theological reluctance***. Some in the Pentecostal and Charismatic church circles commonly propagate a theological reluctance. In this regard, the Scripture passage—“*but the Counselor, the Holy Spirit whom the father will send in my name, will teach you all things and will remind you of everything I have said to you*” (John 14:26)—is taken quite literally and exclusively. To receive theological training and education would not only be unspiritual but also substandard (Chauke 2002: interview).

- 2) ***Psychological reluctance.*** Psychological aspects contribute to reluctance as well. *Embarrassment* is a chief concern especially among those leaders who have had very little or no education. It is quite common for those who are older in church leadership to feel educationally inferior to young people or emerging leaders. *Fear* is another powerful inhibitor. Repression in all of its forms is based on experiences of fear (Shults 1999:158). Whatever the object of fear (whether it is related to learning ability, ridicule by peers, demands of ministry, or being compelled to give up cherished beliefs and/or customs), there is a sense that one cannot control that object (i.e. I cannot control my peers, so I fear that they may reject me. I cannot control the learning experience, so I repress my involvement). Shults (1999:158) offers a good definition capturing this generic aspect of fear—fear is a response to the perceived inability to control an existentially relevant object. Writing in *Theological Education*, Christine Blair (1997:11-24) offers a helpful summary of some of characteristics of adult learners: they learn best when the learning environment feels safe and supportive, when their minds are engaged, when their learning is grounded in their experience, when they are self-directed, and when education speaks to the mind, heart, and soul. When these characteristics are employed in the design of mission education, it will transcend psychological reluctance.
  
- 3) ***Historical reluctance.*** Historically, mission education and training had its problems. This unresolved baggage has had a residual affect on theological training and education efforts today. One such problem was the loss of function and prestige of the elders who had traditionally been responsible for education. This was replaced by an education that transmitted knowledge (rational and objective) by people (outsiders) at a specific place (school) and a specific time. This pedagogy was not only foreign but also stressful to the African way of life. Because of the colonial entanglement between mission and education (Luzbetak 1988:102; Saayman 2001), there are those who are suspicious of training and educational efforts. The perception on their part is that everyone has an agenda and something to gain out of any proposed training or educational program (Kritzinger *et. al.* 1984:60-62). Another ‘legacy’ left by the past is denominationalism. Some denominations are very separatistic and closed to anything from without. This makes theological training and education inaccessible to many pastoral leaders since top leadership represses these opportunities for pastoral leaders in their denomination.
  
- 4) ***Attitudinal reluctance.*** Equally on an attitudinal level, the need for training and education is also undervalued (Chauke 2002: interview). These would include *apathy*—‘prevailing churches don’t matter. There is no need to raise the standard’; *laziness*—‘we are doing just fine the way it is’. Undue *pride* and *arrogance* have also been observed in some—‘good for my lieutenants or junior leaders, but beneath me’. There is also an attitudinal reluctance based on the perceived value (economic potential) of non-formal training. Nyathi (1993:67) while discussing the expansion of non-formal education of



children explains...“Even if non-formal education were to expand, some students would still have to be given formal education which, since it leads to higher income jobs, would be regarded as first class education, while non-formal education would be just ‘second best’. Judging from available research findings [in the South African context], it is the children of the rural poor who in this context will be given non-formal education—a situation that will be intolerable to the poor. For this very reason, non-formal education in the present context of developing countries is not likely to be acceptable to any groups as the alternative to formal education. Furthermore, the expansion of non-formal education will not diminish the demand for formal education.” Though Nyathi is referring to primary and secondary education—and that context is different from the context of adults and pastoral training—it nevertheless raises undervalued perceptions by some about non-formal training. Once again, this demonstrates the connection between education and development.<sup>55</sup>

- 5) **Behavioral reluctance.** Behavioral reluctance is epitomized in the *self-centeredness* of some leaders—'this is my church. The church serves me'. This is a common view that is culturally comfortable and compatible with the authoritarian ‘chief mentality’ of leadership.

Whatever the reasons are for training and education reluctance, I submit that these can be effectively dealt with through innovative and relevant non-formal educational methodologies.

The complexities of *doing mission* with African pastoral leaders are so great, that one could not possibly become a so-called, expert or authority. There are simply too many fields of study that enter into this: theology, education, development, epistemology, philosophy, psychology, sociology and phenomenology among others (cf. Dueck 1995:56). This complexity, as such, presents a compelling rationale for using the *partner among* model in mission relationships. Since there are no ‘experts’—there is a mutual need or dependency on one another, as well as it should be, because this is a true reflection of the Church, the body of Christ (Romans 12:4-5; 1 Corinthians 12). Although I have referenced some of these disciplines, the multidisciplinary point of this study is to make the case for *theological education and development* as a discreet specialty. With a specialist approach rather than a broad approach, the goal of this study—constructing a local theology of pastoral

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<sup>55</sup> Reaction to development as modernization will be further discussed in chapter 4.

formation—can be more effectively realized. In the next section I will examine more specifically the research methodology of the study. That is, how the stories will be understood through the various levels of theory and how the stories were obtained.

### ***2.10 Research Design of this Study***

Africa is a unique and complex continent, a continent of pluralism. It is immense, not only in terms of its size but, more important, with respect to the cultural, linguistic and ethnic diversity that characterizes the people of Africa. As Richard Olaniyan (1983:1) observed, “*With almost a thousand separate language groups, a variety of climatic regions and greatly different levels of social and economic development...Africa is a continent of bewildering diversity and extraordinary dynamism.*” Surely, Africans are also known for their readiness to respond to the gospel, but Africa is also open to pressures. Some are external and some internal. The interaction between internal and external forces is shaking the very foundations of people’s existence in Africa (Chipenda 1997a:8).

This immensity, diversity, complexity and gravity of situation might lead one to believe that it is not possible to discuss and reflect on education and development or on traditional African educational thought and practice in any meaningful way, because there is bound to be considerable variation on such intersubjective topics from one group to another. To assume that such diversity makes impossible any discussion of ‘African’ culture however, would ignore, or at very least distort, the many commonalities that unite the African experience. Molefi and Kariamun Asante (1990:ix-x) argue,

Africa...is one cultural river with numerous tributaries characterized by their specific responses to history and the environment. In this way we have always seen Europe after the Christian manifestations. England, Norway, Ireland, France, Belgium, Germany, etc. were one culture although at the same time they were different. Asante, Yoruba, Mandinka, are also one, though different in the historical sense. When we speak of unity in Africa, we are speaking of the commonalities among the people. Thus, a Yoruba who is different from an Ibo or Asante still shares more in common culture with them than with Thais or Norwegians. To the degree that the material conditions influence the choices people make, we Africans share similarities in behavior, perceptions, and technologies.

Nor can Africa be meaningfully understood in Northern categories or by means of a Northern worldview. This is especially true when considering pastoral leadership formation issues. In terms of traditional African educational practices, Fafunwa (1974:17; cf Williamson 1997:407-423) commented that,

Because indigenous education failed to conform to the ways of the Westernized system, some less well-informed writers have considered it primitive, even savage and barbaric. But such contentions should be seen as the product of ignorance and due to a total misunderstanding of the inherent value of informal education.

As previously stated, the aim of this research project is to give a deeper and broader understanding of the following questions:

- 1) *What does an equipped and maturing African pastor look like?*
- 2) *What are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?*

To achieve this aim, the methodology of this study focuses on field experience and qualitative research. According to Dreyer (1991:227-228) there are five important characteristics of qualitative research:

- Usually it is conducted in the *natural environment*.
- It is *descriptive* in nature. Research data is verbal and pictorial rather than numerical and categorical. It is usually collected in terms of interviews, stories, field notes, photos, etc.
- The research *process* is more important than the outcome or results.
- The research data is analysed *inductively*. Theory is derived from observation.
- The researcher is very focused on the *meanings* (thematic analysis) which people attach to events and experiences.

Further, Mason (1993:5-6) offers valuable guidelines for qualitative research:

- It should be systematically and rigorously conducted (but not rigid or structured).
- It should be strategically conducted, yet flexible and contextual.
- It should involve critical self-scrutiny by the researcher.
- It should produce social explanations to intellectual puzzles.
- It should produce social explanations that are generalized in some way [principles].
- It should be conducted as an ethical practice, and with regard to its political context.

There are many parallels between Masons' qualitative research and Freire's *popular education theory*, also known as non-formal education. This approach to research then, is synergistic to achieving the aims of this study.

### ***2.10.1 Discussion of Theory***

Reflection and study concerning the issues outlined in this study involve interaction with theory on three levels. The *first level* of theory is knowledge that is derived or results from observation/identification. The *second level* relates to theory in the disciplines of theological education and development. And the *third level* is theory about theories, or philosophizing about theory, which is reflection and analysis that runs throughout this study.

Brecht (1959:307) defines theory as being “*a proposition or set of propositions designed to explain something with reference to data or inter-relations not directly observed or not otherwise manifest.*” According to Runciman (1983:19-20) theory is used whenever social scientists set themselves the task of explaining, describing, appraising, elucidating, making sense of, giving an account of, exploring the nature of, grasping, gaining insight into, analysing, weighing up, interpreting, etc, any chosen event, process or state of affairs. Consequently, theory is a tool of

explanation or a mechanism with which to make sense of the intersubjective complexities engaged in this study. Admittedly, theory on the *second level* (derived theory) is probably more *hypothetical* in nature than it is *concrete* in nature (cf. Higgot 1983:xii). It is important to recognize that theory is engaged on different levels. In this regard, the typology developed by Gunnell (1981:459) is particularly useful. Similarly, Mouton argues that it is useful to think that we inhabit a number of ‘worlds’ in which we live and act and each requires its own form of knowledge. The following three worlds or orders are relevant to a discussion of theory:

- ***First Order Theory*** – the world of everyday life and lay knowledge. Techniques and traditions of practice
- ***Second Order Theory*** – the world of science. Theories, studies and models.
- ***Third Order Theory*** – the world of metascience. Hypothesis about theories, philosophizing about theory.

First and second-order theory are the main levels at which this study engages. On these orders, are the ‘building materials’ to construct a local theology of pastoral formation. Third-order theory (metatheoretical considerations) could be described metaphorically as the ‘building plans’ to design a fresh contribution to missiology in terms of African pastoral formation. Too much emphasis on third-order theory runs the risk of ‘ivory tower’ solutions that lose substance with the actual context. Hence, my approach to *theology-and-development* as a sharp discipline rather than as a broad approach. However, some oscillation between the levels is acceptable and necessary, because the distinctions between the different levels are more *analytical* than they are *absolute* (Stewart 2001:7). Every effort will be taken to incorporate first-order theory into the successively higher orders of theory (contextualization).

Another distinction in theory that is relevant to note is that of *macrotheories* and *microtheories*. The difference between these is not the *levels of abstraction*, but rather the *scale of a theory*. Macrotheories deal with reality on a more global scale, whereas, microtheories focus on reality of the individual and human consciousness scale. Specific relevance need not be confused with global generalizations. Most

theories (about theological education and development) are not just abstract thought, but are related to practices and real process that impacts our subject. Theory “*is always in active relation to practice: an interaction between things done, things observed and (systematic) explanation of these*” (Williams 1983:317).

Nevertheless, theories are intertwined with the issues and practices of their time. Returning again to Einstein’s logic referenced earlier, “*Insanity is doing the same things and expecting different results*” – is precisely why we need paradigmatic shifts. Earlier educational theories and practices have not proven to be relevant or effective in dealing with many of today’s realities. Michael Edwards (1993:90) suggests there are two core principles to remember if we are to avoid irrelevance:

- 1) The purpose of intellectual inquiry (in the field of development) is to promote the development of people denied access to knowledge, resources and power.
- 2) The most effective way of doing this is to unite understanding and action, or theory and practice into a single process that puts people at the very center of both.

This study then, is the process interaction of a specific context of practice (microtheory of Luapula province, as will be documented in chapter 6) informed by issues and macrotheories of education and development; and conversely, educational and development macrotheory informed *and* tested by specific microtheory practice.

### ***2.10.2 Background Studies***

In addition to my practical experience in this field of work as a missionary since 1989, I have also gained valuable information and insights for this particular study. I have lived and breathed these issues in this particular field of missiology and have read extensively for years on these themes. An MTh dissertation entitled *African Christian Leadership: Cultures and Theologies in Dialogue* (Wilhelm 1998) at the University of South Africa also contributes the background of this study. The MTh dissertaion was an analytical study of cultures and theologies in regards to biblical leadership models. I am also blessed to have many personal relationships with respected African leaders who have knowingly or unknowingly mentored me in this

field. All this has enabled me to be fairly familiar and very appreciative of African culture; proficient in leadership theory; and competent with biblical theologies of leadership. More recently, study in the area of educational theory and organizational development has been added to the mix. The theoretical base for education in this study is eclectic: Kurt Lewin's (1951) field theory of motivation, Paulo Freire's (1972a) theory of problem-posing and Malcolm Knowles's (1970) *andragogy*<sup>56</sup> and Jane Vella's (1995) principles and practices of popular education, to name a few.

As mentioned above, the background study was devoted to reading in these areas for missiology which includes abstracts, articles, dissertations, magazines, journals, and books. The following main areas may be highlighted:

- *Literature on educational theory in general*: There is a great deal of literature on the subject. The need however, is critical reflection with regards to their missiological application.
- *Literature on development theory and practice*: there is much to be gleaned in this area, particularly from NGOs and other organizations related to mission. Understanding the historical, theoretical, contextual and practical dimensions of development is crucial to an emerging relevant missiological praxis.
- *Literature on theological dialogue*: Southern Africa has a rich history of dialogue between church/mission; theological perspectives, and socio-political issues—all of which affect or contribute in some manner to the present day realities facing education and development in mission.

### ***2.10.3 Data Collection and Analysis***

The data collection and analysis procedures for educational research resemble other forms of social research. Whether the primary research methods are descriptive, empirical, or evaluative, the same concerns will be raised. Written sources constitute only one aspect of the material available for analysis and consideration. The heart of this study really lies in the praxis model outlined earlier. Since this data was acquired

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<sup>56</sup> Knowles, a key figure in the emergence of the field of adult education, introduced the term *andragogy* in order to emphasize that facilitating learning in adults is different than in children. While the term *andragogy* has dropped out of popular usage in favor of *pedagogy*, the stress on the difference between childhood and adult learning remains as a major theme in the field (Shults 1999:159).

through a dialogical matrix I am confident of its credibility in focusing attention on the realities which mediate African pastoral leaders and which, posed as a problem, challenge them (cf. Buber 1970; Freire 1972a:136). It is the convergence of their story and my story as a mission practitioner (in part from the mistakes that are part of the learning curve) becoming a new story. And the new story interacting with the biblical story. The strategy of this qualitative research then is to reflect on the principles which will inform missiological praxis in a local theology of pastoral formation.

### ***2.11 Summary***

I closed the last chapter describing how the metaphor of story helps to shape this study. I am suggesting that we are story driven people. For we dream in the narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criticize, construct, learn, hate and love by narrative (Dueck 1995:76). As such, I submit that story is the point of contact between our realities and the kingdom of God.

This chapter serves as a ‘roadmap’ to frame the bigger story of the journey concerning the issues that will be further encountered along the way. It has covered a wide milieu of issues and the research design that inform the arguments and considerations of constructing an African local theology of pastoral formation. Some of these issues will be picked up again in subsequent chapters for further reflection. I have made the claim that the *macro-story* of Africa is unique and complex. Yet, I have asserted that in the midst of these complexities are the commonalities of the various African *micro-stories*—in particular, the story of pastoral leaders and their communities in the Luapula province, Zambia. This chapter has also looked at how these stories will be understood through the various levels of theory and how these stories were obtained.

In the following chapters, first and second-order theory will attempt to explore the nature *theology-and-development* as a sharp discipline as it contributes to a local theology of pastoral formation.



### Chapter 3

## MISSION AS THEOLOGICAL EDUCATION

### **3.1 Introduction**

It is said that the primary aim of theological education, in any given context, is not so much to transmit Christian beliefs, but to foster the characteristic values, attitudes and dispositions of the Christian life (Astley & Crowder 1996:227). As such, it is concerned with *spiritual formation*. The cognitive and affective dimensions of faith are interdependent on *culture, context, and content*.

The purpose of this chapter is to consider how these three elements contribute to a missiological understanding of theological education as spiritual formation for pastoral leadership. I will then argue that a non-formal approach to mission pedagogy in Africa is critically needed since it presents a way forward. Elements of a proposed pedagogy based on a Freirian model will then be put forth. The culmination of these arguments will then focus on a holistic model for a local theology of pastoral formation and a vision for what could be.

#### **3.1.1 Defining Theological Education**

Perhaps the best way to define theological education is to ask the question (Theron 1993:51) *What is the purpose of theological education?* Nyblade (1991:42-43) answers this by identifying a two-fold purpose. Firstly, theological education should enable Christians to do theology, that is, help them to fulfill their theological task of reflecting on the meaning of their faith for their lives more effectively. Secondly, theological education is the training for the effective carrying out of ministry. It is the “*development of those attitudes and skills that will enable individual Christians*

*and the Christian community to minister effectively.*” For Nyblade, the ultimate purpose for theological education, therefore, is *doing theology* and *service*.

Nyblade’s view is consistent with my argument for a local pastoral theology. My view, along with many others, suggests that spiritual formation cannot but be a constant concern of theological education (Amirtham & Pryor 1990, Cully 1984; Edwards 1980; Fiorenza 1988:89; Longsdale s.a.:79). Spiritual formation and spirituality have many interpretations in the different traditions but the lack of spiritual formation or the insufficient attention given to spirituality in theological education is a common complaint and one that deserves serious attention. The amount of literature on this issue proves its seriousness.<sup>57</sup>

Christianity offers to people a set of symbols and stories, which affect them (Dueck 1995:85). It introduces them to and imposes on them certain spiritual values, which they experience as salvific, for it is in commitment to the values of Christian spirituality that a transformation is engendered through the Spirit. To be Christian it may be argued is to have this transformed life and to be continually growing in spirituality as well. Spiritual formation is the learned process of that growing.

Although some differentiate *theological education* from *Christian education* and *spiritual formation*, on the basis that it should be properly reserved for education of higher learning (*vis-à-vis* professional training for Christian ministers in seminaries) theological colleges or ordination courses (Astley *et. al.* 1996:xi); I find this view is unhelpful. It leads to elitism and to often unbiblical leadership patterns in the church (cf. Kinsler & Emery 1991:4, 34). Even though this is the popular and broadly accepted understanding, my concern is that this definition separates theological education as a special activity away from the total life of the church (Turaki 1991:31). This is an old and continuing problem. In this study, the understanding of theological education is broader and more inclusive.

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<sup>57</sup> Just to mention of few: *Resources for Spiritual Formation in Theological Education* (Amirtham & Pryor 1990); *Education for Spiritual Growth* (Cully 1984); *Theological Perspectives on Christian Formation* (Astley *et. al.* 1996); *Theological Education and Moral Formation* (Neuhaus 1992).

The distinction and relation between theological education and education for pastoral leadership deserves some careful exploration. Theological education, in the most strict and proper sense, is *the process through which persons acquire an aptitude for theology* (Wood 1996:307). An aptitude for Christian theology is a capacity and disposition to engage in critical reflection upon *Christian witness* (life, word, deed), aimed at testing the adequacy of that witness in terms of its own claims to validity. According to Charles Wood (1996:307; cf. Christian 1994), theology has three essential dimensions of validity:

- 1) The claim to be *authentically Christian*, that is, to represent faithfully the gospel of Jesus Christ.
- 2) The claim to be *meaningful and true*.
- 3) The claim to be *relevant or appropriate to the context*.

Theological reflection can take the form of a critical examination of some of the aspects of Christian witness, to see to what extent this act of witness lives up to its own intentions to be authentic, true and fitting to the situation. Or it can take the more constructive (though no less critical) form of asking what valid witness would amount to under a given set of circumstances (Wood 1996:307).

Some aptitude for Christian theology is needed for Christian life itself. This is not to suggest that every believer must become a theological scholar, but it simply means that Christians inevitably must make judgments as to what constitutes *valid Christian witness* (cf. Farley 1996:357). These judgments occur from early on in a person's education as well as in the ordinary course of living the Christian life. The danger however, lies in how a person is taught; they learn to judge well or poorly, reluctantly or willingly, haphazardly or with deliberation. They acquire some sort of theological aptitude, which plays an important role in determining the sort of Christian identity they take on; the way they understand the faith and the quality of Christian witness they bear (1996:307). It is for this reason that spiritual formation, touching on all three essentials of Wood's validity in Christian witness, *is* theological education (cf. Elliston 1996:133).

Thus, the role of theological education in a local theology of pastoral formation is especially crucial, since it has a large part in determining the quality of judgment of those responsible for the nurture and guidance of the churches, as well as for the transformational impact on the rest of the community as well.

### ***3.1.2 Theological Education and Philosophy, Jerusalem or Athens?***

Theology takes a different shape when one shifts from content and substance identifications of theology to active and relational categories of theology. Although many of the words remain the same, they now carry different meanings (Shideler 1986:31; cf. Fiorenza 1988:89). A *confessional view* has traditionally thought of theology as that body of truths about ultimate reality, God, which is the basis for the community of faith's beliefs. While a more generic view of theology might relax the rigid parameters and apparently self-enclosed character for theology set by the confessional view, so long as a special subject matter for theology remains as its chief mark, problems will persist. The status and relationship of theology to other activities remains problematic (Shideler 1986:31). The etymology of theology (knowledge of God) seems to perpetuate the notion that theology is one body of content among several in the 'intellectual marketplace' just as one moves from a delicatessen counter to the bakery, to the dairy section and produce racks, etc. in the same philosophy supermarket.

Under this rubric, the shift to a new mode or style of theology urged here can be described in two different ways. One way of describing the shift is from a content definition of theology to an active, integrating synthesizing activity (Farley 1996:36), with the emphasis on the activity involved rather than on the answer affirmed. The second way of identifying the shift is the emphasis on content and the parameters of traditional theology to the questions to which these traditional contents are an answer. These two descriptions are parallel, because the notion of the question here is to suggest an activity, involvement, questioning—rather than an achieved result or content. This is not to suggest that the answers are unimportant. It does mean however, that the relationship between the different answers (content of

theology) as well as the more general relationship between theology and other activities is to be found in the initial questions, rather than in some simple assessment of the truth of the claimed answers. In short, the underlying questions become foundational to understanding and doing theology. On this point, I appeal once again to the two stories in chapter one along with Andrew Walls' (1991:147) assertion that, "*Christian theology is being taken into new areas of life, where Western theology has no answers, because it has no questions.*"

From this perspective of theology, it does not seem helpful to say that theology begins—in an etymological understanding—with God. Instead, God is the Christian's answer to the question of meaning: the meaning of our existence, what meaning does existence have, etc. This is the basic question that initiates theological activity (Shideler 1986:33).

If theology is construed as the attempt to make sense out of meaning, how does this activity differ from philosophy? The question is important because there is a tradition that polarizes these two activities that goes back at least to Tertullian in the second century. Tertullian sharply separated theology from philosophy by saying that Jerusalem had nothing to do with Athens (Dueck 1995:9; Shideler 1986:33). By contrast, the view argued for here seems to go entirely the other direction by assimilating everything theological to the philosophical enterprise (Bosch 1991:194-195; cf. Thomas 1995:6). However, some qualifications are necessary about the unspoken notion of the nature of philosophy.

It has often been assumed in the Northern philosophical tradition that there are principles of right reason by which the truth is discerned that are more basic than any or all religious traditions (Farley 1996:36; Shideler 1986:33; Thomas 1995:5, 6). These canons of thought (misleadingly labeled 'rational') are really the realm of philosophy. In the Northern intellectual tradition, various branches of knowledge have set themselves up under different names and categories, rather than as branches

of philosophy.<sup>58</sup> Science and Descartes' "*doctrine of doubt*" have replaced philosophy for most people as the ultimate arbiter of truth, including theological ones (Bosch 1991:350). The notion of what 'scientifically proved' means, is both naïve and ambiguous. Similarly, the claim for neutral canons of reason by which to judge theological statements presumes a view of the nature of the world and our place in it, which is actually one of the problematic issues in theology (Shideler 1986:34). The relationship between theology and philosophy, Jerusalem and Athens, is subtler than this (cf. Dueck 1995:9).

Bosch (1991:250) point out that the events of the two devastating global wars (1914-1918; 1939-1945) and what followed in their wake contributed to the erosion of the "*naïve realism*" paradigm. Karl Barth, with his *theology of crisis*, was the first theologian to break fundamentally with the liberal theological tradition and to inaugurate a new theological paradigm.

The same began to happen with other disciplines as well, as it became clear that Northern societies together with its (Enlightenment) inherited understanding of reality was in trouble (Dueck 1995:187; Farley 1996:36). Once one has abandoned the idea of autonomous reason based on neutral canons of rationality, which constitute the philosophic discipline, there seems little benefit in the attempt to sharply distinguish theology from philosophy (Shideler 1986:34). Theologians have not asked uniquely different question than those the philosophers have asked (Tillich 1954:22-28).<sup>59</sup>

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<sup>58</sup> Psychology is the most recent to depart from the academic umbrella of philosophy, and what in technical philosophy today is called philosophy of the mind discusses many topics that overlap with psychology (Shideler 1986:33).

<sup>59</sup> Tillich neither subjugates philosophy to theology, nor does he treat philosophy as a separate but equal road to truth. In Tillich theology and philosophy retain their own integrity. Nevertheless, theology cannot isolate itself from philosophy. In Tillich's (1954) view of the relationship, both theology and philosophy deal with the same 'object': being-self. Philosophy is the rational inquiry into the structure of being. Theology is the systematic expression of ultimate concern for the God who is being-self. The conclusion that Tillich draws from this analysis is that there can be no agreement or any contradiction between philosophy and theology (Lochhead 1988:68).

From the other side, Shideler (1986:34-35) points out a duality, if not a polarity, that can be discerned in the theological-philosophical enterprise. One is the *synthesizing emphasis*, the attempt to draw things together into a coherent whole, or a worldview. The other is an *analytic emphasis* that directs critical attention to the processes of thought and the bases for knowledge and truth claims. The former has been called *metaphysics* and the latter emphasis has given its name to a style of philosophy known as *analytic philosophy*. Both emphases are valuable and the distinction between them is neither so sharp nor as self-evident as the sectarian practitioners of one in opposition to the other have tried to claim. So long as the distinction is not taken polemically, it may be useful to call the *synthesizing emphasis*—theology (remembering that the term now embraces a range of topics); and the *analytical emphasis*—philosophy (remembering that it is now a function, not a territory). Whenever the theologian attempts to clarify the meaning of the concepts they employ, they are engaging in the analytic function that increasingly characterizes philosophy. Similarly, whenever the philosopher ventures to suggest or identify the framework within which their analytic work goes on, they are engaging in synthesizing work of metaphysics and theology.

The danger in taking this distinction polemically is in the presumption that one can be done without the other; or worse, that one function is essential and the other is illegitimate. Some analytic philosophers have been particularly sectarian on this issue and some theologians have replied by denying the relevance or propriety of the intrusion of secular philosophy into the realm of sacred theology without recognizing the identity of function.

In summary, when theology is seen beyond content definition to an active integrating, synthesizing activity, there is greater relevance in local theological education. When the analytical function of philosophy is included in the local theological education process, there is greater clarity on the identity issue of what a mature and equipped African pastor looks like. Taken together, these two emphases

contribute to an understanding of spiritual formation for pastoral leadership. As such this study recognizes the value of both emphases.

### ***3.1.3 Mission as the Locus of Theological Education***

Missiology among other concerns addresses the crossing of barriers with the gospel of Jesus Christ. Theological education is about the facilitation of learning and obedience to this missiological concern. Andrew Walls (2002a) asserts, "*Christianity would have been nothing but another Jewish sect, except that it crossed over in to the Greek world. Christianity lives by crossing the boundaries of language and culture.*" According to Luzbetak (1988:14) the nature of missiology is, "*A field that studies the expansion and growth of the mission of the Church in all its dimensions: communal, sacramental, kerygmatic, diaconal and institutional.*"

Since missiology is a discipline that studies the expansion of the Church, most missiologists consider missiology to be theological in nature. Schreier (1993:53) argues that missiology's longtime concern about crossing boundaries is now becoming a central concern in theology as a whole. *What constitutes Christian fidelity, authenticity and identity?* These theological questions are at the same time missiological questions as we explore how cultural identity is formed and how those processes shape how we construe authentic identity in its individualistic and collectivist understandings of what it means to be a Christian (cf. Wood 1985, 1996). This prompts reflection on theological education as it crosses the boundaries from the dominant paradigm of Northern particularism to the cultures of the South.<sup>60</sup>

Theological education concerns arise out of the *missio Dei*<sup>61</sup> as seen throughout the Scriptures and made explicitly clear in the Great Commission. The central command of the Great Commission is to *make disciples*. Educational aspects of the Great Commission are seen in the participles, "*as you go*" and "*teaching to obey all*

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<sup>60</sup> "*Historically, active periods of mission have led to active periods of scholarship*" (Walls 2002d).

<sup>61</sup> The classical Trinitarian doctrine of *missio Dei* as God the Father sending the Son, and God the Father and Son sending the Holy Spirit was expanded to include yet another 'movement'—Father, Son and Holy Spirit sending the Church (Bosch 1991:390).



*things.*” Polemics, Bosch says, is not the only consideration in Matthew's choice of words (teaching instead of preaching). Behind his choice of terms are important missiological considerations. Bosch (1991:66) points out Matthew's intentionality with his terminology in the Great Commission,

It is important to recognize that, for Matthew, teaching is by no means a merely intellectual enterprise (as it often is for us and was for the ancient Greeks). Jesus' teaching is an appeal to his listeners' will, not primarily to their intellect; it is a call for a concrete decision to follow him and to submit to God's will. Moreover, teaching does not merely involve inculcating the precepts of the Law and obeying them, as contemporary Judaism interpreted it. No, what the apostles should 'teach' the new disciples according to Matthew 28:20, is to submit to the will of God as revealed in Jesus' ministry and teaching.

In this manner teaching can be seen to incorporate praxis and engagement in a transformational way. Thus the central command of the Great Commission to “*make disciples*” bears an intrinsic educational and developmental component. The missiological component is the injunction “all nations” (*panta ta ethne*) which involves crossing cultural barriers.

Moltmann's connection of *ekklesia* and mission<sup>62</sup> becomes another aspect of locating theological education in mission. If the church which is “*missionary by its very nature*” (Bosch 1991:389), is viewed as God's instrument witnessing to the fullness of the promise of God's reign, then it is also called to *participate* in the ongoing struggle between that reign and the powers of darkness and evil (Scherer 1987:84).

My argument as such, considers theological education as that particular work which the Church does, so that the Church may learn to participate ever more fully in the redemptive activity of God. Theological education is the “*dialogical process of teaching and learning through which the Church may see, grasp, and participate ever more deeply in the redemptive transformation of personal and social life that God is carrying out*” (Dykstra 1996:117).

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<sup>62</sup> “Today one of the strongest impulses towards the renewal of the theological concept of the church comes from the theology of mission” (Moltmann 1975:7).

One of the organizing principles for theological education as proposed by D. Campbell Wyckoff (1970:82-83) is the Church's experience:

The church's experience includes the various aspects of its response to its call, constitution, assignment and empowerment. The church's experience is its life and work, as in personal and group experience the great concerns of the Christian faith and the Christian life are dealt with and its objective taught...naturally, education is not a matter of throwing people willy-nilly into experiences that are supposed to educate them. Involvement in the modes of the church's experience, its life and work, means participation in worship, study, action, stewardship, fellowship, and creative expression in a cycle of orientation, engagement, reflection, reorientation, re-engagement, reflection and so on.

It is something very much like what I am arguing for. The Church as a worldwide historical body, knows the *gospel story*, experiences the redemptive transformation of the *human story* and becomes a *new story* of hope and purpose. It is transformation and ongoing formation (spirituality). Kinsler and Emery (1991:3) concur by describing theological education as a vehicle for ongoing personal, ecclesial and social transformation.

This brings us back to the Church and its ministry. Any attempt at contextualization or to construct a local theology must start with our theological assumptions and perhaps the best place to start is with the Church's experience. Theological education itself is not the Church's experience and the Church's experience is not the same thing as theological education (Dykstra 1996:117). Theological education depends upon the Church *and* its experience. And helps people to see and understand something of its dynamics and participate in it more broadly and deeply. Because of this participation we have theological education, teaching and learning together as fellow pilgrims along the way. This study takes the view that the center of theological education is *missiologia*.

Spiritual formation of African pastors is not only an *a priori* facet of mature church leadership, but should also be a vital consideration in contemporary missiological discussion. As previously noted, the growth of the church in Africa has exacerbated the need for, equipped and maturing pastoral leadership who understand and are able to interact with the dynamics of a growing church. Previous paradigmatic approaches (formal and cognitive based) have not met the needs (Turaki 1991:29;

TOPIC 1999). Meaningful missiological considerations of new educational paradigms are essential and critical for sustaining healthy and prevailing churches.

Since this study has chosen to understand *theology-and-development* as a sharp discipline, familiarity with the key debates within education and development, are important departure points as well. The intent is not to join or add to the debates, but to acknowledge their role in shaping the thesis of this study. I begin with the mission and education debate and then move on to the theological education debate.

### ***3.2 Education Debates***

Beginning with the current debate between mission and education, there is a need to acknowledge the historical implications concerning the problem statement:

*How can a synergistic understanding of theological education and development contribute towards a localized theology of pastoral formation and relevant praxis in the African context?*

The point of departure here is how closely mission and education are intertwined. Historically that relationship had its problems. Ethnocentricity on the part of colonial missionaries linked evangelization, education and civilization together (Luzbetak 1988:102). From the beginning, the ‘school’ has been regarded as an important aid in carrying out the missionary task. Education was usually initiated with an expressly evangelical motive—to draw people to the gospel (Kritzinger *et. al.* 1984:59). As such, mission schools were generally seen as beachheads of Christian civilization in ‘uncivilized’ territories that had to assist in ‘vanquishing pagan culture’. This is clearly seen from the following injunction to Roman Catholic missionaries in Africa in 1927 (Welbourn 1965:60),

Collaborate (in education) with all your power; and where it is impossible for you to carry on both the immediate tasks of evangelization and your educational work, neglect your churches in order to perfect your schools. Who owns the schools will own Africa.

Although mission education played an important role in the development of Africa well into the twentieth century, it nevertheless came into Africa with a Western

paradigm. The Enlightenment and the subject/object dichotomy (Farley 1996:36), which was in direct contrast to the African way of education, characterized this paradigm. Since Western civilization was for most missionaries so ‘obviously superior’ to African civilization, they introduced this Western paradigm without giving much thought to intercultural implications (Saayman 1991:29). It was for the most part, based on practical considerations. There was little theoretical reflection about education as such (Kritzinger *et. al.* 1984:60). This resulted in a clash between African and Western concepts of education and thus developed into widespread skepticism about mission. Mission was by then perceived as harboring a hidden agenda (Saayman 2001).

By the time of the Willingen conference, circumstances were already changing rapidly. After World War II, decolonization proceeded rapidly. As former colonies became independent, so they took over increasing control of their own affairs, including education. After independence, governments wanted to make their own mark, and therefore integrated the schools in a process of searching for an ‘African identity’. Thus came objections to mission schools based on political, economic and ideological reasons.

Partnership on the old terms is a thing of the past—discarded perhaps too hastily along with certain other valuable furnishings of the colonial and neo-colonial periods...A sense of historic realism...forces us to respect one basic reality in modern Africa: selfhood. Whether the Western or Eastern world likes it or not, emerging Africa is determined to forge distinctive social institutions, be it in politics, church or school (Wilson 1980:55).

All this makes it clear that today we are working under a completely new dispensation when it comes to education. Unfortunately, we cannot be sure that church and mission have rightly understood these new circumstances or come to grips with them (Kritzinger *et. al.* 1984:62). We cannot continue to do things the same way.

This new dispensation however is not an impediment to mission. It can lead us onto exciting new paths in which, given the necessary reflection and adaptability, we may still accomplish dynamic progress towards the leadership crisis facing the African

Church today. One of the lessons we must learn from these historical implications is that education should never be isolated from culture. As such, there is a tremendous need for African theologians and missiologists to undertake, as Sundkler (1960:208) puts it,

A theological teaching which has as its aim a 'process of translation': of transposing the Bible and the history, doctrine and worship of the Church into African realities and terms of expression. There is none who can do this 'trans-latio' as well as an African tutor who has been called, trained and encouraged to this task.

However, since the cultural context is never static, a *contextual approach* is needed. This approach works on the assumption of continuing culture change. The first step begins with a thorough analysis of the socio-cultural context, determining what the important *signs* and *symbols* are—in Freire's words, the thematic analysis. In contemporary ecclesiology the Church is increasingly perceived as *sacrament*, *sign* and *instrument* (cf. Dulles 1976:58-70). These signs and symbols are what need to be translated into African realities and terms of expression.

Bosch (1991:374) points out that this new terminology is used more extensively in Catholicism, having its roots in Vatican II. He describes this as real breakthrough from the traditional ecclesiology. The Church is no longer described as a societal entity on a par with other societal structures like the state, but as the mystery of God's presence in the world (1991:371). In its first paragraph, *Lumen Gentium* (LG) calls the Church "*a kind of sacrament—a sign and instrument, that is, of communion with God and unity among all people.*" Elsewhere the Church is called the "*visible sacrament of saving unity*" (LG 9).

This terminology is gaining ground in Protestant circles as well. The key formulation in these circles was the draft at Uppsala: "*The Church is bold in speaking of itself as the sign of the coming unity of mankind*" (Gassmann 1986:4-7). The wide reception and use of this terminology suggests the usefulness and is helpful in describing the place and vocation of the Church and its unity in God's plan of salvation. These images gave articulation to the idea, so well formulated by

Archbishop William Temple (Bosch 1991:375; cf. Neill 1968:76), that the Church is the only society in the world, which exists for the sake of those who are not members of it.

A circular relationship exists between *concepts*, *signs*, and *symbols* (Bradshaw 1993:165-169; Dueck 1995:85). The application of the concept produces signs and we translate signs into symbols. In a holistic perspective of mission, the kingdom of God is the concept; God's redemptive work in creation results in signs that we translate into the symbol—*shalom* (Bosch 1980:177; Hoekendijk 1966:107).<sup>63</sup> *Shalom*, in turn, points back to the concept of the kingdom of God (Van Schalkwyk 1999:20). There are general signs and particular signs. People look to both general and particular signs as evidences of God's presence (cf. Numbers 9:15-23; Judges 6:14, 19-21,36-39; Luke 16:31; 2 Corinthians 12:12). Symbols differ from signs. They are not evidences of the concepts they represent. Instead, we create symbols from signs to bear witness to the concepts from which the signs resulted (Bradshaw 1993:167). If we think of signs as evidences of events that occurred in a particular space and time, symbols reflect that event over space and time. Words are our most common symbols. They make the concepts that are apparent in signs intelligible, accessible and communicable.

Symbols also enable us to communicate abstract concepts that are relative to cultures effectively. Don Richardson's book the *Peace Child* (1976) is a good example of finding a symbol that communicated the gospel in a primal culture. Symbols are particularly helpful in making the presence of God discernable, intelligible, or accessible. In contrast to signs, symbols are not used as evidences of God's presence. Through symbols, however, people receive the *affirmation* that God is present. At the baptism of Jesus, a dove descended communicating the presence of the Holy Spirit. The dove was a sign that has since become a symbol of the Holy Spirit.

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<sup>63</sup> Theological reflection on *shalom* will be undertaken in section 5.2.1.

The meaning of signs and symbols furthermore, are not static but change over time and between cultures. While people commonly use signs to seek God's will, or to discern supernatural intervention in nature, they pose a challenge for practitioners of mission. We must identify the signs that reflect the nature of our work, and we must transform them into one or more symbols. We should develop symbols that communicate the entire scope of our work in relation to God's redemptive work in creation. The process of transforming signs into symbols is parallel to the transformation of primal or Northern worldviews into a holistic, biblical worldview (Bradshaw 1993:165-169).

In addition to the mission and education debate, there are numerous debates surrounding theological education itself. The following sections are not meant to be an exhaustive treatment of all these debates, they are too numerous and multi-faceted (Sykes 1996:ix). The purpose is however; to map out some selected excursions into the complex terrain that is relevant to constructing a local theology of pastoral formation.

### ***3.3 Theological Education Debates***

The nature of theology and theological education debates has been facilitated by the seminal writings of Edward Farley. In *Theologia: The Fragmentation and Unity of Theological Education* (1983), Farley focused on issues of reform in theological education. *Theologia*, in Farley's view is a form of sapiential knowledge (*habitus*)<sup>64</sup> (Farley 1983:128), a salvific knowledge of God (cf. Farley 1996:39; Wood 1996:342). The disappearance of theology as the unity, subject matter and the end of pastoral education is the root of the current predicament in theological education. "*This disappearance is responsible more than anything else for the problematic character of that education as a course of study*" (Farley 1983:ix).

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<sup>64</sup> The eighteenth and nineteenth centuries produced a large body of literature on the encyclopedia of theological education. During this period there was much reflection on the nature of theology. Largely absent from these writings, however, is an awareness of the tremendous shift from the Middle Ages and Reformation understanding of theology as "*habitus—an act of practical knowledge having the primary character of wisdom, to theology used as a generic term for the cluster of disciplines*" (Farley 1983:81).

The following excerpts illustrate the nature of the problem:

The Christian faith is intrinsically missionary. It is not the only persuasion that is missionary. Rather, it shares this characteristic with several other religions, notably Islam and Buddhism, and also with a variety of ideologies, such as Marxism. A distinctive element of missionary religions, in contrast to missionary ideologies, is that they all hold to some great unveiling of ultimate truth believed to be of universal import (Bosch 1991:9).

Contemporary New Testament scholars are affirming what the systematic theologian Martin Kähler said over eight decades ago: "Mission is the mother of all theology." Theology, said Kähler, began as "an accompanying manifestation of the Christian mission" and not as a "luxury of the world-dominating church" (Bosch 1971:190 quoting Kähler [1908]). "The New Testament writers were not scholars who had the leisure to research the evidence before they put pen to paper. Rather they wrote in the context of an "emergency situation" of a church, which, because of its missionary encounter with the world, was forced to theologize" (Bosch 1991:16; cf. Kähler [1908] 1971:190; cf. Russell 1988).

Great confusion prevails in some quarters about theological education. What, it is asked, is the meaning of ministry? For what purpose are we educating? The situation in some circles of theological education seems to be similar to the one found among certain foreign missionaries and sponsors of foreign mission. They know that what they are doing is important, but an understanding of the strategy of their work, a relatively precise and definite understanding of its meaning is lacking (Niebuhr 1954:120).

Farley suggests that the center of coherence of theological education is *theologia* (1983:128). I suggest rather, as previously argued, that the center of theological education is *missiologia* (cf. Rowen 1996:96). It is in an understanding of the *missio Dei* that we find the coherence of all theological disciplines and the purpose of the theological educational enterprise (Lenski 1937:1208). The question of appropriate forms of theological education compels us to consider the interdependence of three primary issues in educational planning (Young 1996:69):

- 1) The *philosophical commitments* about theological education (mission, convictions, values).
- 2) The *form* of a given program of theological education.
- 3) The *dynamics* of the program's unique social context.

In order for theological education to be missiologically true, a cogent philosophical starting point must undergird it. A cogent philosophy of theological education that I am arguing for comes from a biblical understanding of the gospel, the theology of the Church, and the mission and task of theology.



Duraisingh (1992:33-34) notes that a major weakness of Northern models of theological education is their neglect of the vital aspects of ecclesiology and mission. He calls for a reaffirmation of the apostolate as the *raison d'être* of the church. Mission is not one among many functions of the church—the church is a function in the *missio Dei*. This follows then, that if the church is the instrument and expression of the kingdom (message and engagement of the gospel), then the goal of theological education is to “form” people in the church so that they can participate in God’s local and global mission.

Similarly, from an African perspective, Orville Nyblade (1991:42-43) describes the purpose of theological education in its simplest form as, *enabling Christians to do theology*. If the church is a community of believers who reflect upon the meaning of their faith and go out to serve in accordance with conclusions reached in their reflections, then theological education should reflect this task. Thus theological education exists for the purpose of doing theology; it should not be reserved to an elite.

Therefore, a cogent philosophy of theological education must undergird any relevant model of pastoral training. The purpose is not to train pastors in theological abstractions for respectable status, but to “form” them for effective participation in God’s local and global mission.

It is deeply troublesome that (quite often among fellow evangelicals) inadequate missiological praxis in theological education is propped up by an uninformed practice of contextualization as well as an ethnocentric philosophy of theological education. It is not adequate to simply make cosmetic changes to a model of theological education if it is to be relevant to specific needs.<sup>65</sup> There seems to be little substantive change in theological education because of the emphasis on *reform*. This word implies a different form. Many attempts at reform are merely a

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<sup>65</sup> The common practice is to re-package the familiar (Western) cognitive knowledge sets and teaching processes that are familiar to the teacher.

rearrangement (Rowen 1996:98). It is the same house, but the furniture has been put in different places. The attempts at curriculum reform that I have observed are in essence the same product packaged in new boxes with different labels. A close look at the contents however, reveals the same content as what was in the old boxes. There can be no theological educational reform without a different center. Theological education, as Farley noted, was dominated by the concept of the *theological encyclopedia*. Friedrich Schleiermacher was the first to develop the categories that have become the orthodoxy of curricular design and structure for theological education.<sup>66</sup> He did affect reform because he offered a new center. In his response to the Enlightenment, Schleiermacher placed humanity and its experience of God in the center—more of anthropology rather than a theology (Rowen 1996:98).

Antedating Schleiermacher and with a growing movement behind him, the *encyclopedia movement* set forth a four-fold curriculum for theological studies: *Bible, church history, dogmatics* and *practical theology*. These defined the curriculum for pastoral education in Europe and North America (Ferris 1996:102). According to Farley (1983:73), Schleiermacher's casting of *theology-as-science*, combined with this four-fold distinction of discipline fields, has engendered two devastating effects within theological education: *fragmentation* and *surfeiting*.

- 1) **Fragmentation** is the rigorous pursuit of the four discipline fields that results in theological education *without* a center. Farley (1983) contends that the fundamental flaw in pastoral education today is a fragmentation of theological studies. This fragmentation of disciplines and understandings is antithetical to the African worldview.
- 2) **Surfeiting** is the pursuit of ever-finer strain of minutia, or the application of new hermeneutics to the study of a fixed subject matter. Farley (1983:49) describes this effect in unmistakable terms: "*In disciplines whose subject matter is more or less fixed—for example, an ancient text—and in disciplines*

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<sup>66</sup> Schleiermacher argued that theology pursues a historically situated scientific method in establishing theological truth (Hough & Cobb 1985:2). This argument for *theology-as-science* (theology pursued as an end in itself, based on self-justifying assumptions that often attend scientific research)—drew deeply from the streams of the encyclopedia movement and Schleiermacher's *Brief Outline on the Study of Theology* (1811) unleashed a flood of theological encyclopedias within European theology (Farley 1983:73).

*where there has been a surfeit of investigation, there is still a moving horizon of inquiry, but the focus is always on new methods to interpret that more or less fixed material. A book of an ancient canon or a famous literary figure from the past can be psychoanalyzed, deconstructed, psychohistorized, structuralized and phenomenologized. But the neo-methodologies give scope only to a kind of artificial ingenuity whose subtleties grow more implausible with each new analysis.”*

If theological studies are to recover wholeness and significance, another conceptualization of its task must be recognized. As we seek to do mission in the new millennium we are faced again with change and a significant shift not only at the core of Northern societies, but all over the world because of globalization as well. We are transitioning into the post-Modern world. This becomes an excellent opportunity and an appropriate time to innovate theological education by setting aside the assumptions<sup>67</sup> that have characterized the shaping of theological education. The center for a fresh formation will come by rightly placing God and God’s mission back in the center. Chao (1976:202) makes a case for *innovation* rather than *renovation*:

This kind of rethinking, although by no means new, implies that any attempt to “improve” the present form of theological education is not enough. What we need is not renovation, but innovation. The whole philosophy and structure of theological education has to be completely reshaped.

Innovative characteristics towards the reshaping of a cogent philosophy of theological education might include the following:

- 1) The ***philosophical commitment*** of theological education (as message and/or engagement).
- 2) The ***form*** of theological education (equipping for ministry).
- 3) The ***dynamics*** of theological education in context.

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<sup>67</sup> Mission has been peripheral to the theological education because it has been peripheral to the Church. Mission had been relegated to the preaching of the gospel to “pagans” where the church did not exist. The reconversion of neopagans is evangelization (cf. Verkuyl 1978). It is this definition that has kept mission at the edge of the Church and not at its center (Rowen 1996:99). “*We are in need of a missiological agenda for theology, rather than a theological agenda for mission...for theology, rightly understood, has no reason to exist other than critically to accompany the missio Dei*” (Bosch 1991:494).

### ***3.3.1 Theological Education as Message and Engagement***

Historically, evangelicals have practiced an understanding of theology's task as the articulation and ordering of biblical truth (Ferris 1996:103). As a revelational faith, biblical Christianity proclaims a message from God. The clear and orderly presentation of that message has been seen as the task of the theological sciences. Thus Erickson (1983:21) defines theology as,

That discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life.

Herein lies the task of *theology-as-message*: to provide a clear presentation of the revealed message, primarily in the biblical text. That God chose to set revelation in history rather than in creed or theological disposition, reflects God's intention that *truth should be situated in life*.

The pursuit of *theology-as-message* does not preclude situating truth, clarified and ordered, in life. Too often however, evangelical theologians have lost their way, producing works that obscure truth rather than clarify the divine message. When we seek truth in abstraction, rather than truth in life, the goal of *theology-as-message* is forfeited even if the task is pursued. The pursuit of truth in abstraction (whether orthodox or heterodox) is indistinguishable from Schleiermacher's promotion of *theology-as-science*. The solution to this tendency is to reassert the biblical primacy of truth in life (Ferris 1996:104).

A third understanding of the task of theology centers on the *life situation* of the reader. The role of the theologian in this case is to bring to the biblical text questions arising from the socio-historical context in order to determine the Christian response to that context. While liberation theologians have championed this understanding of *theology-as-engagement*, this view of the theologian's task neither originated with liberation theology, nor does it require the Marxist assumptions often characteristic with the liberation theology.

The questions brought to the Bible by persons from different cultures vary widely. The differences between North and South theologies do not lie in the source of the answers given, but in the questions we bring. As referenced earlier the problem is that Christian theology is being taken into new areas of life, where Western theology<sup>68</sup> has no answers, because it has no questions (Walls 1991:147).

Where *theology-as-science* has proven misleading and sterile, a philosophical departure point of *theology-as-message* and *theology-as-engagement* leads to an innovative fruitfulness and necessary understanding of theology's task. It clarifies and orders the expression of the message so that the implications for life and godliness are clear. It also listens to the historical-social cultures in which people live, taking to the Scriptures the questions of truth, morality, justice, and spirituality that arise from culture in order to relevantly declare God's authoritative truth in that particular community. These twin aspects of theology's task reflect the holism that is desperately needed in mission today.

A *philosophical* departure point of *theology-as-message* and *theology-as-engagement* is best achieved through dialogue. As such, it finds its greatest impact in non-formal modes of education. Formal education has long been the domain of *theology-as-science* although there is a recent increasing awareness and openness to change among many formal educational institutions.

### ***3.3.2 Theological Education and Equipping for Ministry***

Our task given by the risen Christ is to “equip” the saints (Eph. 4:11-16). The term used (*katartismos*) is to “set in order” or “prepare for use.” It is not the role of church leaders to assign or distribute spiritual gifts to believers; this is the work of the Holy Spirit (1 Corinthians 12:7-11). Gifting alone, however, does not prepare believers to do the work of the ministry. The co-element needed is equipping. Pastoral leaders must “equip the saints for the work of the ministry” (Ephesians 4:11-12). Effective service—building up the body of Christ—is the combined effect

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<sup>68</sup> "Western theology is essentially an Enlightenment theology" (Andrew Walls 2002b).

of the Spirit's gifting, the church leaders doing the equipping, and the saints' labor in ministry. Thus church leaders are themselves equippers who prepare Christians to use their spiritual gifts in ministries to the congregation and to the non-Christian community, both local and global.

In order to do this, the equippers must be equipped themselves. Scripture lays out the logical pattern: "*And the things you heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others*" (2 Timothy 2:2). This is a multi-generational pattern for equipping. This is the center of theological education. Positioning theology (understood as message and engagement) within pastoral training restores the clarity and focus of theological education.<sup>69</sup>

When the *form of theological education* is positioned in pastoral training or equipping, there are two distinct schools of thought (cf. Ferris 1996:108):

- 1) Equipping for ministry *as central* to theological education.
- 2) Equipping for ministry *as distinct* from theological education.

Equipping for ministry as central to theological education embraces a holistic understanding of education. Since the biblical qualifications for church leadership emphasize Christian character and ministry effectiveness (skills), curricular priorities are given similar weighting. Attention to biblical and theological studies is not diminished, but is directed towards equipping for ministry leadership. The dynamic of effective ministry never resides in human expertise. Only as the Spirit of God empowers the Word of God is spiritual effectiveness realized.

The alternative school of thought, equipping for ministry *as distinct* from theological education, emphasizes theological education as the intellectual center of the church. The holistic focus of *theology-as-message* and *theology-as-engagement*

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<sup>69</sup> This is not to be understood or equated with Farley's (1983:9) clerical paradigm that will be discussed in section 3.6.

gives way to *theology-as-science* viewing theological studies as ends in themselves: diplomas, degrees, recognition, qualification, etc. When this happens, theological education cannot avoid the twin consequences of *fragmentation* and *surfeiting*. To retain wholeness and significance, theology must be pursued in the context of ministry—through interpretation of the biblical message and through dialogue with non-Christian elements of our culture.

### ***3.3.3 Dynamics of Theological Education in the African Context***

For too long theology has been seen as something produced by experts in seminaries of the North and then exported via missionaries and national church leaders, who have been seen as distributors of carbon-copy theologies to churches around the world (Bartle 2002:1; Theron 1995:54). But carbon-copy theologies do not meet the heart needs of the people of the South. Uncritical intercultural adoption of any educational form almost inevitably contributes to the inappropriateness of that program (Young 1996:69). Theological education programs must be context-sensitive; that is, they must be created in response to the unique conditions in a given setting.

Claiming biblical authenticity for any contemporary form of theological education because it allegedly replicates the training models of Jesus or Paul, is hermeneutically dangerous and philosophically naïve (Young 1996:69). Our best-intentioned efforts cannot recreate the unique social, political, geographical, economic, psychological, climatic, religious, cultural, historical and interpersonal forces that compelled Jesus to teach his disciples the way he did. A careful analysis of Scripture can lead to biblically based convictions about theological education, but we may not claim that any contemporary expression of those convictions is necessarily biblical (Bosch 1991:23).<sup>70</sup>

With this in mind, I offer four observations from the Apostle Paul's ministry and suggest these as a model for missional theologizing.

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<sup>70</sup> The earlier argument in section 1.6.4 for a multi-generational training strategy (2 Tim. 2:2) to multiply leaders is proposed as a biblically based conviction; not as a claim of biblical authenticity for a contemporary strategy.

- 1) Paul targets his *message for the context* (Acts 14:1; 17:16-34; 18:4, 7-8, 19; 19:8, 9; 21:37-40; 24:1-27; 25:8-26:32; 28:17-30).
- 2) Paul's theologizing is *dynamic and flexible* in that he uses a wide variety of metaphors and images to convey his meaning (Acts 16:16-34; Rom. 7; 9:20-21; 11:16-21; 12:4-6; 1 Cor. 3:6-16; 9:7-12, 22, 24-27; 12:12-30; 15:20-23; 2 Cor. 4:1-12; 9:10-11; 10:3-5; 12:7; Eph. 4:17-19; 6:10-20; Phil 2:15-18; 3:14; 1 Thess. 5:2-11; 1 Tim. 3:15; 4:7-8; 2 Tim. 2:3-7, 15, 17, 20).
- 3) Paul's mission-shaped theology is consistently *rooted in the "truth of the gospel"* (Acts 17; 18:9-11, 26, 28; 20:22-24; Rom. 1:16; 9:1; 1 Cor. 5:8; 2 Cor. 4:2; Gal. 2:5, 14; Eph 1:13; Col. 1:6; 1 Tim. 2:4; 2 Tim. 2:15; Titus 1:1).
- 4) Paul's articulation of the gospel is shaped by culture, but at the same time *challenges the socio-economic context* (Acts 14:11-18; 16:16-40; 19:18-19, 23-41).

From Paul's example, the cultural context is very significant and has a huge influence on our theology in the following ways (Bartle 2002:2):

- Cultural context will greatly influence the theological agenda for it raises the questions that people will bring to the Scriptures (cf. Walls 1991:147). For example, the spirit world and spiritual power is very high on many people's theological agenda and yet largely ignored by many from the North (Bartle 2002; Bevans 1992:56-57; Hiebert 1982:35-47; Kraft 1979:109, 306).
- Cultural context will greatly influence the way theology is expressed. The word pictures, metaphors and ways of thinking and analyzing Scripture will differ from culture to culture (cf. Bevans 1992; cf. Kraft 1979; cf. Luzbetak 1988; cf. Schreier 1985).
- Cultural context must never supplant the Scripture as the base on which our faith stands (Bediako 1992:398; Tiéno 1985:293).

The above focuses the argument on moving away from merely *transmitting theology* to a *missional theologizing*, where people actually do theology and think through the socio-economic issue theologically. Towards this end is the ministry of the Holy Spirit who will help us as he helped the early church leaders, so that, at the end of their first theological and missional conference (Council of Jerusalem), they were able to say, "*It seemed good to the Holy Spirit and to us...*" (Acts 15:28). We must have the courage, guided by the Holy Spirit, to find ways of articulating and



embodying the gospel that draw upon our stories and cultural resources while remaining faithful to the witness of Scripture (Bartle 2002:3).

At this stage it is appropriate to focus on the specific context in which theological education in Africa finds itself although some of it has already been previously referenced. Talitwala (1987:12-14) offers a summary description of the African context. Although this description was offered some 16 years ago, it continues to accurately reflect the context in Africa today:

- ***Fast growing church.*** The growth rate of the church in Africa creates a situation where there are not enough pastoral leaders (cf. Barrett 1982:4; Downey 1985:2; Johnstone 1995:38; Lucas 1990:91; Wilhelm 1998:2).
- ***Divided church.*** The denominational fragmentation of the church that was carried over from the Northern churches is further magnified by the tribal differences in the African countries, between various denominations and even in the denominations themselves (Ward 1996c:34; Wilhelm 1998:31-34). Co-operation between different churches is very limited and where it occurs it is limited mostly to special projects. This results in a duplication of efforts (Bosch 1991:5, 6; Ward 1996c:33).
- ***A church that has not learned to give.*** The majority of church members in Africa are poor (Adeney 2002:3; Brueggemann 1982:27-36; Regan 1996:49; Todaro 1994:146-147; UNDP 1995), but do not support their own projects. The church is burdened with the tradition of a church that acts as a donor to the community resulting in an attitude that much is expected from the church but not much is given to the church. The culture of extended families causes members to first support their extended family members before they will do so for the church.
- ***A church existing in an unstable and violent environment.*** It is a context of corruption, nepotism, tribalism, racism, nationalism, a re-awakening of Islam, poverty, famine and diseases (Johnstone 1995:34-36; Todaro 1994:146-147; Ward 1996c:34; Wilhelm 1998:31-34). It is an environment that consists of an unrelenting chain of poverty, both physical and spiritual.

This context in Africa has serious consequences for theological education (Talitwala 1987:14-15). The resurgence of African traditional religions and Islam; globalization, urbanization, secularism and education are all creating a new Africa with new challenges for which theological education must prepare the church

(Theron 1993:79). It is out of this context that my argument for linking theological education with transformational development grows. For not only is there a shortage of pastoral leaders for the church, but the church itself is facing huge problems in the context in which it lives.

As such, theological education must address these two challenges by its involvement on the grassroots level and develop responsiveness to that level. This implies training and equipping pastoral leaders to *do* theology. It requires a philosophical commitment to *theology-as-message* and *theology-as-engagement*; and a form of theological education that is pursued in the context of ministry, that is, equipping for ministry is central to theological education.

In summary, what has been argued for here is a context-sensitive approach to theological education. This approach has been the hallmark of the Zambia ministry case study and is also essential to the thesis of this study.

### ***3.4 Education and Culture***

*“Issues of culture are at the very heart of the Christian faith”* (Walls 2002c). Culture is a story, *has* a story and *provides* a story (Dueck 1995:83). The narrative nature of the Christian faith, the gospel story, gives meaning to human existence in the cultural story.

In this section and sub-sections, cultural issues and salient aspects of African educational thought are examined as it pertains to theological education. Chipenda (1997b:14) describes culture as *“what we are, what we have, what we believe and what we long for...Culture is the frame in which we place the context of our pre-existence, our lives, the unavoidable death of the body and life after death.”*

Culture (*cultura*) literally speaking, is the act of bestowing labor upon the land. From that meaning, evolved a metaphorical one that applied to the improvement and refinement of a person by education (Dalfovo 1997:37). According to that

significance, culture was eminently centered on the person—transmitted from person to person, and mainly managed by single individuals. Within that personal dimension, culture was theoretical, dealing mainly with knowledge directed to the intellect. The personal and theoretical aspects of culture fostered a *monistic*<sup>71</sup> vision of reality. People perceived the pluralism of life, but deep down they were convinced that such a variety was accidental and a substantial unity existed beyond it (1997:37).

The personal, theoretical and monistic aspects began to change during the Enlightenment when a new development in the understanding of culture emerged (Elias 1986:32-33). In this new subject-object dichotomy, nature ceased to be creation and was no longer people's teacher but the object of their analysis (cf. Farley 1996:36). The emphasis was no longer on the whole, but on the parts, which were assigned priority over the whole (Bosch 1991:264; cf. Kluckhohn & Kroeber 1963). The most distinctive aspect in that new understanding was the shift from a personal to a social vision of culture. Culture belonged to society rather than to individuals. They were shaped by culture rather than shaping it. Persons acquired their specific personality in culture—their development as human beings was *anthropogenic*. That emphasis on the social dimension brought about the awareness of other cultures, sensitizing people to cultural pluralism (Dalfovo 1997:38).

These changes understood in the broader story that shapes both the North and South, is the shift from traditional to modern existence. This story begins in the distant past when people were 'traditional' and moves to the present where people are 'modern'.<sup>72</sup> There are two forms of social existence: *Gemeinschaft* (community) and *Gesellschaft* (society) that correspond to traditional and modern societies (cf. Dueck

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<sup>71</sup> The theory that reality is a unified whole and is grounded in a single basic substance or principle.

<sup>72</sup> In discussing modernity here, I do not assume that the shift from pre-modernism to modernity is universal or an invariant process in all cultures. I am also cognizant of the fact that there is considerable debate about the emergence of a post-modern culture and that an analysis of Christianity and mission in terms of post-modernity is presently primarily a Northern academic one. I however, will not be examining post-modernism in this study because in the African context, the question of modernity is still alive and well (cf. Bosch 1991:349; cf. Dueck 1995:57).

1995:57). Pre-modern societies are rooted in agriculture and close to the natural world. In varying degrees, they possess common beliefs, rituals and traditions. Continuing membership comes by conformity. Kinship ties are very strong, village life is central and mutual aid is common. Order is maintained by folklore and mores, while knowledge tends to emerge from religion and experience (1995:58). The family is the economic unity and primary basis for socialization of its members into the values of the culture (cf. Luzbetak 1988:166). The individual in this community is secure but not highly differentiated. The survival of the community supersedes the individual's needs.

The *modern* world is a new development in the story. It is no longer the land, but the machines that are now the focus. Not the cultivation of soil, but the transformation of nature is the goal (Dueck 1995:58). Accumulation of wealth becomes more abstract. Diversity in belief, custom and tradition is celebrated. Kinship ties are replaced with professional connections and 'networking'. Law based on contract maintains order. Knowledge is grounded now in scientific observation, universal laws and the awareness of common symbols (cf. Luzbetak 1988:316). The individual becomes the primary unit economically, ethically, psychologically and politically. Society then is the aggregate of enlightened individuals in the pursuit of happiness (1988:318). Central to an understanding of modernity is the loosening of social bonds (Dueck 1995:58; Luzbetak 1988:318). In modernity, relationships between people are pluralistic and heterogeneous. Society becomes a kaleidoscope of cultures, communities and traditions. Each of these groups has its own story and its own set of moral obligations.

While this story is more intricate than described here, it is nonetheless the case that this shift is often seen in the people movements of migration and urbanization, which mirrors the movement from *Gemeinschaft* to *Gesellschaft* (Dueck 1995:58). Yet the roots of culture go deeper than education and socialization. Human beings have the capacity and the need to transcend the immediate experience and uncritical acceptance of their environment. They consider and interpret it, creating ideas,

explanations, values, beliefs and interpretations of it that amount to a reorganization of their environment. They mediate their contact with the world through this new reality that is actually the one in which they live and through which they relate to their environment. They cannot extricate themselves from this dimension of existence, which they themselves have created. Language, art, myth and religion are a network through which the perception of all reality has to pass. This universe is culture (cf. Cassirer 1944).

Education can never be removed from culture, since it is an intrinsic function of culture (Erny 1981:1). The aspect of culture is crucial in consideration of the second empirical question in my problem statement, *what are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?* In his book *Christianity in Culture*, Charles Kraft (1979:103) probes the relationship between God, who is not bound by human culture and human beings who are. He concludes that God's basic attitude towards culture is that which the apostle Paul articulates in 1 Corinthians 9:19-22. That is, He views human culture primarily as a vehicle to be used by Him and His people for Christian purposes, rather than as an enemy to be combated or shunned.

This *God-above-but-through-culture* position is the perspective of this study (Kraft 1979:113). As such, it is my view that the authority of Scripture and the integrity of culture are complimentary concerns. God chose to commit his Word through cultural means, which suggests something of the high regard he has for culture as such (Inch 1986:53). The ontological and eschatological dimensions of the biblical story also bear this out, in that God was faithful to His creation even in spite of sin. God gave people and nations the freedom to live and act responsibly towards nature. This biblical teaching gives tremendous emphasis to the validity and importance of culture.

I see culture as basically neutral in essence, though warped by the pervasive influence of human sinfulness. It is something that is there to be used by humans,

God and Satan. Culture is the milieu in which all encounters with or between human beings takes place and in terms of which all human understanding and formation take place (Kraft 1979:113). Andrew Walls (2002d) supports this view,

The Christian message always comes embodied in a cultural container. It is wrapped in perspectives, understandings, and values. No one can take in a new idea apart from the ideas they already have.

Through the incarnation, God reaches human beings and the gospel interplays with culture. The driving force in any culture is to guide people to accept the *status quo*. The gospel recognizes the value of culture, but has the power to urge people to transform it (Chipenda 1997b:19). Nevertheless, there is a tension between the eternal Word of God, and the ever-diverse and ever-changing world. Chipenda (1997b:17) rightly points out “*Culture does not cleanse itself from its own impurity; it does not rescue itself from decay and deformities.*” Something else is necessary. The only way to transform culture is through the gospel in the Word of God. It is the power to save all who believe through the person of Jesus Christ who is Lord of us all (1997b:17).

The intersubjectivity in mission becomes apparent through the interaction of different stories: *my story*, being raised in *one* culture, the *gospel story* in the New Testament (NT), which was written in a *second* culture, the *community’s story* who belong to a *third* culture. How do these stories come together without either falsifying the gospel or rendering it unintelligible (Stott 1995:50)?

Cultural diversity and uniqueness is also manifest in language. Language is the means through which children and adults systematize their perceptions (Gadotti 1994:119). People formulate generalizations, abstractions, and other forms of thinking through words. Teaching and training in the vernacular will always be more effective and relevant.

In my experience, Africans have taken seriously the message of the gospel especially when they have heard it in the vernacular (cf. Mbiti 1986). Where there

are not vernacular materials and curriculum available, the use of *thematic analysis* and *appreciative inquiry* in non-formal theological education becomes even more significant (cf. Vella 1995). Strategic missiological effectiveness would also suggest an emphasis on training local pastoral trainers who can teach in the vernacular.

For authentic contextualization the use of the vernacular is very important (Bartle 2002:3). Bediako (1995:66) agrees with this assessment by pointing out that the “*vernacular reading of the Bible with the earnest desire to arrive at African answers and solutions to African questions and problems, has the effect of making the living forces of the traditional world-view persist longer and with greater potency...*” as such, Pobee (1979) has suggested that “*ideally African theology must be in the vernacular*” since he believes as I have argued, that language has to do with more than just communication: it is the means for “*assuming the weight of culture.*” Thus to teach or educate in a *lingua franca* like English, French, Portuguese or German is a second best (Bediako 1995:72).

The cultural differences in understanding education also need to be highlighted. Although we cannot speak of a monolithic Northern colonial system or a pre-cast African tradition of education, we can however paint a picture of differences in broad strokes.

#### ***3.4.1 Traditional African Educational Thought and Practice***

African education generally took place by means of *observation, imitation, and explanation* (Saayman 1991:33). Of the three means, the first two took priority to the extent that the explanation was only 'sparingly provided', and then only in response to questions. African elders "*refrained from giving unsolicited explanations...the idea behind this attitude is, if one can see, hear, smell, and taste, one cannot help but learn*" (Erny 1981:xiv).

Inherent in this reluctance is the African concept that a child is born with a personality (*seriti/isithunzi*),<sup>73</sup> intellect and will that do not need to be forged, but will rather reveal themselves. This revelation takes place in and is helped along the way by the various rites of passage accompanying one's progress through each stage in life, up to and including one's joining the community of the living dead (Saayman 1991:33).

According to this view, knowledge therefore is not an entity in itself, does not exist objectively, and can therefore not be transmitted as a set of clearly defined concepts embodied in an objective curriculum. Knowledge can only be revealed in the *process of living*, especially in the form of images, stories and ritual actions linked to the process of moving throughout the various stages of life (as in *social constructivism*).

In Erny's (1981:25) words, "*the problem of human personality is not one of edification, but of epiphany or revelation.*" The process of becoming a person is therefore regarded *ontologically*, rather than *psychologically*. The great themes of what it means to be human are not explained, but lived, and in the living, the meanings reveal themselves. Some of the characteristics of such an approach are:

- Children are *active participants* in the learning situation.
- A constant interaction exists with the *lived* experience.
- The idea that teachers are the sources of all wisdom, which is learned via *monologue transmission*, is rejected.
- Learning through observation and imitation also means that *acquisition and application of knowledge coincide*.

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<sup>73</sup> The origin of the word *seriti* (Sotho) or *isithunzi* (Nguni), in its form *moriti*, means shade or shadow, but it is seen as the vital life force identifying an individual. It is part of all of life, but it is also personal, intimately affected by and affecting other forces (Boon 1996:35). Admittedly, *seriti* is a difficult if not troublesome concept for a Western person to understand. In Western categories, it might be thought of as a combination of one's soul, character, reputation, and genealogy, but *seriti* goes beyond that. It is almost thought of as an aura around a person—a physical thing. *Seriti* is the power that defines a person as an individual and which unites him/her in personal interaction with others (Shutte 1993). While *seriti* defines an individual, it does not exist unless it is seen in the context of its interaction with the community of life forces.



This traditional African way of learning also meant that education generally did not take place in a formal or structured environment. Education generally took place in an informal manner throughout the day in situations of everyday life.

### ***3.4.2 Goals of Traditional African Education***

For Africans, the educational process lasts throughout a person's whole life, embodied in the very important ritual of various rites of passage. These various rites are critical to understanding the African worldview on education, for they constitute an integral part of pedagogy (Erny 1981:16). Education therefore, was understood as permanent and gradual. Each new stage of adult life corresponds to an increase in knowledge, new rights and duties, a reinforcement of being and sometimes a real illumination (1981:8). It is possible to identify a number of different goals that traditional African educational practices seek to achieve. Fafunwa (1974:20) among others (cf. Irele 1992; Nwosu 1986:103-105; Okeke 1982:15-26) outlines, what he terms the “*seven cardinal goals of traditional African education*”:

- To develop the child’s latent physical skills.
- To develop character.
- To inculcate respect for elders and those in position of authority.
- To develop intellectual skills.
- To acquire specific vocational training and a healthy attitude towards honest labor.
- To develop a sense of belonging and to participate actively in family and community affairs.
- To understand, appreciate and promote the cultural heritage of the community at large.

Taken together, these goals compose a descriptive inventory of the characteristics of the ‘good person’ (*seriti/isithunzi*) in traditional African societies. Such a person according to Fafunwa (1974:20) will be one who *is honest, respectable, skilled, cooperative, and conforms to the social order of the day.*”

Traditional African educational thought and practice is characterized not only by its concern with the ‘good person’, but also by its interweaving of social, political, cultural and educational threads together in a common tapestry. Several features uniquely distinguish traditional African thought on education (Moumoumi 1968:15):

- 1) The great importance attached to it, and its collective and social nature.
- 2) Its intimate tie with social life, in terms of both its goals and the means employed.
- 3) Its gradual and progressive achievements, in conformity with the successive stages of physical, emotional and mental development of the child.

Education then in the traditional African setting cannot be separated from life itself. It is a natural process by which, the individual gradually acquires *knowledge, skills, character* and *attitudes* appropriate to life in their community.<sup>74</sup> An important facet of education in this way is that each adult in the community becomes in essence, a teacher for any child with whom they have contact.

Furthermore, traditional education embodied an intrinsic expectation of *personal participation* in the economic life and activities of the community. Among peoples having non-specialized cultures children begin to participate at an early age in the economic activities of the adults according to their strength and skill. For example, a Zulu girl tends her younger siblings, fetches water and firewood, cleans the home and as she grows older—increasingly shares in the tasks she will one day perform as an adult. What she learns thus has a direct bearing on the knowledge and skills she will require in adulthood (De Villiers & Hartshorne 1981:147-148).

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<sup>74</sup> In pre-colonial settings, such education was highly effective. “*The effectiveness of this education was possible because of its very close relationship with life. It was through social acts (production) and social relationships (family life, group activities) that the education of the child or adolescent took place, so that he was instructed and educated simultaneously. To the extent that a child learned everywhere and all the time, instead of learning in circumstances determined in advance as to place and time, outside of the productive and social world, he was truly in the ‘school of life’, in the most concrete and real sense*” (Moumoumi 1968:15).

### ***3.4.3 The Oral Tradition in African Education***

Traditional African societies are generally oral ones, even where an established written literary tradition exists, as in the ethno-linguistic cases of Swahili, Zulu, Xhosa, etc. (cf. Katengo & Mwale 1986:456-481). Writing about oral tradition, Mazrui and Wagaw (1985:40) noted that:

Yet another characteristic of most indigenous systems of education...is that they are based on oral tradition rather than on the written one. This is not to suggest that the written tradition has been entirely absent...most 'tribal' educational systems in East Africa operated on the basis of the supremacy of the oral tradition, with only a minor role for the written word.

An important aspect of traditional education in the African context has, therefore, been concerned with teaching individuals the oral tradition, as well as helping them learn to use language creatively and effectively. In essence, such learning is a central feature of the intellectual training of the African person. As such, *proverbs* are often didactic and are an important part of African oral tradition. Proverbial sayings are widespread throughout Africa and their themes bear strong similarity to one another. The wisdom that proverbs contain and inculcate is at the core of culture, helping to blend into unity the set of values that would mold its soul (Dalfovo 1997:43-44).

The use of proverbs is also another means by which traditional education promoted inter-generational communication and play important *communicative* and *educational* roles. Felix Boateng (1985:117) argues that Western formal education in Africa did not consider traditional cultural transmission a goal of the educative process for Africans. He calls for a return to traditional education in Africa, including in particular the rich heritage of oral literature as expressed in fables, legends, folk tales and proverbs. The educational and communicative power of proverbs in traditional Africa lies in their use as *validators of traditional procedures and beliefs*.

An experience I had several years ago among the Makhua people in northern Mozambique validates Boateng's argument:

In the matrilineal culture of the Makhua people is a conception that people are generally liars. This belief extends to casual deception in their every day life. However, where truth needs to be communicated it is usually prefaced by a proverb and as such, uncritically accepted (Iseminger 1999). Missionary ignorance of this cultural dynamic has major implications for communication, especially for teaching and preaching. Without being aware of this dynamic, I asked a younger team member whom I was mentoring, to preach one evening in a rural church. His message began with a proverbial story, which then led to the Scriptural truth he was preaching. As I sat in the back I noticed that even though the message was interpreted from English to Portuguese to Makhua, the people were on the edge of their wooden benches absorbing his every word. Only later that evening did we become aware of the importance and power of proverbs in the Makhua culture. The potential of making a huge cultural mistake among the Makhua was thereby averted, to which I attribute the guidance of the Holy Spirit in using our feeble, culturally limited human efforts to engage in meaningful ministry.

In light of this field experience I am also making a case for the reappropriation of oral tradition, especially the use of proverbs, in our missionary pedagogy. This is vitally important because proverbs reveal ontology, epistemology and ethics (Wanjohi 1997:73). They can be used to discuss virtually any aspect of social life. The experiential origin of proverbs is extensively shown by their breadth of topics, ranging over the entire life of the people, dealing with their home and family, work and social relations, their values and problems. Hence, proverbs are rooted in the same reality that prompts human beings to forge their cultures. They are expressions of culture and thus they reflect reality because they both stem from it and lead back to it (Dalfovo 1997:42).

The core idea underlying proverbs is that such sayings provide succinct easily remembered summaries of important ideas and experiences that are part of the shared cultural knowledge of the community. Experience alone does not generate a proverb. Experience has to be coupled with observation. This pondering (reflection) over experience *relates proverbs to philosophy* (Wanjohi 1997:72). African philosophy, born within African culture and operating at both its first-order philosophy<sup>75</sup> and second-order philosophy<sup>76</sup> (cf. Gunnell 1981:459), has been establishing its identity through its activity. Proverbs are produced by first-order

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<sup>75</sup> First-order philosophy provides explanations, interpretations, answers and solutions that forge culture and then develop reasons to motivate its existence (Wiredu 1996:23).

<sup>76</sup> Second-order philosophy ponders on first-order philosophy, explores its elements, questions its answers and systematizes its thinking into a structured whole (Wiredu 1996:23).

philosophy and analyzed by second-order philosophy. As such, proverbs and philosophy meet in their final intent, which is for both of them human behavior and making sense of the meaning of life (cf. Dalfovo 1997:45; Shideler 1986:33). The consideration of proverbs in this way validates philosophy as a genuine cultural dimension, not as personal statements or opinions. Proverbs are the trademark of culture guaranteeing its authenticity and philosophy needs such premises for its analysis and conclusions.

This further suggests as previously argued, that proverbs by way of philosophizing (*analytic emphasis*) on human behavior and the meaning of our existence form the basis that initiates theological (*synthesizing emphasis*) activity (cf. Shideler 1986). In discussing the characteristics of African theology, Pobee (1996:53) likewise argues, “*the style of theology is not only propositional nor has to be propositional but is done in art, music, poems, etc. We are becoming more and more conscious that African theology also takes the form of oral theology.*” As such, I am arguing that local proverbs as part of the oral African tradition needs to be appreciated, rediscovered and reappropriated, as they are powerful tools for theological education. In short, much can be learned from the oral tradition in African education that can advance contemporary theological educational thought and practice throughout this continent.

#### ***3.4.4 Traditional African Education as Moral Education***

The content of traditional African education dealt primarily with the technical and moral realms of life. Technical education had to do with survival—the necessities of daily life: food, clothing, and shelter. In the moral realm, individuals learned the social and communal values and practices of their society. “*In this kind of environment, children came to learn that the common good should take precedence over the individual good, social over consensus over personal will, interdependence over self-dependence*” (Erny 1981:xvi).

This concept of *ubuntu* is the foundation of sound relations in African societies. *Ubuntu* is an Nguni, and more specifically a Zulu word that is synonymous with the word *vumunhu* in Tsonga, *vhuthu* in Venda, humanness in English, and *menslikheid* in Afrikaans. In a broader sense, *ubuntu* expresses the humanistic experience in which all people are treated with respect as human beings.

The expression in Zulu, “*umuntu ngumuntu ngabantu*” which means, “*a person is a person because of other persons*” summarizes the concept in an effective way (Groenewald 1996:21). “*In the African view, it is the community which defines the person as a person, not some isolated static quality of rationality, will or memory...African thought asserts an ontological independence to human society, and moves from society to individuals rather than, in the manner of western thought, from individuals to society*” (Shutte 1993:28-29). Bishop Tutu expresses this quality of *ubuntu* when he frequently refers to himself as “*we*” *vis-à-vis* “*We are well.*” Setiloane suggests that when Tutu is speaking at his best, it is the African in him who is speaking, because he is filled with that mysterious quality known as *ubuntu* (Du Boulay 1988:114).

Some see *ubuntu* negatively as a return to the negritude school of thought, and that it has become a poorly defined *cliché* and prescribed as a panacea for African problems (Maluleke 1996:26). This may well be true. Mdluli points out that the resuscitation of the concept by some African intellectuals, particularly within the context of the struggle against colonial exploitation and domination, has been problematic (Groenewald 1996:21). *Ubuntu* is sometimes used in the same way as the Bible has been used: to justify all kinds of political and ideological practices.

Another possibility is to consider the effect that urbanization has had on traditional African thought. In my view, it seems that as Africans have moved to the cities away from the rural areas, the mores of traditional society have been progressively disregarded. Materialism in its individualistic sense is an intrinsic aspect of the cities. *Ubuntu*, as understood and used in this study, it is not a resuscitation of

previous romantic negritude by digging out certain 'values' in African traditions (Maluleke 1996:26). Rather, it is employing African worldview themes or categories and descriptive expressions to connect and reflect theologically. It is also of pragmatic value in intercultural communication, education and training because so many people in southern Africa can identify with this philosophy (Groenewald 1996:22).

I see the cultural value of *ubuntu* also expressed in the Scriptures. The biblical parallel of *ubuntu* is the Body of Christ, as evidenced by the spiritual gifts that God has given to the Church (Rom 12:3-8; 1 Cor 12:12-26).

### ***3.4.5 The Process of Initiation in African Education***

Initiation is probably one of the most misunderstood aspects of traditional African education.<sup>77</sup> It is the process by which adolescents are formally transformed socially and spiritually into adults. Although it varies considerably from one ethno linguistic society to another and some people groups like the Akan (Ayisi 1979:47) and the Shona (Borland 1969:8) do not have a formal initiation process. Nevertheless, it is a common feature in African traditional education that needs to be acknowledged.

A considerable amount of education also takes place through initiation ceremonies. *"The first thing that strikes an educationist is that initiation is a tremendous pedagogical effort"* (Raum 1967:99-100). African initiation ceremonies and practices are different from comparable rites of passage in the North, in that they make public what Northerners see as intensely private. *"Besides being a test of courage and the completion of education, initiation is also a collective ceremony. In European societies, reaching puberty is a private matter. Each girl and boy goes through adolescence to sexual maturity alone. In Africa the long initiation ceremonials dramatize this change and make it a social ritual"* (Boe 1983:88).

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<sup>77</sup> The most elaborate rites of passage usually concern the initiation of the young into adulthood. In this way, a society not only socializes its young by outwardly moving them into new roles of social responsibility, but also transforms them inwardly by molding their moral and mental disposition towards the world. This is what African societies consider the primary purpose of initiation rituals (Ray 1976:91; cf. Mbiti 1989:118-129; Parrinder 1969; Adegbola 1983).

A lasting feature of the initiation process in many societies is the establishment of a peer group, or age-set (Ayisi 1979:46; cf. Olaniyan 1983:30-31). Such age-sets are among the more important non-kin groupings in traditional African societies and are found in virtually all parts of sub-Saharan Africa. In essence, such age-sets are male association groups based on contemporaneity and reinforced by the bonding that takes place in the initiation process. The initiation process is in many ways, the pinnacle of traditional African educational practice and represents a major investment on the part of the community. Although the initiation 'school' and the ceremonies related to it are important and costly to the community, they are also limited in their objectives. The initiation schools do not mark the final stage of the development of the individual; they do however, equip and entitle them to accept the roles which maturity brings (Van der Vliet 1974:241).

#### ***3.4.6 Africa and the Northern Educational Paradigm***

In contrast to African pedagogy, it is easier to define a Northern colonial understanding of education. This is because the Enlightenment and its presuppositions about humanity and science profoundly influenced the countries of the North.<sup>78</sup>

Chief among these presuppositions was that *reason* reigned supreme in all human endeavors. Since all human beings were creatures of reason, and since all problems, whether technical or moral, could be solved rationally, the most important assignment was the development of the reasoning ability.

Closely linked to this was a second important presupposition: that subject and object could be clearly separated; that there existed a subject-object dichotomy (Bosch 1991:264). In terms of an understanding of education, this meant that knowledge could be regarded as something that existed separately and objectively, that this body of knowledge could be mastered rationally by the learner (Freire 1970:23;

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<sup>78</sup> The Enlightenment was, preeminently, the Age of Reason. In the course of time, Descartes' *Cogito, ergo sum* came to mean that the human mind was viewed as the indubitable point of departure for all knowing (Bosch 1991:264).



1972c:177; Saayman 1991:35). Hence, the action involved in teaching and learning is the mere act of transferring knowledge.

Taken together, these two presuppositions had very important consequences for the theory and praxis of education. Teachers and learners could distance themselves from the knowledge they were mastering and because learning was regarded as basically a rational process, the idea of an 'objective' or 'neutral' stance in relation to the subject matter as well as to the process of transmitting the knowledge was developed.

Since knowledge was regarded as something with an objective existence, an unresolved tension developed between 'objective' facts and the 'irrational' cultural and religious beliefs. Only what could be proven rationally was useful; 'irrational' beliefs and values were of lesser importance than tangible, demonstrable and calculable achievements and, therefore, not an educational priority. The Enlightenment paradigm was characterized by the unshakeable belief in and preoccupation with progress. This progress could be transferred to the 'primitive' civilizations of Africa, enabling them to overcome all their problems. Northern education was therefore seen as the answer as educated Africans could then be 'modern' human beings.

Mission education was steeped in an Enlightenment worldview. As a result, the theology and church practice did not reflect the realities of daily African experience. The issue is not to absolutize any particular worldview or theological constructs, whether it is Northern, African or otherwise. We do not need to lose the heritage of the Northern Enlightenment theology—which showed a successful adaptation to modern, changing European culture—but to learn from it (Walls 2002d).

There can be little doubt that the historical contributions of Africa in general and of African peoples in particular, have been overlooked, undervalued, unappreciated,

ignored or even distorted. What is needed then is a genuine appreciation and mature reappropriation of traditional African pedagogy.

In order to accomplish this, it is important that we do not over-romanticize pre-colonial institutions and practices in Africa, as Mazrui (1980:11) noted in a critique of the former Négritude movement common during the 1960s and 1970s especially in Francophone Africa:

The mood of this branch of African romantic thought is one of nostalgia, yearning for an innocence, which is eternally lost. All that can be done now is to make the best of a very bad job, try to save some of the old values of old Africa and find a synthesis between these and the influences, which have come with colonialism and modernity.

Today, *Afrocentrism*, which is identified most closely and powerfully with the work of Molefi Asante (1990) is an example of what can be called *romantic nationalism*. Romantic nationalism refers to the efforts of any particular national or ethnic group to create a favorable historical record of *their* past and is a commonplace development throughout the world. It is hardly surprising that various groups seek to understand their pasts in the most positive light, and it is just as understandable that we all look for heroes and wonderful accomplishments in our pasts.

Much can be learned from reflection on the African educational tradition that could benefit contemporary missiological praxis in theological education throughout this continent. The communal responsibility for the education of the young; the effective use of oral tradition in passing on knowledge, values and identity; the centrality of concerns with moral or character training in the education of the young; the importance of a sense of belonging; the view of education as an integral component of social life (rather than something separate from the daily lives of most adults)—are all areas which can inform a relevant pedagogy for the problems and challenges we face today in the training and formation of pastoral leaders. After arguing that culture is at the heart of theological education, in the next section, I focus on the dynamic of community in theological education.

### ***3.5 Education as Community***

Stanley Hauerwas a theological ethicist, suggests that the coherence of our moral lives is tied to how we perceive the world and that the way we see the world is in turn shaped by the stories we adopt as our own. This is a more historical way of viewing the self. Hauerwas (1977:28) writes,

Narrative is the characteristic form of our awareness of ourselves as historical beings who must give an account of the purposive relation between temporally discrete realities. Indeed the ability to provide such an account, to sustain its growth in living traditions, is the central criterion for identifying a group of people as a community. Community joins us with other to further the growth of a tradition whose manifold story lines are meant to help individuals identify and navigate the path to the good. The self is subordinate to the community rather than vice versa, for we discover the self through a community's narrated tradition.

Furthermore, it is the story of the community that raises the questions and offers the insights that form the basis for theological reflection. In the words of Schreier (1985:17-18),

The community is a key source for theology's development and expression, but to call it a theologian in the narrow sense of authorship is inaccurate. Significant members within the community, often working as a group, give voice to the theology of the community. Being a theologian is a gift, requiring sensitivity to context, an extraordinary capacity to listen and an immersion in the Scriptures and the experience of other churches. It remains with community, however, not only to initiate the theological process, but also to rejoin the process of theology in the act traditionally known as reception.

Hence, my argument that theological education should be *community-based*. Theological education should serve the needs of the community, that forms its constituency, by being in constant dialogue with that community, evaluating and providing it with mature and equipped pastoral leaders who engage in contextual forms of ministry (Theron 1995:53). In my experience, ways of thinking and learning are inextricably bound to community. Thus, new models for education and transformation are bound to new forms of community. As such, it will be helpful to briefly examine the relationship between community and theological education. I begin with an argument of how theological education through the church is located in community. Then I will discuss how new forms of community impact theological education.

*Theological Education, the Church and the Community.*

One of the most urgent emerging issues is to form theological education in relation to the *church in the world*. Richard Niebuhr in his book (1956), *The Purpose of the Church and its Ministry*, gave a powerful expression of this in showing how necessary the process of giving a theological account of church and the world is for any discussion of theological education. When Niebuhr goes about suggesting what theological education should be, he enters a process of describing the church and its ministry in the present situation. Out of this context, Niebuhr proposes the definition of the *church as the subjective pole of the objective rule of God*. Thus, he develops his notion that the purpose of the church is to increase the love of God and neighbor. Koyama's (1974:89) '*neighborology*' argument parallels Niebuhr's notion. My understanding of *Christian witness* also parallels Niebuhr's notion. Our purpose then is about people, relationships and community—before it is about ideas, teaching and programs. To follow Niebuhr's process, it seems, is to make theological education in our *situation* (context) provide transformative meaning to the possibility of community. One construct of the church in the world would be the role of the church in the transformation of the faith community and to model (by life, word, deed) such a transformed community in and for the world. The church is the lively argument,

...extended over centuries and occasioned by the stories of God's calling of Israel and of the life and death of Jesus Christ, to which we are invited to contribute by learning to live faithful to those stories. It is the astounding claim of Christians that through this particular man's story, we discover our true selves and thus are made part of God's very life. We become part of God's story by finding our lives within that story (Hauerwas 1996:98).

However, the church as such, does not have a social ethic, but *is* a social ethic insofar as it is a community that can clearly be distinguished from the world (Hauerwas 1996:97). To *be* a social ethic means the community is where truth is lived and spoken. It means we cannot know the truth until we have been transformed by the story. We cannot know Jesus without becoming his disciples. It requires that our very selves be transformed if we are to face the truth that we are sinners yet saved (1996:98). Musopole (1997:2) summarizes it succinctly, "*It is a transformed person who transforms their community.*"

What I have argued for thus far, is locating theological education in *Christian witness* via the church. My argument finds its most comfortable locus in the notion of theology as critical reflection on the validity of Christian witness (life, word and deed) as elaborated by Charles Wood (1985) and Bryant Myers (1999). Living witnesses to God's larger story are present in the form of the local church or churches (Myers 1999:126). The church is also the *hermeneutical community* (cf. Myers 1999:38, 127) that reads the biblical story as its story and applies this story to the concrete circumstances of its time, place and culture. This is the community within the community from which *theology-as-message* is heard, lived and revealed (cf. Hauerwas 1996:98). This is also the community that, because it knows the true story, can and must be liberatory through its *theology-as-engagement*. Theological education thus serves the church and world by preparing persons to live in and signify to the world the transformative story of the faith community.

Thus far, theological education has been discussed within a spatial framework, that is, Niebuhr's *situation* and the *story* of community's time, place and culture. I now turn the focus to understandings of community that are not limited spatially.

#### *New Forms of Community and Theological Education.*

In particular educational circles, it has been concluded that education *and* formation happens best in community (cf. Hybels 1999; Morgan 1957; Reissner 1999:90). How we understand community affects the way we conceptualize theological education. For many people, community traditionally has been the place where they live, work, worship and where daily activities take place. In theological education, community has been understood as those who attend class, participate in chapel, and take part in campus life. However, for an increasing number of people, the way they experience community is changing. Community is not prerequisite on geographical proximity. *A core of shared interests and values* form the basis for community within or outside of geographic boundaries. It is not that community does not exist within geographical areas (neighborhood, local church, seminary campus, etc.), but

that community is not limited spatially any longer. Today people can find community in different places and by different means:

- ***The local community***: engagement in formative ministry with the community of “*God’s wider world*”.
- ***The institutional community***: the traditional understanding of educational community.
- ***The learning community***: a learning environment that transcends time and space. A ‘*school without walls*’.

No matter how community is found or experienced, the common agent in effective learning is always the human element. Human relationships are vital. This argument regarding relationships is supported by Larry Richard’s (1975) emphasis that nothing is more important to teaching the transformative truth of Christ than a genuine friendship with those who learn.

Partnerships between church and seminary, formal institutions, non-formal education strategies and informal ministries are relationships that are advisable (cf. Elliston & Kaufmann 1993:208). By taking a holistic community and educational approach, the formation of pastoral leaders can be much more effective.

Theological education that bears a holistic vision for pastoral formation is education that empowers people for ministry. It is education that helps individuals to recognize and nurture their spiritual gifts, to understand themselves as called to ministry and to find avenues for using their gifts in service for the church and the community (Hybels 1999). This is different from a *banking concept*<sup>79</sup> of education (Freire 1972a:46; Gadotti 1994:52s) that seeks to pour out the gifts of a few leaders onto the

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<sup>79</sup> The teacher holds the deposit of all knowledge (information is power) and the learner must ‘draw’ that knowledge from the bank (the teacher). Freire describes this as ‘*bank pedagogy*’ when narrative and dissertative relationships predominate. Education becomes an act of depositing; knowledge is a donation from those who know to those who don’t know anything. It is the educator who knows and the learners who don’t know; it is the educator that thinks and the learners who are ‘thought’; it is the educator who speaks and the learners who listen; it is the educator who chooses the content of the program and the learners who must adapt. Banking education has as its aim the maintenance of the division between those who know and those who don’t know, between the oppressors and the oppressed. It denies the possibility of dialogue and transformation.

church and community. It is rather, an education that conscientizes (Freire 1970:52) pastoral leaders *and* mission practitioners to the needs of the church and community; thereby focusing on *theology-as-message/engagement* for the empowerment of pastoral leaders and the community towards transformational development (Freire 1970:53).

New paradigms and learning approaches will allow us to alter teacher and learner roles, but they will not replace them (Freire 1972a:42-59; Schwier 1994:229). Pastoral formation in the community of faith takes place with in the larger human communities needs for God's love and justice. From a socio-historical approach to theological education, leadership stands critically within the community discerning and acting in the assurance of God's power to redeem all of human life (Miller 1987:344).

### ***3.6 Education as Spiritual Formation***

Theological education should be *spiritual formation* (Theron 1995:52). As previously argued, it should overcome the false dichotomies between spirituality<sup>80</sup> and theological education by fostering the creative tension between the two (Farley 1996:40; Strege 1992:116). Regardless of the pastoral leader's educational background, spiritual maturity, the kind of ministry to be done and the general context in which they are to function—a local theology of pastoral formation should be *holistic* and *integrated*.

By *holistic*, I have been arguing for the synergistic linkage between theological education and development (cf. Chipenda 1997a:4; De Gruchy 2003:7; Éla 1986:7;

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<sup>80</sup> Questions may arise concerning the meaning of *spirituality*, *spiritual formation* and *character formation*. Lindbeck (1988:10-32) prefers *spiritual to character*. But it seems to me that the two terms are closely related to the topic at hand, closely enough that I think we are justified in using moral, spiritual, and character interchangeably in discussions about theological education as formation. Likewise, the term *spirituality* is understood as inclusive of the process of spiritual formation. Luzbetak (1988:4) understands spirituality in a formational way as theocentricity. "*Although fully realizable only in the hereafter, such a theocentric orientation must be the goal of every true follower of Christ, especially those who wish to succeed in a ministry.*" To this understanding Luzbetak adds the formational inputs of *knowledge, skills* and *reflective thinking*.

Vermaak 1985:411). By *integration*, I am arguing for a leadership spirituality that grows out of spiritual formation formed by:

- 1) **Inputs:** knowledge, skills and character (Fafunwa 1974:20; Vella 1994:127; 1995:11-12, 115-117, 190; etc.).
- 2) **Dynamic reflection:** (Freire 1972a:75-76; Wood 1985:67-69).
- 3) **Practical ministry experience:** (Clinton 1988:77-80; cf. Whitehead 1929:4 *vis-à-vis* education as the “*acquisition of the art of the utilization of knowledge*”).

In this section, I return to chasing Schleiermacher’s ‘ghost’ in an attempt to unravel the false dichotomies between spirituality and (academic) theological education. I suggest that a *Christian witness* perspective of *paideia* fosters holism and the creative tension between spirituality and theological education. The latter part of this section then focuses attention on the integration of elements towards spirituality in a local theology of pastoral formation.

#### *Chasing Schleiermacher’s ‘ghost’.*

I have already covered the debate on categories of curricular design and Schleiermacher’s casting of *theology-as-science* for a theological education structure. I now appeal to Spener’s (1964:104) perspective to highlight the tension before us:

Students should constantly be reminded that the rule in human life is [that]...whoever grows in learning and declines in morals is on the decrease rather than the increase. This is even more valid in spiritual life, for since theology is practical discipline, everything must be directed to the practice of faith and life.

Schleiermacher and Spener’s juxtaposition here introduces us to the discussion on: What is the goal of theological education? Is theological education a matter of *training minds* or *forming character*? Since Farley’s (1983) *Theologia*, these questions and related ones have been debated. Farley (1983), the most persistent



voice charges that the *curriculum* is fragmented;<sup>81</sup> Hough and Cobb (1985) describe this incoherence as the pernicious organization of [the] curricula in terms of *academic disciplines*; Wood (1985) charges the problem as an aggregation of courses widely distinguished from one another by the *methodologies* distinctive to each. All of these criticisms have implications for a discussion of the role of spiritual formation in theological education.

Schleiermacher plays a central role in this story because of his attempt to unify the curriculum by means of what Farley (1983) calls the *clerical paradigm*. This paradigm served as the foundation for what subsequently became a *functionalist* approach to theological education. Accordingly, the institution of the ‘*the ministry*’ became the unifying principle. However, in time the social setting of theological education began shifting further away from the church toward the university (Dueck 1995:56; Strege 1992:114). Thus, the ministry itself came to be understood increasingly as a range of professional activities. The minister *is* what the minister *does*. Functionalist accounts of the clerical paradigm open the door to seminary or academic theological education intended to enlarge the expertise of ministers in the wide variety of activities that increasingly define the profession. Thus, functionalism has a centrifugal effect on the theological curriculum (Strege 1992:115).

To the extent that these institutions reflect Northern culture and are isolated from some of the populations (such as the poor or women), it should come as no surprise that theology is shaped by social constructivism. Yet, theologians, missionaries, educators and pastors have been slow to recognize the particularity (cultural limitations) of their knowledge. It would appear that they have not been very self-conscious about the way society shapes the nature of knowledge and in turn how knowledge influences the shape of society. The consequence for many is that they possess a knowledge base that reflects in part the structure of their social existence—modernity. The ahistorical perspective of much current theological

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<sup>81</sup> Farley has put the issue stronger than any other critic by contending “*theological education is now in a historical cul-de-sac*” (Spring 1981:83).

inquiry seems to bear the stamp of the natural sciences and a desire to transcend the particular. (Dueck 1995:56).

The shift in the social setting of theological education from church to university brought with it another development that has contributed materially to the fragmentation of the curriculum (Farley 1983:97). Education became *Wissenschaft*; the disinterested pursuit of knowledge became its own justification (cf. Wood 1985:9). As such, education also became known as the acquisition of skills requisite for a successful career (Strege 1992:115).

Moreover, universities themselves have become so diversified that meaningful dialogue across disciplinary boundaries is difficult. Each discipline develops its own methodology and hence its own language. Without a 'common tongue' the university not only is no longer unified but also loses its capacity to reflect upon a common goal and loses concern for contributing to the development of human beings (Berry 1987:76-97). If one examines contemporary theological education in terms of the grander plot of modernity, one can better understand the importance of a recovery of story (narrative). Because of modernity, our languages do not cohere (Dueck 1995:77). What we now possess are fragmented (cf. Farley 1983) pieces of the earlier historical contexts (stories) and pressed into service as part of contemporary theological discourse. What results is at best a confusing dialogue, at worst a non-conversation.

To be fair, the shift from church to university also had some positive influences on theological education. Not the least of these has been the alteration of what stands for authority in making theological judgments. However, for Farley, the Enlightenment's influence brought about the demise of *confessional authority* where theological education conformed to the new intellectual standards institutionalized in the university. The reason Farley makes such a point of the collapse of authority has to do with the kind of theological education that confessional theology made possible (Strege 1992:116). This particular form of theological education Farley

labels “*theologia*.” By this term he expresses a formational notion of theological education (Farley 1983:35). *Theologia* he says “*is a state and disposition of the soul which has the character of knowledge*” (1983:36). This knowledge was commonly regarded as practical rather than theoretical. Thus, when Spener said, “*Theology is a practical discipline*,” he cited a maxim accepted by Protestant scholastics and pietists alike.<sup>82</sup> *Theologia* was knowledge attending unto God and salvation. As such, it possessed the character of *sapientia* more than *scientia*. Farley argues that the earliest instruction in *theologia* took the form of a Christian *paideia*, the unity and goal of which was the saving knowledge of God.

Farley’s description of *theologia* as the historical material unity of the theological curriculum and his reference to *theologia* as a Christian *paideia* suggests that the issue of spiritual formation of seminarians must be seen in connection with the problem of incoherent curriculum. But this means that proposals to improve spiritual formation must be more than just a component to a program. I will briefly outline three approaches:

- ***Unifying theological education (curriculum) in the Christian identity of the professional minister.*** In this view, theological education must prepare people for professional leadership in the church, so expertise must be qualified by theological understanding. Thus, theological education exists for the training of professional ministry, “*the understanding of what it is to be a Christian community in the world will be the aim of its research and pedagogy*” (Hough & Cobb 1985:19). This approach however has its dangers. To seek, *à la* Schleiermacher, the unity of theological education in the notion of a professional ministry could be perilous (Strege 1996:118). Quite often the idea of a ‘professional’ has been reduced to a functionalist meaning that segregates professional activity from a person’s character. Hough and Cobb would probably argue Farley’s charge of functionalism by suggesting, that the professional minister is characterized by the model of “*practical theologian*” (Hough & Cobb 1985:19; Tracy 1996:374). The professional minister practices a theological method that leads to the

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<sup>82</sup> “*Theologia habitus practicus est.*” This was a common assertion of orthodoxist theologians in the seventeenth century (Spener 1964:105). Spener published *Pia Desideria* in 1675 with suggestions for the renewal of the Church. These included a more extensive use of the Word of God among the people, the establishment and diligent exercise of the spiritual priesthood, and recognition that it was not enough to have knowledge of the Christian faith alone because Christianity consist rather of practice. Thus, Christians were to demonstrate to non-believers that they were considered to be their neighbors, as the Samaritans were called to love all others as they loved themselves (cf. Pierson 1989:12; Spener 1964:87-88).

theological understanding by which the church is led to discover its Christian identity. The practical theologian thus unites vision with critical reflection *on* practice *in* practice.

- ***Unifying theological education in the combination of theory and practice.*** Theory comprises the ‘classical’ part of curriculum (history, Bible and theology), and professional courses constitute the practice. Like the four-fold curriculum and the clerical paradigm, the theory-and-practice model rose out of the German university setting. In that context, *Wissenschaft* provided a foundation of theoretical knowledge upon which rested professional practice. In certain fields—vis-à-vis medicine, law, and engineering—the model worked well. But theological education was another matter. The fruits of the knowledge available in a university dedicated to critical scholarship were not readily applicable to the practice of ministry (Strege 1992:120).
- ***Unifying theological education in Christian witness.*** This more promising approach comes from Charles Wood (1985). Wood defines theology as “critical reflection into the validity of Christian witness.” Wood means both the content of the tradition and the activity of witnessing—*vis-à-vis theology-as-message* and *theology-as-engagement* (1985:21). I have already argued Wood’s three dimensions, which become the discipline of theological education. Practical theology however, needs to be qualified. As Wood describes it, “is concerned not only with the pastoral ministry, nor with church leadership in any narrow sense, but rather with the enactment of Christian witness in its entirety—that is, with the entire life and activity of the church as the community of witness” (1985:48). Wood anticipates the criticism of whether critical reflection (Schleiermacher’s legacy) makes theological education a completely critical enterprise, in which case it loses relevance for the ministry and becomes merely ‘religious studies’ (Strege 1992:121). Wood suggests that these critical capacities are cultivated in the growth of *vision* and *discernment*. *Vision* is Wood’s metaphor for the ability to make synthetic judgments—to grasp the totality of things as they relate to each other. *Discernment* on the other hand, is this metaphor for analytic capacity. Thus theological inquiry is the dialectic relationship between vision and discernment. Critical reflection on the Christian witness advances as a movement between the whole and particulars (Wood 1985:67-69).

Wood’s description of *vision* and *discernment* as capacities shifts the discussion in the direction it must take if spiritual formation is to be an integral part of theological education. Furthermore, Wood’s unifying of theological education in *Christian witness* (by life, word, deed in the entire life and activity of the church; and the church being a function in the *missio Dei*) is in my mind; really centering theological education is *missiologia* (Duraisingh 1992:33-34; cf. Rowen 1996:96).

This supports my argument for holism in particular, as well as this study's overall thesis of a synergistic approach of a local theology of pastoral formation that appropriates theological education and development.

On such a thesis, a *new theologia* or *missiologia* rather, would unify theological education on *Christian witness* and the *local historical-social context*. An evangelical perspective of Christian *paideia* would encompass culture, tradition, needs and community. The theologian would become facilitators of that *paideia* as they listen to the Bible to clarify and order the biblical story in life. The *paideia* they would mediate would have received careful and critical reflection so that the implications for life and godliness are clear. Thus, theologians would need to depend on appreciative inquiry and dialogue to listen to the historical-social context in which they live. This knowledge would then be put to the service of the whole Christian community as the reflective activity of the theologian has taken to the Scriptures the questions of truth, morality, justice and spirituality that arise from the local context in order to declare God's authoritative truth to the whole community. Thus, *theology-as-message* and *theology-as-engagement* are twin aspects of an evangelical perspective of theology education centered in *missiologia*.

In this way, to borrow from Musopole (1997:2), one could argue a cycle of transformation: *spiritual formation* leads to *transformed people* that lead to *transformed communities*. I turn now to the integration argument for pastoral leadership spirituality.

#### *Spirituality and a Local theology of Pastoral Formation.*

Spirituality in a local theology of pastoral formation starts with the understanding that the foundation of spiritual formation is the initiation of a people into a story (Hauerwas 1996:103). Its task is not teaching them the meaning of that story, but to teach them the story. There is no point that can be known separate from the story. There are no 'moral lessons' that they wish to inculcate other than the story. The story is the point, the story is the experience and the story is the moral.

An evangelical view recognizes that the Bible speaks of the nature of persons as created in the image of God, and therefore, with tremendous potential for good. While humankind has fallen and is spiritually bankrupt before God; the story of redemption addresses the sinful nature with hope, since through Christ and the Cross, God has set down a process for transforming people. It is transformation from the *corruptio totalis* (cf. Myers 1999:88) condition of humanity to the restoring and recovering of *imago Dei* in humanity (Barth 1960:324). This process is an incremental journey from birth until persons enter the presence of Christ (1 Corinthians 13; Bosch 1991:394; cf. Van Schalkwyk 1999:16). Spiritual formation is the training in those “gestures”<sup>83</sup> (Hauerwas 1996:103) through which people learn the story of God and God’s will for their lives. Spiritual formation is therefore, not something that is done to make us Christians or even something done after we become Christian. Rather, it is the ongoing *paideia* we need in order to live faithful to the Kingdom that has been initiated in Christ (cf. Dueck 1995:25-27). That Kingdom is constituted by a story that one never possesses, but rather challenges us to be what we are but have not yet become (Hauerwas 1996:103).<sup>84</sup>

God takes people through learning experiences to make the story their own. Learning experiences are the experiences that the learner has which stimulate cognitive, skill and spiritual formation. They may arise from events, relational interactions, reflection or process items, which provide the content or stimulation for learning knowledge, skills and character. A leader is *who a person is*— not just what they *know* or can *do*. Because leadership flows out of being, leadership formation needs to draw on the biblical view of humankind and its maturation process (Thompson 1996:143).

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<sup>83</sup> Hauerwas (1996:103) defines “gestures” as reminders of the skills present in the church that are essential for helping us to make the story ours. Such reminders may well involve psychological insights (Dueck 1995:75-91) about how the skills work, but reminders cannot be a substitute for skills. The content of the story must control where and how the story is to be made our own.

<sup>84</sup> Dueck (1995:75) elaborates on this point from a *psychological perspective* by pointing out that among the ways a culture socializes its members into its ethos is narrative, the telling of stories. Stories carry implicitly the primary images, metaphors and paradigms of a culture. Stories are one way a culture creates a common worldview, an acceptable ethos and a sense of personal identity.

Senyimba's (1987) *African Pot Analogy* represents the *continuity, sequence* and *integration* of elements needed in the learning process. *Continuity* in the learning experience provides that which is known as the base for linking into the unknown. It gives the learning experiences a grid or framework around which new information or skills may cluster. *Sequence* in this analogy is an important insight; because spiritual formation happens through a variety of process items, timing, and situations or phases in life that God uses to develop Christlikeness (Clinton 1988:30). It is however, a sequence that is flexible. This analogy assumes no rigid sequence in the process items of *inputs, dynamic reflection* and *ministry experience*. Quite often (in Northern cultures) inputs occur before ministry experience. At times ministry experience (in the South) occurs first and leads to dynamic reflection that motivates the need for additional inputs. Where there is inflexibility in theological education or training endeavors, I have observed a high degree of irrelevance. This claim stems from observation in field experience and is well supported in the educational theories of Ivan Illich (1970) in particular; and Paulo Freire (1972a). *Integration* is needed so that there is linkage among the various learning experiences so that they form a whole. It describes how *dynamic reflection* on the acquired *inputs* of knowledge, skills and character combined with *ministry experience* contribute towards spiritual formation. Leadership<sup>85</sup> then emerges out of spiritually formed persons who have experience based on competence (Elliston & Kaufmann 1993:206).

In summary, leadership potential emerges out of demonstrated competence and trustworthiness in ministry and out of one's spirituality (*doing* and *being*). Spirituality is evidenced through one's character and the quality of one's relationships. Without spiritual formation in the learning experience, true spiritual leadership, arguably does not emerge. While the goal of spiritual formation may take place in formal, non-formal or informal theological education approaches, the balancing of these learning experiences is critically important. By using the *African*

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<sup>85</sup> In this study leadership is generally understood to encompass all kinds of leaders within the church. In particular, the formation of pastoral leaders *vis-à-vis* those serving in primary leadership capacities in the churches is the intended focus here.

*Pot Analogy*, I have been suggesting that theological education is a lifelong journey in spirituality. The next section looks more closely at that process.

### **3.7 Education as a Process**

Human life is a way—the story of a journey, a passage and an adventure (Elias 1986:97). These themes abound in the Scriptures from creation (Genesis 1:1-24) to Abraham (Genesis 12:1-2) and others in the OT to Jesus (John 16:28) and Paul’s missionary journeys (Acts 13-20) in the NT. It is also seen in the Christian classical image of *Pilgrims Progress* as well in other faiths: the role of the *hajj* in the lives of Muslims (cf. Kritzinger 2002:169; cf. Karecki 1999:33), the Buddhist search of wisdom in Buddha’s journeys, the follower of Confucius travels the *tao* or way of the master in order to find their way.

My preference for looking at theological education through the journey metaphor comes from dissatisfaction with the present cognitive educational practice as well as the work of *cognitive developmentalists*. This approach often uses the works of Piaget (1965, 1979) and Kohlberg (1971, 1981), which have proved so helpful in many areas of human understanding. Rational structures are important but they do not capture the faith dimension (Elias 1986:98). Faith is more in the realm of affective and dynamic life. Faith is not essentially a rational construing of life *vis-à-vis* social constructivism. It deals more with the realities of the spirit than with the realities of the mind. It is my position as previously argued, that though truth and knowledge overlap, they are not the same, and thus cannot be constructed the same. Truth (discernment, appropriation and interpretation) is not socially constructed, but knowledge and the comprehension of truth are (cf. Bediako 1992:398). Education is rightly termed a practice in human life (Elias 1986:8). Contemporary thinkers in the field of education like Freire and others distinguished the educational process on a continuum between *necrophilic* education<sup>86</sup> and *biophilic* education<sup>87</sup> (Freire

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<sup>86</sup> Education that is “*death-affirming*” or authoritarian and non-transformative. Freire suggests the oppressed are ‘shaped’ by this kind of pedagogy.

<sup>87</sup> Education that is “*life-affirming*” or that trains for life. In the 1930s, Robert Hutchins (1899-1977) and John Dewey (1859-1952) debated the proper philosophy of education. Hutchins upheld the classic position that education’s purpose was to “*prepare people for life.*” Although, several values in this kind of pedagogy are in



1972a:40; cf. Dewey 1963; cf. Goodman 1970; cf. Illich 1970; Westerhoff 1976). Much of this originated from the debate over the relationship between theory and practice. Although it is beyond the scope of this study to join this debate, for clarity I offer some of the historical contours (cf. Elias 1986:3-8):

Greek philosophers grappled with the issue of theory and practice in an attempt to determine what kind of knowledge was most worthwhile. The classic position in Greek philosophy is found in the writings of Aristotle who basically held that theory and practice are in opposition. This led to the notion that it is always best to move from theory to practice. It devalued common experience and practice as sources of true knowledge. In the middle of seventeenth century, Francis Bacon (1876 ed.) argued that the surest way to knowledge was through an examination of the facts gained from experience. This empirical or experimental mode of knowing was a principal element in the philosophies of empiricism and pragmatism that has been powerful influences in Anglo-American philosophy and education. For the empiricist and pragmatists theory was more of an instrument to establish inferences about things that one experiences. Theory is like a roadmap or a tool for finding out about reality. Theories merely order experience and function as instrumental models for dealing with experience. While Aristotle is associated with the view that theory is superior to practice, one of John Dewey's legacies to education has been the idea that practice is superior to theory. A preferable way to understanding the relationship between theory and practice is to reject the idea of a relationship in opposition or superiority in favor of a dialectical relationship. Hegel (1953) made one of the first moves in this direction by emphasizing the unity of the two. Hegel attempted to maintain the productive tension between practical life and the theories derived from the experiences of previous generations by utilizing dialectical relationships of three movements: thesis, antithesis and synthesis. The dialectical approach to theory and practice has received its strongest educational development in the writings of Paulo Freire (1970, 1972a, 1974). Freire advocates a dialectical approach to education in his theory of conscientization. The dialectical approach to theory and practice is a challenging one for theological education. Thomas Groome (1980) has done work informed by these principles.

The dominant educational paradigm was considered necrophilic and seen as a crisis. Freire believed that the only way to overcome this crisis was as educational approaches moved from *critique* to *transformative praxis* accompanied by the transformation of society (Gadotti 1994:116). Thus my argument, that education should be a life-affirming *transformative process*. If education is to be biophilic, then *how* the learning takes place is also important. Young (1996:79-80) differentiates two basic teaching and learning approaches by using metaphors. Learning takes place through either *transmission* or *discovery*.

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Dewey's thinking: learning by doing; cooperative work; the relationship between theory and practice; the method of beginning work by talking (in the language) of the learners; Dewey more specifically took a modern, secular position on the purpose education which was to "*prepare people for a job*" (Miller 1998:42).

The *transmission* metaphors conceptualize teaching and learning as a unidirectional act whereby the teacher transmits knowledge to the minds of passive learners (banking education). The teacher as a bucket filler must fill up the learners with knowledge. The transmission metaphor has been the dominant teaching style in the North. It assumes that the learners understand information the same way the teacher understood it. Such an assumption is very dangerous because true learning is rarely passive (Smith 1992:50). The transmission approach limits learning to the cognitive domain (Young 1996:80).

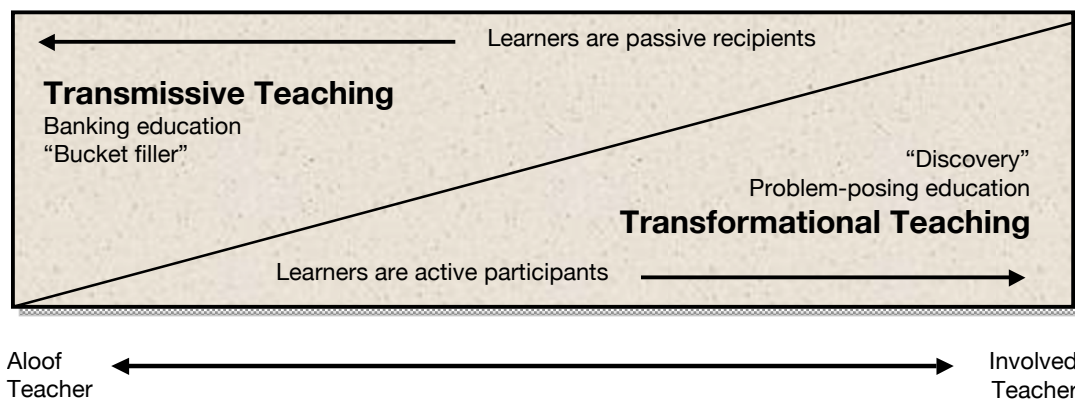
The *discovery* metaphors emphasize the learner as one who develops new understandings through exploration and self-discovery. Here the teacher functions as a guide, one who facilitates the learning process by creating opportunities for interaction with new information and stimuli. To the degree that the discovery approach emphasizes the role of the learner as an active participant in teaching and learning, it affords powerful insight for leadership formation.

Pastoral leaders need to construct their own theological convictions, leadership values and styles formed through critical consideration of biblical truth, leadership ideas, and experience in their own ministry context. The discovery approach downplays control and emphasizes action-reflection. It trusts the learner and the workings of the Holy Spirit in the learner's life more than the speaking or writing skills of the teacher. It is always preferable that the emerging leader discovers the intended learning experiences rather than having it given.

Discovery not only makes the learning personal (principle of immediacy), but it contributes to a sense of ownership and conviction as well. One learns what one does, as it is not what the teacher does that provides learning, but rather it is what the learner does. The active use of the intended learning is critically important. The learning experiences should simulate as closely as possible what the emerging leader is to do, in terms of the activities, knowledge and attitudes that are part of the expected outcome.

Young also highlights another important learning experience dimension, that of *teacher-learner relationships* (principle of sound relationships). At one end of the continuum is the *aloof teacher*, who is concerned with presenting the knowledge accumulated in personal study. Learner discovery is a secondary concern. On the opposite end of the continuum (Diagram 3.1) is the *involved teacher*, who attempts to know and understand the learners, as well as possible. Discovery is the highest priority. The involved teacher is one who generates intellectual excitement through clarity and skill at facilitating learning and who creates excellent interpersonal rapport (Young 1996:81). The involved teacher actively pursues fellowship with the learners in settings outside of the normal teaching and learning environments. Such contacts allow the teacher to broaden the range of teaching and learning experiences on a deeper and more personal level (1996:81). There is no doubt that the involved teacher has a more difficult teaching path than the aloof teacher does. Involvement in the lives of others demands self-sacrifice and risk. Jesus employed this teaching path with his disciples.

**Diagram 3.1 Teaching-Learning Continuum**



Sources: Freire 1972a; Young 1996

*Creational developmentalism*, a theory of learning that draws on the social sciences and affirms the biblical view of humankind and its maturation, provides transformative principles for theological education (Thompson 1996:143).

Developmentalism sees learning as a process. It supports the importance of personhood, human responsibility in development and the interactive nature of growth. Thus, it shares many values with the African *ubuntu* way of life. Growth is seen in stages and is a lifelong process with certain milestones representing fundamental and transformative change. The developmentalism view in contrast to an *acquisitional view* is committed to holism, seeing all aspects of life influencing and interacting with each other.

Developmentalism sees learning as a matter of growing through experience. Its emphasis is on *being*. On the other hand, the acquisitional view of learning sees learning as a matter of grasping and gaining knowledge. Its emphasis is on *knowing*. The assumption in the developmentalism view is that learning depends upon *experience*. In the acquisitional view of learning, the apparent dominant paradigm, learning depends on *teaching*. Principles drawn from Scripture supporting the developmentalism view include the following (Thompson 1996:144):

- ***Real life experiential learning.*** Christ called the twelve disciples to be *with* him, sent them into ministry while being trained and to equip them completely for the task (Mark 3:13-15).
- ***Learning as a process.*** Jesus taught in parables, anticipating the teaching implications of stage theories of cognitive development.
- ***Evaluation of the learning.*** Six principles flowing out of Matthew 23:1-7, provide the evaluative criteria for educating in life (Ward s.a.):
  - 1) Emphasis on knowing accompanied by the emphasis on doing.
  - 2) People are to help in identifying their own needs and should participate in goal setting.
  - 3) Teachers show by precept and by example the value of doing nothing for self-glorification.
  - 4) Tradition and symbols are to be evaluated against the criterion of servanthood.
  - 5) Access to resources is to be shared as peers.
  - 6) The whole environment is to reflect the unity of true community.
- ***Focus on growth.*** The Pauline model utilizes principles of effective teaching and mentoring intended to bring maturity to followers. In Ephesus (Acts 19) Paul teaches in real life, combines the concepts of ministry and reflection

and utilizes peers as teacher-learners. As a teacher-mentor, Paul demonstrated concern for content (Ephesian epistle), facilitation of learners' needs (1 Timothy) and identification with learners in their learning pilgrimage (1 & 2 Timothy).

Most who hold the developmentalism view also believe learning experiences should be based on a purpose and what follows from that purpose is the goals and specific outcomes. Learner outcomes flow out of learner needs (Thompson 1996:147). What should the emerging leader be learning in terms of the *knowledge, skills, character* and *context*? What is the overall purpose? The effectiveness of pastoral formation is dependent on a clearly articulated purpose and set of outcomes, which should be determined by appreciative inquiry and dialogue. Self-diagnosed need (discovery) for learning produces much greater motivation to learn than an externally diagnosed or imposed need such as in formal education with an established curriculum. The learning need is defined as the “*gap between the present level of competencies and a higher level required for effective performance*” (Knowles 1980:88).

A way to encourage discovery learning is to apply the elements of *competency-based learning* (CBL). As a curricular model for the transformation process, CBL seeks to develop competencies in persons at different stages of their maturation journey. Competencies encompass the development of the whole person (Lewin 1951; Vella 1994:15): ideas (*cognitive*), feelings (*affective*) and actions (*psychomotor*). Four elements in educational theory strongly influencing the shift toward CBL are (Knowles 1980:18-19):

- 1) A new conception of the purpose of education from the transmission of knowledge to the producing of competent people (cf. Ferris 1996:108; Hough & Cobb 1985:19; Wood 1985)
- 2) A focus on learning instead of teaching (cf. Erny 1981:xiv; cf. Fafunwa 1974:20; Freire 1972a:46; Illich 1970).
- 3) The concept of lifelong learning as the organizing principle for all of education (cf. Erny 1981:16; Hauerwas 1996).

- 4) A concern for developing new ways to deliver educational resources (Bartle 2002:1; Farley 1983; Freire 1972a; Wood 1985).

A CBL model is a flexible schema that provides a framework for learning in a variety of contexts. It differs from the *content-transmission model*, which relies on subject matter as the organizing principle.<sup>88</sup> A CBL model is contextual as the “*world is named*” by the natural processes of each particular learning situation (cf. Freire 1972a:61; Thompson 1996:145). On this particular point Freire (1972a:68) argues,

One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by people...The starting point for organizing the program content of education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people. We must pose this existential concrete present situation to the people as a problem, which challenges them and requires a response—not just at the intellectual level, but also at the level of action.

In conventional learning (banking education), the teacher or text dispenses knowledge geared toward the average student with few provisions made for the slower or faster paced students. In CBL (problem-posing education) the responsibility is placed on the learner to initiate learning by using the teacher as a resource person (Freire 1972a: Thompson 1996:147; Vella 1995:4). Collaboration between the learner and facilitator, or emerging leader and existing leader, is essential.

The basic assumption in CBL as with problem-posing education is that the world can be changed, that society, systems and policies are open to alteration and renewal, in other words, transformation (Vella 1995:4). This approach invites educators and learners alike to dialogue, which is the encounter among people, mediated by the world, in order to name the world (Freire 1972a:61). The camaraderie and mutual respect created, is not peripheral to the process. It is based on the participant’s (educator and learner) shared assumption of what the world is and what it might be in terms of who they are and who they are becoming (Vella 1995:5).

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<sup>88</sup> It seems to me that there are parallels between a *content-transmission model*, Freire’s *banking education* and Schleiermacher’s *theology-as-science* and categories of curricular design, all with the potential for fragmentation and surfeiting—compromising relevancy and resulting in a non-transformative educational practice.

In summary, I have been arguing that education should be a life-affirming *transformative process*, a lifelong journey of learning. I have suggested that the *creational developmentalism* theory, as opposed to the *acquisitional theory*, is a better pedagogy. Towards this end, the competency-based learning approach deserves serious consideration in a local theology of pastoral formation. In the next section we move from theory to a discussion on models of education.

### **3.7.1 Discussion on Models of Education**

I agree with Saayman's (1991:42) view, "*it seems as if an African people's education is closer to the ideal, than the Western Enlightenment model.*" I submit that the need for a fresh paradigmatic approach to mission pedagogy in Africa, more than ever, strongly validates non-formal educational values and approaches. It is important to recognize that in this study's perspective, education is not in conflict with itself. That is, formal education is not in conflict or competition with informal or non-formal education or vice versa. In fact, each has its place and purpose in God's redemptive plan. There are however inherent strengths and weaknesses with each approach.

Our purpose then is to consider these strengths and weaknesses with a view to answering the question, what are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context? In other words, to explore relevant and appropriate forms of theological education for Africa today. I am quite aware that there has been considerable discussion and implemented change in certain educational circles and institutions.<sup>89</sup> I acknowledge these trends but will not be examining them due to the scope of this study. In an effort to consider and explore the question above, my purpose however, is to compare and contrast the philosophical aspects of formal, non-formal and informal education. The diagram below is a composit reflection of

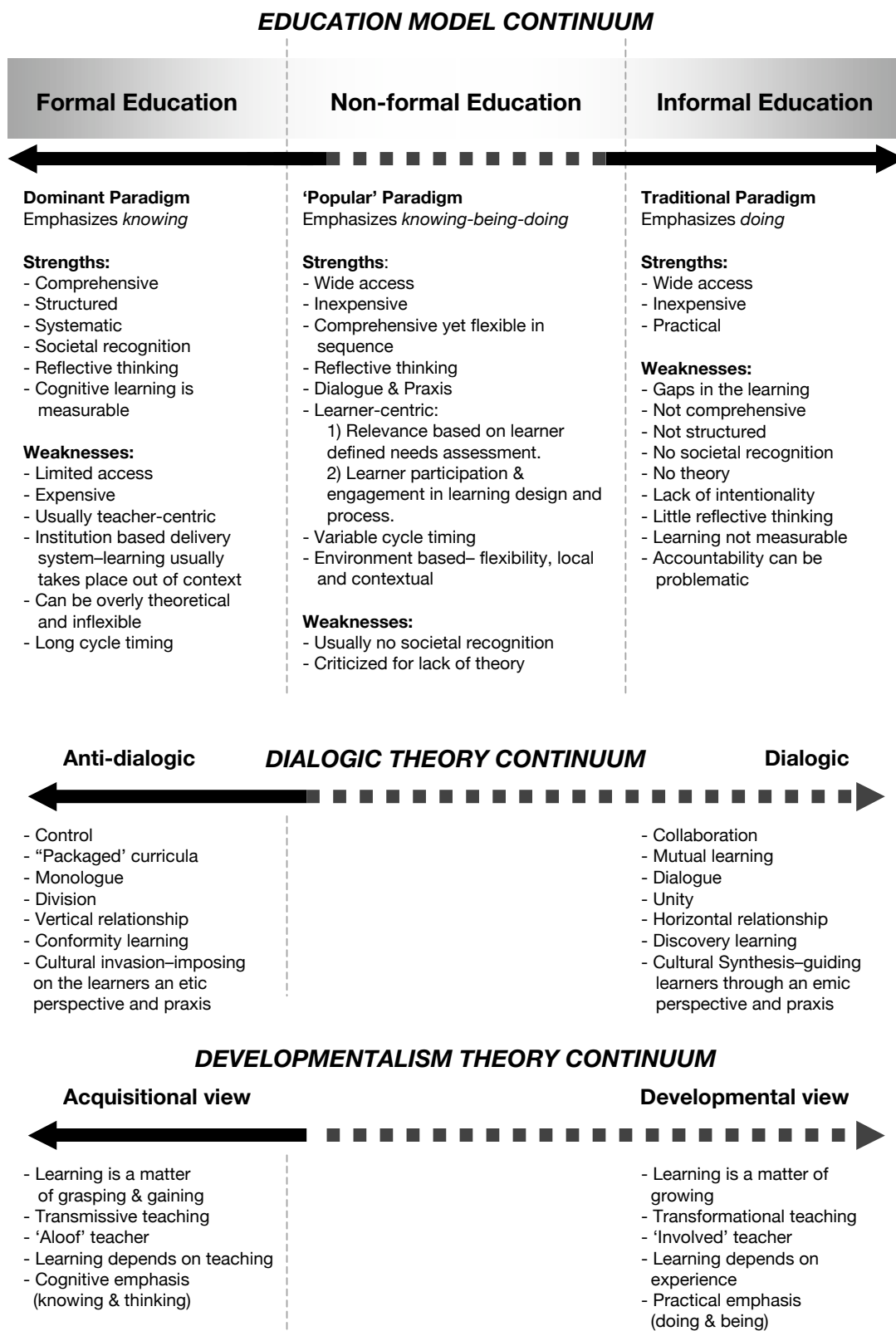
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<sup>89</sup> In many ways the distinction between educational models is beginning to blur as weaknesses and inefficiencies of certain models are addressed. However, for the sake of this discussion, the inherent and/or historical differences need to be defined. I have great appreciation for the formal institutions that have led the way in implementing changes. As an example, UNISA's emphasis on distance learning, *outcomes based education* (OBE) and more recently, *recognition of prior learning* (RPL) reflect to some extent non-formal educational values and a Freirian philosophy of education.

three continuums: educational models, dialogic theory and developmentalism theory. Dialogic theory is introduced here but will be more fully considered in a following section.



Diagram 3.2 Continuums of Education



Sources: Freire 1970, 1972a, 1974; Paulston's Typology (Simpkins 1976:11); Ward's Typology (Thompson 1996:143); Young 1996.

The *formal* mode of theological education relates fully to the social system of education, thereby seeking societal recognition of its programs and graduates. Teaching and learning events are characterized by a high degree of planning and intentionality. The learning is comprehensive and structured, usually adhering to a systematic approach. Formal education tends to be theoretical. It lacks immediate practicality.

The *informal* mode of theological education occurs in the context of natural relationships between teacher and learner (leader and emerging leader). An informal approach has no relationship to the societal system of education in a given context, nor does it seek recognition from the societal system. Teaching and learning occur spontaneously as teacher and learner engage in the tasks of life and ministry, and then critically reflect upon their experiences. It is highly practical, inexpensive, and allows for wide access. Examples of this include mentor and disciple relationships and unstructured apprenticeships. Informal education, which often occurs as *enculturation*<sup>90</sup> in the context of relationships, is not structured. It lacks measurability.

The extreme ends of the continuum have great strengths but are not without their attendant weaknesses (Elliston 1988:212). Formal education as previously pointed out, is only accessible to the elite few. It is expensive because of it being resource intensive and the entry requirements exclude many. The learning takes place out of context (community and/or ministry) and the focus is often overly theoretical, lacking immediate practicality.

Informal education on the other hand, is problematic in the sense of having many learning gaps. This reality is because the informal mode is not structured, systematic or comprehensive. It has a low degree of intentionality because of its high degree of contextuality. As effective as the informal mode is, it is not measurable. One never

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<sup>90</sup> Enculturation is understood as the process of learning *a way of life*. Luzbetak (1985:182) points out that while some anthropologists focus the term on a child's learning of a culture, it is better understood as a *lifelong process* of mastering an adaptive system. The duration and scope of enculturation is as broad as life itself.

knows what really has been learned informally without giving a lot of time to it. So, the question remains, *what has actually been learned?* Largely these weaknesses can be avoided and the strengths of each can be linked through innovative non-formal approaches of education.

An intentionally planned program that is not integrated into the dominant social system characterizes a *non-formal* mode of theological education. Instead, it values community, thematic analysis, dialogue, and praxis being expressed through appreciative inquiry. This mode is often undervalued because it is not recognized by society-at-large. Recognition of a non-formal theological program is earned from its effectiveness in serving the church and through the quality of its student's lives and ministries. Non-formal education is sometimes criticized for the lack of theory, for being too focused on the present and on functions.

However, when non-formal education draws from the strengths of both formal and informal education in a balanced way, there is adequate theory, adequate practicality, relevant application and the formation of value ownership and sound relationships (cf. Vella 1994:8-9). There is accountability and meaningful change. The balance helps to avoid the basic weaknesses of each approach and optimize their strengths.

### ***3.7.2 Non-Formal Education Values***

In Africa, formal theological education is generally out of reach, logistically, as well as financially. Furthermore, much of what is considered 'contextual' in doing theology is hardly contextual for rural Africa at all, because of its urban roots in the content and process (De Gruchy 1997:59). Community and the human element are vital in thematic analysis for developing pastoral leadership. Otherwise it could have the '*Novocain effect*' (presence of pain, but absence of feeling)—where the theory is present but the practice is absent, since the themes have no ownership. In other words, we can invest huge amounts of time and resources 'developing pastoral leaders', but there is no connection with the learning process. From the stated departure point of Freirian educational philosophy, I suggest there are several broad and interrelated values that guide effective and relevant non-formal theological

education models, these would include: dialogic pedagogy, praxis, problem-posing education, assessment and accountability.

### **3.7.2.1 Dialogic Pedagogy**

There is often confusion distinguishing between *dialogue-as-activity* and *dialogue-as-relationship* (Lochhead 1988:77). When dialogue is considered in the interfaith encounter, there are multiple perspectives and debates about its legitimacy and value.<sup>91</sup> In this study, I am arguing for an understanding of *dialogue-as-relationship* as it relates to pedagogy. David Lochhead (1988:64) also suggests, rather than to comprehend dialogue as a search for *agreement*, it would be more helpful to describe dialogue as a search for *understanding*. In order to clarify the above definition, it may be helpful to start with what a dialogical relationship is *not*.

Dialogue is not monologue. Monologue is understood as a relationship in which the attitudes and beliefs of one party are in no way affected by the second party. As such, the second party cannot challenge the agenda of the first party. The first knows what they intend to say to the other and that agenda does not change as a result of how the second party responds to it (1988:77). This kind of communication is *vertical*, the person who is being educated only needs to listen and obey (Gadotti 1994:50). This kind of communication is monologue, which often stifles self-affirmation, promotes self-abasing identity and dependency. Again, Freire would criticize this as the anti-dialogic banking method and necrophilic behavior (1972a:40, 64).

In Freire's conception, dialogue is seen as relationship, a *horizontal* one (Gadotti 1994:50). Freire's (1972a:135) thought is heavily influenced by Buber's (1970) *I-Thou* philosophy. The terms themselves suggest a model of dialogue that is primarily a person-to-person encounter. It begins with appreciative inquiry and is

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<sup>91</sup> Lochhead's excellent book, *The Dialogical Imperative: A Christian Reflection on Interfaith* (1988) is an especially helpful source covering the panorama of issues and debates surrounding the understanding of dialogue.

nurtured by love, trust, humility, hope, faith and confidence. A truly dialogical relationship has no other purpose than itself (Lochhead 1988:79).

For the Christian, people are the creatures of most importance to God. “*As we treat creation with responsible embrace we honor God*” (Ward 1996a:8). Whatever we do in the cause of education must be done with respect and honor (Vella 1994: 13-14). We cannot violate people through manipulation or coercion. Human dignity, not intellectual content, is the highest value of education (Ward 1996a:8). Thus, our educational practice needs to be *dialogue-as-relationship*.

From the values seen above, dialogue is the heart of *non-formal* education. A foundational assumption is that adult learning is best achieved in dialogue (Vella 1994:3). Dialogue assumes two human beings as subjects of their own learning and is respectful of those who are learning as people. Although dialogue is an effective learning strategy as a social process (Ward 1996a:10), it is also part of human nature. Human beings are *formed* through dialogue, as they are essentially communicative. As such, dialogue parallels the story metaphor (Tracy 1990:104). Mulemfo (1996:132) points out that in the African story, the understanding of the world is that God is the source of everything. The success of community depends on its respect for the interaction between God, the ancestors (the living dead), the living community and the environment. When something disturbs the harmonious interaction between these different forces, it affects not only the persons concerned, but also the whole community. Thus, a big gathering is convened to find ways and means to remedy the situation. This gathering is called a *palaver*.<sup>92</sup>

*Palaver* demonstrates the communication, reconciliation, education and the formation aspects in the African life. Maisala according to Mulemfo (1996:133) explains that in the history of the African people, conflicts and transgressions were

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<sup>92</sup> *Palaver* has different names according to the language, people and context: *lekgotla* (Sotho/Tswana), *imbizo* or *indaba* (Zulu, Xhosa, siSwati, Ndebele, etc.). It is a common dynamic in the African story. But has however, been misunderstood through distorted connotations (‘jaw talk’, flattery, cajoling) because the word is not from Africa but a Portuguese word (*palavra*) applied to the African context, in order to explain what is African. According to Mulemfo (1996:133) *palaver* is rightly understood as “*as a traditional meeting or gathering of the kinship group or the whole community.*”

often the subject of a big gathering of the whole community, firstly to seek out and identify the guilty person; and secondly to re-incorporate the person into the group.

*Palaver* is therefore an old method to heal various diseases (psychological, social, mental or physical, individual or corporate), a reconciling and constructive method of dealing with a variety of situations in Africa (social, religious, economic and political) (Mulemfo 1996:133). As such, *palaver* is a communal language expression, which concerns itself with the search for solutions to actual situations. Similarly, Freire (1972a:69) argues that, "*dialogue is an encounter between men mediated by the world in order to name the world.*" As previously pointed out, dialogue, like *palaver*, carries a transformational assumption that the world or situation can be changed.

For Freire, the *process* of learning was a determining factor in relation to the *content* of learning (Gadotti 1994:18). Adult learners desire to be subjects—decision-makers—and resist being treated as objects, something that can be used by someone. As subjects of their own learning, the learners themselves decide what occurs in the learning event. This value acknowledges the uniqueness and human potential of the learners as decision-makers in their own learning (Vella 1994:12).

There is no transformation without dialogue. For Freire (1972a), the moment of the dialogue is the moment when people meet to transform reality and progress. The dialogic approach to adult learning is based on the belief that adults have enough life experience to be in dialogue with any teacher, about any subject and will learn new knowledge or attitudes or skills best in relation to that life experience (Knowles 1970).

Ministry experience in the African context leads me to question the effectiveness of using '*packaged curricula*' or *learning programs*. My difficulty with this three-fold:

- 1) It is usually anti-dialogic in its methodology.
- 2) It usually centers itself in intellectual content.
- 3) It is usually very expensive.<sup>93</sup>

Nowhere was this more evident than in my own experience with TEE<sup>94</sup> and similar theological training efforts in Malawi, Mozambique, Swaziland, Zambia and Zimbabwe. At that juncture in my missionary experience, I fully accepted a *manufacturing* metaphor that saw my task as ‘turning out products’. Rather than inviting learners into a shared relationship, I expected African pastors and church leaders to submit themselves to being ‘processed’ (cf. Ward 1996c:47). Elaborating on this kind of experience as a consultant for TEE, Ted Ward concurs by identifying two problems:

- 1) In the hands of compulsive people, programmed instruction and allied instructional technologies were used simply as more powerful way to fulfill the old motives of cognitive dumping. “*I had to plead for integrative seminars as the connecting link between the cognitive input experiences and the practical service tasks, but the technology of teaching became an end in itself from many in the TEE field*” (Ward & Rowan 1972:17-27).
- 2) The historical moment in which TEE emerged was marked by rapid nationalization of the church’s educational institutions in the developing world. TEE promised to be an ideal vehicle to further the transition. TEE programs could put pastoral ‘development’ education out of its preparatory preoccupation and more readily employ local pastor-teachers as the delivery agents to help other pastors (Ward 1974:246-258). Before 1975 it became clear that these desirable outcomes were being systematically frustrated. North American mission boards were recruiting more and more green seminary graduates as TEE missionaries, using the persuasive pitch, “*you*

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<sup>93</sup> Even though many of these programs are fractional in costs compared formal education, they are relatively overly expensive for most African pastors and totally beyond affordability in the rural areas. Incidentally, Ward (1999) argues that formal theological training in the North is comparable to the cost of training a surgeon—a very expensive “product.”

<sup>94</sup> TEE was originally designed to meet the needs for theological education in rural churches (Sharp 1977:18), a concern that has been my primary ministry motivation. It was considered as far as the training of church leaders is concerned, the church needs TEE in direct proportion to how rural it is (Downey 1985:86). So why not bring the seminary to them? Although I espoused the same view, in time I realized that most TEE efforts were still operating from the dominant educational paradigm. In conversations with Ted Ward, he concurred that some of the problems of TEE emanate from the dominant education paradigm: in terms of programmed instruction 80% of what is tested is memorized lists of cognitive data: an over-dependence on technology at the expense of human relationships; excessive Western promotion which is argumentative, utopian, individualized and “now” oriented (Ward 1999).

*really don't need much experience to be able to teach in TEE programs. After all, the materials do it for you.*" The result was the largest influx of new missionaries since the post-World War II missionary boom. Thus faded the hopes of moving institutional education into more appropriate forms for the development of the 'Third World' church (Ward 1977:79-85).

Although I still conceptually believe in theological education by extension, I would like to see it move towards a dialogical non-formal education practice with more creativity in its delivery systems. In this way, the *comprehensiveness* that is needed in a theological education program gives equal emphasis to *relevance* in its outcomes. When the foundation of education is *dialogue-as-relationship*, achieving both is possible. For teachers it is vital to remember that it is in dialogue that learning takes place.

#### *Understanding Education as Dialogue.*

To do mission in the twenty-first century, wisdom demands that we nurture dialogue in all education and development programmatic endeavors. Although dialogue may be used to gather information, its real value lies in its capacity to empower people. In that sense, it is not only a means to *participation* but also an end in itself (Lochhead 1988:79).

Gathering information cannot substitute for dialogue and participation. Assessment techniques, no matter how elegant, initiated by mission practitioners still trapped in a rigid delivery-system mentality contribute little to dialogue (Elmer & Elmer 1996:189). In the days ahead, mission practitioners will need to intentionally make dialogue the keystone of all they engage in—from needs assessment, education design, training efforts, development implementation and program assessments. Permanent changes in the behavior of missionaries and field workers demand that we be as skilled in dialoguing as we are in driving our vehicles (1996:189).

Effective theological education and development requires change: a change in thinking, a change in habits and a change in lifestyle. Sustainable change starts within. For inner change to occur and endure, it must be nurtured through dialogue



into a life long conviction. Reuel Howe (1963:50) further defines dialogue as, “A reciprocal relationship in which each party experiences the other side so that their communication becomes a true address and response in which each informs and learns.”

As argued, dialogue permits people to name their world (cf. Freire 1972a:69), dream of how to change that world, and do it with mutual feedback and understanding. This reciprocity of “address and response” encourages people to think their thoughts aloud and to make the connections between realities and dreams—a reflective activity that propagates behavioral change.

Unfortunately, most North Atlantic mission field workers arrive at their first assignment after years of formal schooling—years that require a high level of skill in *getting* and *giving* information. They have had few, if any, opportunities to experience authentic dialogue. Graduate seminars often consist of a series of individual monologues, mislabeled as discussion. Little attention is paid to that “address and response in which each informs and learns,” as Howe (1963:50) defines it.<sup>95</sup> Few know how to create or sustain good dialogue.

Yet, it has been visibly acknowledged that, “*Our propensity to pass out information is almost useless in bringing about real change*” (Fountain 1990:4). Still, mission practitioners look the problems and challenges facing the world and suffer acutely from what Howe (1963) has termed “*agenda anxiety*”. We are so moved by the enormity and severity of local conditions, that we can barely retain ourselves from passing out “fix-it” messages and solutions—like pills. This kind of ethnocentric goodwill is an entrapment that enhances *our* self-esteem and satisfies *our* deep motivations, while accomplishing little of value that lasts. Talk is cheap. Listening—the currency of dialogue—is much more expensive (Elmer & Elmer 1996:190; Lochhead 1988:76). Dialogue is mutual development. No one walks

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<sup>95</sup> This deficiency is not only observed in resident field workers, but is often more acute and problematic with “short-term” and visiting “consultant” mission practitioners. These often confuse polite cultural *response* as empirical *results*.

away from authentic dialogue unchanged—anything less and we slip into the realm of what Freire struggled against—the benevolent oppressor (Elmer & Elmer 1996:196).

*The Anatomy of a Dialogue.*

*How is it possible to have authentic dialogue between people so different as a mission practitioner (often outsider) and people (insiders)?* This question reflects the nature and complexity of dialogue in cross-cultural contexts. Duane and Muriel Elmer (1996:190) put the barriers in perspective by referring to Ted Ward’s oft-repeated maxim: “*Anything worth doing is worth doing poorly...the first time.*” Attempts at dialogue are so important that they are well worth the failures and lessons learned if we finally arrive at authentic dialogue. As we grow in our capacity to *do* dialogue, we find certain *attitudes* and *skills* combine to create those wonderful moments when we truly connect across our differences.

The first attitude that contributes to dialogue consists of *respect* for those who are being educated (Vella 1994:13). Respect grows out of the conviction that every human being, regardless of condition in life, carries with it the image of God. That image lends an “alien dignity” (Luther) that demands they be treated with deep regard. That image also means there is something distinct, special, unique, and eternal about every individual or group of human beings. C.S. Lewis once wrote that in every human contact we are nudging each other either toward an eternal corruption or an everlasting splendor (Lewis 1949:15). Jesus himself treated the Samaritan woman at the well (John 4) with deep respect by showing his acceptance of her regardless of the fact that she was an adulteress and had lost her way spiritually. Treating a person with respect builds a sense of safety into the relationship. Each perceives that they can approach the other without fear of being shamed or diminished in any way. Trust is enhanced, and dialogue continues at deeper levels.

Respect springs from a sense of *humility*, the second attitude seen in good dialogue. A sober assessment of what the outsider or mission practitioner brings or fails to bring to the situation often results in an acute sense of humility. Paul reminds us to be humble and realistic (Romans 12:3). He warns his readers not to “*think of yourselves more highly than you ought,*” but instead to “*think of yourself with sober judgment.*” Humility draws a mission practitioner to sit figuratively and perhaps literally, at the people’s feet in order to learn from them. Unfortunately, the humble learning posture, it would seem, has not been the hallmark of missionary praxis.

*Patience*, an attitude in short supply in the Western assertive, time-oriented culture, is the third attitude that contributes to dialogue. Dialogue requires that each “hear the other out.” Patience allows for protracted greeting protocols (so intrinsic in African cultures). Patience permits much of what seems to be ‘beating around the bush’ in order to size up the other and feel safe in the relationship. Patience sits quietly during long periods of reflective silence. Patience celebrates the growing relationship even when it seems to compromise the task (Elmer & Elmer 1996:192). Sadly, the “agenda anxiety” often crowds out patience. Our own ethnocentric agenda renders us deaf to perceptions that run contrary to our particular understanding of truth. Thus, we discount the perceptions of others and become oppressive in our dominance to correct others before listening to the whole story. In so doing, dialogue is deprived. Besides the attitudes of *respect*, *humility*, and *patience*, Elmer & Elmer (1996:192-194) outline certain skills that dialogue requires:

- The first is *the art of asking questions* (cf. Parro 2002). The greatest challenge in productive dialogue is crafting good questions that promote discovery, or reflective thought that draws out the ideas and feelings of others. Grouping questions according to their content or purpose is useful.
- Some questions seek *information*. The act of describing facts, happenings, and experiences help people name their world (Freire 1972a:69) and in so doing, see it more clearly. Other questions solicit *opinions*. Imbedded in the heart of an opinion lie beliefs, values, and concerns that carry inherent passion and feeling. Other questions seek to *clarify meaning*. This latter type, when employed consistently, guards against either party jumping to

conclusions. Questions that pursue causes are critical constructs used to change oppressive elements and build a life with more dignity— commonly known as development. Freire (1972a) claims that the less people are aware of causality, the lower their critical consciousness or the capacity to understand the realities of their world, an essential first step in development.

- A second important skill in dialogue *is the capacity to listen well and respond appropriately*. This includes the whole array of nonverbal communication as well. These all signal interest and listening levels. Responses that clarify meaning and invite the narrator to be more expansive also signal good listening. On the other hand, evaluative responses, most frequently used by Westerners, tend to stifle free and open exchange. The capacity to withhold judgment while tracking with people who are describing their reality, their worldview and their actions will distinguish the skilled listener from those not skilled. Freire (1970) introduced the concept of *thematic analysis*—a way of listening to the themes of a people group—the issues that are vital to people. People are naturally excited to dialogue about anything that helps them understand their own themes, their own lives (Vella 1994:5).

Utilizing Freire’s *thematic analysis* in a categorical way, I have found in field experience that *the use of local proverbs and cultural images is another skill that contributes to productive dialogue* (Cotter 1997:260). Proverbs, images and cultural stories are part of the fabric of a culture, which elicit deep feelings and connectedness to beliefs and values. These often reveal more than intentionally crafted questions. The proverbs, pictures, songs, and stories that mirror the reality of people’s lives will often open up hours of productive dialogue.

Dialogue is an art that takes a lifetime to refine. It is the key to the facilitation of effective education and authentic development. Entering into dialogue empowers people to wrestle with their realities, to identify concerns, to search for solutions, and to grow in confidence. Slim and Thompson (1995:4) describe speaking up as an “*act of power*” where “*people begin to voice their... experience, [and] can begin to understand it and act on it.*” Entering into dialogue affords the mission practitioner opportunities to grow in understanding and admiration of the people among whom they work (Cotter 1997:269).

### 3.7.2.2 Praxis

“*Education is constantly remade in the praxis*” (Freire 1972a:65). Praxis is a vital principle for effective adult learning. It is more than simply practice. It means that the learner does what they are learning and simultaneously reflects upon that doing. It is about who the learner is becoming as a person. Praxis is a process that includes being/thinking/doing utilizing *cognitive* (ideas), *affective* (feelings), and *psychomotor* (actions) aspects (Reissner 1999:95). Little substantive learning takes place without involving something of all three of these aspects. In contrast, formal education often approaches learning as if the cognitive aspect is everything (cf. Lewin 1951; Vella 1994:15). In addition, praxis assumes that education is a dynamic and an ongoing process that is reflected in life experience.

When praxis is used in the design of mission education, pastoral leaders begin asking questions—thinking critically not only about the content but also about the process. Jesus masterfully modeled this as he developed the Twelve. He chose twelve men and developed them into the first leaders of the church. Within a few short years from the event recorded in Luke 6, he would delegate the continuance of His kingdom work to them.<sup>96</sup> The manner in which Jesus prepared the twelve apostles reflects how effectively he used the principle of praxis in the development of these leaders. The whole Sermon on the Mount was essentially a challenge to praxis (Ward s.a.). “*You have heard it said...*” Jesus clarified and then in each instance challenged them towards reflection. In the parable that concludes the Sermon on the Mount, Jesus compares the man who engages in praxis with a man who builds his house upon the sand (Matthew 7:24ff).

The argument here is that, effectiveness in teaching is driven by what learners need and how they interact with knowledge. As an *involved teacher*, Jesus observed and understood what his followers needed. In his interaction with them, Jesus instructed them when they were uninformed, enlightened them when they were confused

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<sup>96</sup> I refer here to the Great Commission and Jesus’ final charge before his ascension (Matthew 28:18-20; Acts 1:8).

challenged them when they were reluctant, encouraged them when they were down and asked questions to stimulate their reflection. Above all, Jesus was intentional about praxis. "*Consider carefully how you listen. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him*" (Luke 8:18). He went on to say, "*My mother and brothers are those who hear God's word and put it into practice*" (:21). Here we find in the NT the OT connection of hearing with doing. Listening to obey<sup>97</sup> is a truth praxis that leads to transformation.

Although I have been arguing for praxis in a non-formal pedagogical philosophy, it is apparent that Jesus' approach is not characterized completely by a Freirian model. This gives rise to the discussion in theological education on the way one thinks of God's role in theological education in relation to the role of human activity (Astley 1981:115-120); and the relative value of didactic and experiential models for theological education in the context of the doctrine of revelation.

Without joining this lengthy discussion, the point I want to make is that it is important not to polarize the debate. A tentative proposal to hold these roles in creative tension would be to describe our human activity (horizontal) as being *sometimes* a necessary condition for theological education, whereas God's particular activity (vertical) is *always* a necessary condition and may sometimes be sufficient to produce spiritual formation transformation on its own. An attempt to give an account of the linkage here might be in my previous argument: that truth is not the same as knowledge;<sup>98</sup> and is not constructed by the learner in the same way. This allows for a directive aspect of normative Scriptural truth to be understood in a dialogical approach to education. This is what I believe Jesus was doing with the

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<sup>97</sup> The word *akouo* (ἀκούω), or hearing, covers not only sense perception but also the apprehension and acceptance by the mind of the content of what is heard (reflection). Apprehension demands acceptance (practice) and must be followed. Various compounds of the word—*eisakouo* and *epakouo*—are used to denote comprehension with the mind while the emphatic forms—*hypakouo* and *hypakoe*—mean to obey and obedience respectively (Brown 1978b:172-180). The same idea is also reflected in the German theological term *Glaubensgehorsam*, faith that comes through hearing.

<sup>98</sup> Freire also insisted that *knowledge* must not be confused with *truth*, as it found in the positivistic theories of knowledge (Gadotti 1994:56).

Twelve as evidenced in his pedagogy of asking questions.<sup>99</sup> In summary, I have argued that praxis is essential for an educational act that leads to transformation. Transformation for the Twelve was fundamental for the future of the Church.

### ***3.7.2.3 Problem-posing Education***

As previously introduced, problem-posing education enables theological education to “*entering into the reality*” of a local context. This means to look at the contextual situation objectively and to apprehend it as one’s field of action and reflection (Freire 1974:105). Freire does point out in the Latin American context however, that for many people “*entering into the reality*” is difficult because of their close proximity to the natural world. Their *emic* involvement with the natural world becomes so much a part of their identity, that they feel more a part of it than transformers of it (cf. 1974:105). This observation is also true to some extent in many African contexts, with the search for identity and vocation. In Luapula, Zambia for example, the socio-economic conditions are so severe that there is almost a reservation to fate and a powerlessness that results.<sup>100</sup> This is one of the contributions that mission practitioners can contribute with their *etic* perspective and solidarity approach. Problem-posing education is therefore not only empowering through conscientization but also becomes transformational when theological education helps people perceive and understand reality so that they can transform it with God’s help (Freire 1972a:29).

The Christian dimension in this educational philosophy is the role that the Bible plays in enlightening this reality (Theron 1993:191). Reflection on reality and a social consciousness cannot exclude the Bible and theology and what the normative nature of Scriptures has to say about reality. That is why theological reflection forms

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<sup>99</sup> Parro (2202:1) identifies 99 questions that Jesus asked in the gospel of Matthew, and concludes two reasons for Jesus’ methodology: First, questions are an excellent teaching method. Questions force action-reflection and move people from passive listeners to active learners (horizontal). Second, by asking questions Jesus learned what the Father was doing (vertical). “*The Son can do nothing by himself; he can only do what he sees the Father doing*” (John 5:19). “*I do nothing on my own but speak just what the Father has taught me*” (John 8:28). This was Jesus’ pedagogy. He lived, taught and modeled a truth praxis (□□□□□) in relation to what his Father was doing. The Father was the initiator the Son was the responder.

<sup>100</sup> In most cases the people know about the problems in their lives and context, but they accept it, either because of fatalism or a “*fear of freedom*” (Freire 1972a:22-23).

an integral part of the pastoral cycle as a method of social analysis (cf. Holland & Henriot 1983). However, before theological reflection on reality can be done, that reality must first be known and understood. To understand reality in its totality, the causal links must also be identified which results in a critical understanding of the “*limit situations*” (Freire 1972a:74). Through conscientization and problem-posing theological education, reflection on reality will enable people to gain distance in order to see their situation and context in all its complexity and totality.

Perhaps the greatest contribution of Freire is his method of problem-posing education, which aims at conscientization. Conscientization as championed by Freire is of special relevance to a local theology of pastoral formation. The banking method of education that is still so prevalent in many theological institutions and training programs in Africa thwarts people from developing this critical conscientiousness that will enable them to become transformers who intervene in the world (Freire 1972a:47). As such, this prevents them from fulfilling their missional vocation.

In answering the question *what does an equipped and maturing African pastor look like?* —this is a partial answer: they are those who are equipped and maturing to perceive, understand and transform their local contexts and who also see their participation in the *missio Dei* in wider world as well.

#### ***3.7.2.4 Assessment and Accountability in the Learning Experiences***

Assessment can be likened to travel in the journey metaphor. Some people choose more specific and prescriptive (rigid) ‘road maps and budgets’ that can be checked carefully and frequently to ensure that an educational program is progressing towards its outcomes. Other rely more on general evidence of direction, which allows a great deal of flexibility in the program while still directing it toward a planned result. In a narrow view, *assessment is the ending point* of the learning journey. Usually this reflects the formal mode of education. Planning is specific and externally imposed. After the completion of a program, it is assessed to determine



whether it brought about change and if so, was it the intended change. However, this kind of assessment is limited to just “yes/no” generalities. I am arguing for a broader view, where *assessment is an integral part* of the learning journey. This usually reflects a non-formal mode of education. Planning includes contextual parameters and is evocative rather than prescriptive (Eisner 1969:16). With this view, assessment becomes a resource for continual improvement; it is part of the educational program, helping to ensure the success of the learning experience through ongoing feedback rather than relying simply on making end adjustments (Berardinelli, Burrow & Vella 1998:11).

As previously shown, modes of theological education may be conceptualized along a continuum—*formal, non-formal* and *informal*. The goal of effective non-formal approaches is to draw from the strengths while diminishing the inherent weaknesses of each. One of the weaknesses of informal education as previously discussed, is its inability to *measure outcomes*. This is because informal learning occurs spontaneously (Young 1996:73). *What has actually been learned? How do they know that they know?* Although informal education often has identifiable goals, no particular learning events are planned or artificially created by the ‘teacher’. On the other hand, non-formal education draws its intentionality from the formal end of the continuum. *Intentionality* reflects planning, assessment and accountability. Although the principle of accountability is derived from the formal end of the education continuum, there is a fundamental philosophical difference in the way non-formal education *understands and applies it*.

*Formal education is teacher-centric* and as such, the teacher holds the learner accountable for the learning. Cognitive transmission has taken place; therefore, the onus is on the learner. The teacher has no responsibility or accountability for whether learning has actually happened.

*Non-formal education is learner-centric*, adult learners are accountable to themselves. No teacher can learn for a learner. All learning is idiosyncratic. Learners

learn what they are ready and able to learn. However, accountability for learning also extends beyond the learner, to include the teacher/facilitator's design of the learning content as well as process (Vella 1995:151). Non-formal education demands dialectic between theory and practice. Similarly, assessment in the accountability process is also seen as a dialectic relationship—a means of ongoing autonomous praxis.

Assessment in field experience (especially what I have learned in the Zambian ministry) has always been most effective in dialogue. This brings the non-formal educational approach back full circle to appreciative inquiry that enables the learners to be the decision-makers. As such, I am arguing that externally imposed assessment systems are largely irrelevant to the program's purpose and outcomes. Planning, accountability and assessment will be further discussed in chapter six of this study, where I bring together the principles, practitioners and resources utilized in field experience.

### ***3.8 Towards a Local theology of Pastoral Formation***

I have argued up to this point that theological education is concerned with *spiritual formation* and that the cognitive and affective dimensions of faith are interdependent on *culture, context* and *content*. I have also argued that a non-formal pedagogy is the most relevant mode of education in a local theology of pastoral formation. My purpose here is not to propose another model<sup>101</sup> of theological education, but to suggest a framework (principles) for a local theology that would inform specific and contextual procedures. For example, I have found that what works well in Zambia is not necessarily what works well in Lesotho or Mozambique. Thus, I opt for the broader framework of principles that can inform procedures in each unique context.

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<sup>101</sup> Even though I agree with Schreier's (1985:6) definition of a 'model', *vis-à-vis* not only a procedure (or process) for engaging in theological reflection, but also some specific interests or principles that help guide the use of procedure; I am uncomfortable with the popular use and understanding of the term. There seems to be too little distinction made between: *models*—concepts based on a particular positive experience, program, church, or method that is often imitated and *principles*—concepts that apply in a much broader scope because of its abstraction and individualization. Some models are paraded as universally valid principles, while at the same time; some principles with universal application are sometimes mistaken for the one model among many. I prefer to use the terms "framework" or "principles" in describing a local theology of pastoral formation.

This framework can be seen in the *mission, vision, objectives* and *philosophy* for the proposed local theology of pastoral formation:

### **3.8.1 Mission, Vision and Objectives in a Local theology of Pastoral Formation**

As argued throughout this study, the Church's missionary task is its participation in the *missio Dei*. This involves the transformation of the social, economic and political contexts of Africa with its many changes and challenges to the missionary task of the church in Africa. The need for a local theology of pastoral formation and the expression of Christian faith in the African context, requires theological education to be understood as *message, engagement* and *equipping for ministry*.

While the aim of theological education has already been previously formulated, it is restated differently below to capture the mission, vision and objectives for a local theology of pastoral formation:

- The **form** of theological education in a local theology of pastoral formation is *equipping for ministry as central to theological education* (cf. Ferris 1996:108).
- The **philosophical commitment** of theological education in a local theology of pastoral formation is *theology-as-message* and *theology-as-engagement*. People must be equipped and enabled to express their *Christian witness* (life, word, deed) that authentically demonstrates God's love, justice and peace. They must also be equipped and enabled to resist and transform all social, economic and political structures and values that oppress, diminish, and destroy the incarnation of God's love, justice and peace (cf. Walls 1991:147).
- The **dynamics** of theological education in a local theology of pastoral formation must also equip and enable people to participate and carry out their missional role in local, national and global contexts (cf. Gorai 1988:93).

Kinsler and Emery (1991:9) encapsulate my argument on the mission, vision and objectives for theological education and assert it clearly,

Theological education must train and equip the people of God to enable them for and to incorporate them fully in ministry, in mission and in theology—affirming in their theology, ministry and mission that God’s reign is breaking in, as in Jesus’ ministry...offering hope for new life in faith, new faith communities, new expressions of a just and peaceful society. Thus, theological education must aim to “form radical disciples, to build faithful communities, to reread the Bible and do theology, to enter fully into God’s historic, saving mission in every place in response to every human need and to the whole creation.

Thus, theological education in a local theology of pastoral formation must equip pastoral leaders to engage in ministry that seeks to transform the hearts of people and their societies (Moyo 1990:35-37). Transformation is the vision that should guide theological education if it wants to fulfill its true calling (Theron 1993:197). It is a journey in which teachers and learners walk far as they mutually share ideas, experiences and reflections together. The task for teachers is to make the journey meaningful by enabling the learners to connect what they know with what they are learning. As argued, theological education in this sense<sup>102</sup> is transformational.

Theological education further presupposes that God reveals truth through his revealed Word and his creation. The Holy Spirit as *paraclete*, is a travel companion. The journey is through the Bible and through the situations that in which we experience life. The journey commences with local thought patterns and frames of reference, meets the needs of people, and involves them as *active* learners.

It is here that we see the concepts of *shalom* and *empowerment* enabling people to understand and accept outside contributions and innovations to contribute to their culture and situation. Conversely, *shalom* creates an understanding that all elements of a culture are related and does not introduce outside influence without first understanding how it affects other aspects of receptive cultures.

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<sup>102</sup> In the sense of the Latin word, *educo*, which means to raise, lead, bring out, nurture and facilitate growth *vis-à-vis* dialogue, praxis and problem-posing.

### ***3.8.2 Freirian Philosophy in a Local theology of Pastoral Formation***

For theological education in a local theology to be transformational, it needs a philosophy of education that will enable both theological education and the church to recapture its missionary vision and praxis (Theron 1995:51). As such, I have argued that a Freirian philosophy and educational methodology should be the philosophical framework for a local theology of pastoral formation. This framework has already been introduced in chapter one and its aspects have been continuously referenced up to this point as enabling the people of God to transform society, liberate themselves and others through their ministry, mission and theology. Thus, theological education can be called a training program for transformation, a pedagogy for liberation, or rather, a pedagogy for liberating ministry and mission (Theron 1993:198). Freire's philosophy is also called a pedagogy of liberation, or education for liberation and cultural action for freedom. The proposed educational philosophy, informed by Freire's pedagogy, for a local theology of pastoral formation would be as follows:

- The teaching and learning activities of theological education should enable the acquirement *knowledge, skills, and character traits* necessary for holistic ministry and mission. In this sense, theological education should be *spiritual formation* by overcoming the tension between academics and spirituality (cf. Amirtham & Pryor 1990:3).
- The teaching and learning activities should develop the *critical consciousness of both the teachers and learners* by enabling them to critically confront their problems and engage in reflective thinking on themselves, their responsibilities, their role in society and their the problems in the church and community.
- Theological education should not be the transmission of knowledge, but the *discovery of knowledge*, which makes teaching and learning transformational. This presupposes the role of an *involved teacher* (cf. Young 1996:79-80). As such, it is *problem-posing education* over against simple banking education, which poses the reality of the people, the church, and theology as objects for critical reflection and dialogue (cf. Freire 1972a).
- Theological education should be *dialogical*, based on mutual inclusiveness, respect, participation, cooperation and dialogue between the teachers and learners as equal partners where there is recognition that each learns for the other (cf. Buber 1970; cf. Lochhead 1988:77; Vella 1994:3; Ward 1996a:8).

- Theological education should itself be *praxis* and lead to praxis. It should not be a Platonic separation between theory and practice, but a unity of reflection and action that is a dialectical interaction with each other (Freire 1972a:65; cf. Lewin 1951; Reissner 1999:95; Vella 1994:15).
- Theological education must reflect *intentionality* in its planning, accountability and assessment (Berardinelli, *et. al.* 1998:xi; Vella 1994:21).

It would do a great disservice to the pedagogy of Paulo Freire and the field of theological education if one were to think that his method is a *panacea* for a local theology of pastoral formation. Freire's greatest value for the theological educator lies in his example of how educators should go about their task. We should look to what he has done for himself and for the people with whom he worked. He was obviously in touch with himself and with the people. The task of constructing a local theology does not lie in a slavish imitation of Freire's methods (cf. Elias 1986:127). It lies, rather, in the attempt to come to grips with one's own story and the story of the people, in order to work out better ways to understand the convergence of these stories that works toward a new story of transformation. I have proposed that a holistic understanding of theological education bases itself upon Paulo Freire's pedagogy. Freire's approach was liberating and empowering—and much of it is reminiscent of theological themes as well. It describes the liberation of people from the bondages of education that are culturally irrelevant. It also empowers people to take control of their learning by gaining and using knowledge to solve the problems they face in their current situations.

In summary, the framework for a local theology of pastoral formation that I have argued for—aims at equipping God's people for their ministry, theology and mission. It uses an adaptation of Freirian philosophy and methodology in a non-formal education mode that will enable it to fulfill its task. In this way, it hopes to contribute coherence, holism and contextualization to theological education, by recapturing the missionary vision, conscientizing, equipping and enabling the church to transform society as part of its mission.

### 3.8.3 A Vision for What Could Be

The concern for pastoral leaders articulated in chapter one, motivates some problem-posing on the part of this study to transform the reality that today, worldwide 90% of today's pastoral leaders lack basic formation and resources (theological education and development) to holistically lead and minister to their congregations and communities (TOPIC 1999). According to the Overseas Council for Theological Education, "*These types of leaders represent 80-90% of the church's need and will be produced by a spectrum of non-formal and institutional efforts. There is a profound connection between formal and non-formal training*" (TOPIC 1999).

To be effective, pastoral leaders in the African context do not require *formal education*. However, the church in Africa will be better served by formally trained African academics and scholars who could contribute more to the growth of the Church theologically and missiologically as well as in other areas of leadership.

A strategic way to improve and accelerate the in-service training of pastors lies in cooperative partnerships between the *formal, non-formal, and informal* education approaches. The vision is of a *seamless educational pathway* that enables pastoral leaders who began with informal training, to progress through non-formal training and then where needed and called for, advance further with formal training. McKinney (1975:184) suggests four essential assumptions that would undergird this vision:

- 1) Trained leaders are *essential* to the growth of the church.
- 2) Effective training for leaders must be *intentionally* planned.
- 3) Plans for pastoral leadership training are determined by:
  - a. The *kinds* (or categories) of leaders the church needs
  - b. The *number* of leaders the church needs
- 4) Plans for pastoral leadership training must be based on accurate appraisals of *present* leadership needs, and realistic projections of *future* leadership needs.

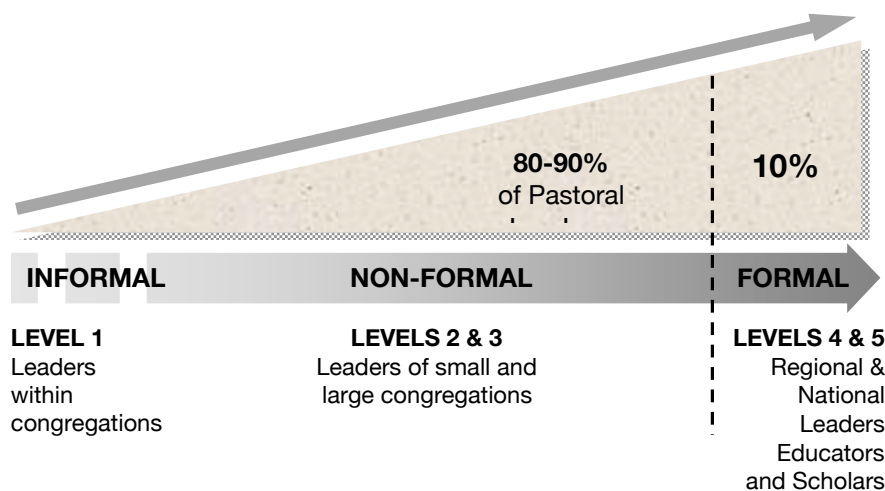
Building off McKinney's (1975) adaptation of McGavran's typology of church leadership, a useful categorization of the kinds of leaders needed in the African context might look like this:

- **Level 1:** *Lay leaders within churches.* These are lay individuals who are exercising their gifts in influential or leadership capacities. They are unpaid, and generally have only a basic education. These include elders, Sunday school teachers, evangelists, deliverance and counseling ministers, etc.
- **Level 2:** *Lay leaders of small churches.* Leaders in this category include those who hold village preaching points or small congregations together. They are unpaid, usually "tentmakers" or subsistent farmers and generally have only a basic education plus some level of secondary schooling. Most have had no theological training at all.
- **Level 3:** *Leader of larger churches or a cluster of churches.* These leaders usually receive some level of remuneration by virtue of church size, location (towns, cities) and/or economic ability of congregation. Some are responsible for multiple small churches in a region. The majority of these leaders in Africa also have had no theological training; a few have attended seminars, training events, or 1-2 years at a national Bible College.
- **Level 4:** *Leaders of denominations, districts (Bishops, Overseers, Superintendents, etc.).* These leaders are the persons who tie churches together. Typically they have completed some level of formal theological training. Some have degrees and a few have studied abroad. They are usually funded by their particular (large) church, the denomination, and/or foreign mission funds.
- **Level 5:** *Theologians and Missiologists.* This category of leaders is in short supply and desperately needed by the Church in Africa! These are mostly urban and well educated (graduate degrees) specialists who exercise their influence upon the church as they carry on scholarly research disseminate knowledge and develop educational programs. They are usually well funded by national or foreign funds.

Locally derived information through collaboration and dialogue regarding the kinds and numbers of pastoral leaders needed by the church in a given context is research that should be an intrinsic aspect of the mission educator's praxis. In this way, the mission educator also contributes towards capacity building through facilitative dreaming and planning.



**Diagram 3.3 Seamless Progression of the Approaches**



Concrete strategies towards this end, involve identifying and networking organizations and ministries, educational institutions, materials and other resources on regional, national and international levels. This is an inherent strategy in the TOPIC coalition that encompasses the following:

- Stimulate and enlarge the vision for non-formal pastoral leadership training among formal training institutions and churches.
- Facilitate and nurture the development of local non-formal pastoral education programs.
- Test and implement effective non-formal pastoral training models.

One non-formal educational solution for the 80-90% of pastoral leaders is a *multi-generational training strategy*. This strategy would concentrate on training of trainers, who would in turn train pastoral equippers, who in turn would equip pastoral leaders. Most mission practitioners that I have observed remain involved in equipping efforts because of a lack of *intentionality* in a philosophical commitment to reproducible training. This grassroots strategy begins with such a philosophical commitment and seeks to initially equip pastoral leaders who are instilled with vision and commitment to reproduce themselves in training efforts by becoming *trainers-of-trainers*. By focusing educational efforts on these kinds of leaders,

training becomes more widely available and more contextual as well. This *vision for what could be* is a conscientization of the leadership need for the church in Africa. A considerable part of my missionary calling and task is to seek transformation of the present pastoral leadership realities in Africa.

### **3.9 Summary**

In this chapter I have focused on the theological half of the *theological education-and-development discipline* to propose a local theology of pastoral formation. Theological education was defined and then located in *missiologia*. The debates surrounding mission and education as well as the vast theological education debates were considered. I then argued for a *context-sensitive* approach to theological education and explored education and African culture. After arguing that culture is at the heart of theological education, I focused on the dynamics of: education and culture, *education as community*, *education as spiritual formation* and *education as a process*. These set the foundation to consider a framework for a local theology of pastoral formation.

The next two chapters will examine the second half of the *theological education-and-development discipline* and look at mission as development. The contextual situation of poverty and the great need for transformational development are real and significant issues distressing African pastoral leadership today.

## Chapter 4

### MISSION AS DEVELOPMENT: THEORETICAL REFLECTIONS

#### 4.1 Introduction

In the last chapter, theology was located in mission by describing missiology as a field that studies the *expansion and growth* of the mission of the church in all its dimensions. Missiology is also the study of God's *action* in the world (Kritzinger *et. al.* 1984:2). If mission is to primarily be regarded as the *missio Dei*, then our missionary activities are only authentic insofar as they reflect *participation* in the mission of God (Bosch 1991:391).<sup>103</sup> Wallis (1994:47) aptly describes what participation in mission means, "*We need more than new ideas; we need to build communities at the local level. We can't be content to be better informed about problems of the world; we must discover how our lives can make a difference.*" Similarly from an African perspective, Chipenda (1997a:7) writes, "*The Church as one of the most prestigious NGOs, should encourage daring action towards new forms of development.*"

Undoubtedly, one of the contours of God's action in the Church today is towards the social transformation that the gospel message proclaims. *Development* is becoming one of the most thorough and biblical ways to accomplish that goal (Ortiz 1997:7). Reflecting on the relationship between the Church and development, it should be clear that the Church must take development issues seriously because development is ultimately about the transformation of society in view of the *missio Dei*. The Church takes development seriously because God takes the pain, poverty and suffering of this world very seriously (Koegelenberg 1992:3). A Christian view of

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<sup>103</sup> Costas' clarification on this has been most helpful "*from God to the world and from the world back to God*" (1989:73; cf. Moltmann 1974:235; 1980:50).

development also recognizes God's intent for man to "develop" the earth (Gen. 1:28). There is an *ontological purpose* for creation and a *teleological end* for creation (Miller 1998:262). There is a danger however, that these concepts could become antithetical to the church's mission—being defined externally and uncritically. Critical reflection on the faith dynamic for Christian mission is needed in order to fill these concepts with that distinctive content, which will more adequately express *why* and *how* we engage in development as aspects of mission (Cogswell 1987: 72).

Development issues are also a major factor facing African pastoral leaders today. The majority of African pastors are leading congregations that are unable to financially support them (Chauke 2002: interview). In fact, Daneel (1988:143) has shown that many of them receive no remuneration from their churches. They are genuine leaders among the poorest of the poor, and they themselves are often as materially poor as those whom they lead are. Just as Freire's pedagogical thought developed out of the context of the poor and the oppressed, so a relevant local theology of pastoral formation also needs to be conscientized towards the contextual realities of poverty and development issues for our subjects—*untrained* and *unequipped* pastoral leaders.

Up to this point, the biblical narrative has been described as the normative story that frames our individual stories and the stories of the communities in which we live and work. There are other competing stories as well. Which story a community chooses to live out is ultimately a religious question (Miller 1998:199). These stories will be reflected on in this chapter.

Also in this chapter, reflection on development is pursued to help inform missiological praxis. To adequately frame development in the *theology-and-development* discipline, I begin with an interim understanding of development and then trace its contemporary (post World War II) historical contours. In these

contours, a paradigmatic<sup>104</sup> evolution of philosophy and practice in development is seen which provides a backdrop for missiological reflection on development.

#### ***4.1.1 An Interim Understanding of Development***

Myers (1999:91) poses the question, “*Who will save us?*” as another way of asking which story informs our understanding of development. It is important that the mission practitioner and the community answer this question and not simply assume that all share the same answer. Recently, I asked this question in a Zambian rural community. Their answer not only became a departure point for development, but also ensured that our stories were converging. There are a number of competing stories claiming to provide the answer.

Local communities also have their definitions and understandings of development that vary considerable from the practitioners view. These understandings all spring from a particular story. Darrow Miller (1998) makes a compelling argument that the different stories can all be traced to *Weltanschauung*, or worldview as Max Weber used the term in his analysis of the relationship between a people’s belief system and their prosperity or poverty (Novak 1989:3).

According to Miller (1998:40) all worldviews can be found somewhere along a continuum, with *secularism* and *animism* at the ends and *theism* in the middle. Despite the current fascination with diversity and pluralism, Miller argues that there are really only these three major worldviews.

While *secularism* goes back to the ancients, its roots were planted in the nineteenth and twentieth-century Europe. Secularism sees reality as ultimately physical and thus focuses on the unity of nature. Truth is empirical. Morals are relative; and values emerge form social consensus. Humanity is viewed as intrinsically good.

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<sup>104</sup> Korten (1992) refers to these historical contours as *generations*. They can arguably be understood as paradigms in Kuhn’s (1970) terminology; because the shifts in development thought and practice were not ‘cumulative’ but rather ‘qualitative’ in their differences. A paradigmatic understanding where the existing paradigm “*increasingly blurs*” (Bosch 1991:184) while the new one begins to attract greater acceptance fully describes the present reality where we are in-between a 3rd and 4th generation of development.

*Animism* on the other hand, is rooted in the Far East and the world's folk religions. Reality is unseen, truth is hidden and irrational, all is a mystery. Reality is essentially consciousness. Spirits animate everything and everything moves towards oneness of spirit. While filled with evil, the world is basically amoral. *Theism* is rooted in the Near East. It sees ultimate reality as personal and relational. God exists. He created a universe of physical and spiritual dimensions, seen and unseen worlds. Truth, as revealed by God, is objective and can be known by humanity. God's character establishes absolute morals. God transcends the world yet is immanent.

Miller argues that *secularism's story* views the roots of poverty and the need for development as extrinsic to humanity (1998:53). As such, poverty exists because of some imbalance in the physical world. Malthusian theory, eugenics and redistributionism become extreme answers in this story. *Animism* is the other non-biblical story about why people are poor. To the animist, the causes of poverty lie extrinsic to the physical world. Animists often believe in millions of gods who are capricious and unpredictable. Bad things happen when the gods are angry or inattentive to humanity's needs; constant appeasement becomes the answer in the animist story. In this worldview, people must live in harmony with the impersonal gods. Events come solely from the outside, from the spiritual realm, as do the solutions. *Theism* by contrast, begins with a personal and infinite Creator who has made human beings in his image and likeness. Humanity as God's vice-regent is to care for and *develop* the creation. Yet humanity has rebelled against God and broken his laws, needing redemption through Jesus Christ. God's ultimate purpose for the universe, intimate fellowship with human being, must be fulfilled. Answers to poverty in theism's story begin in the restoration of the relationship between human beings and God (1998:90). All life is to be lived in relationship. All of humanity's secondary relationships *vis-à-vis* self, others, creation—cannot be understood apart from their kinship with God. They are defined in the context of this primary relationship with the Creator (1998:92).

Miller's worldview argument is important. Out of worldview come ideas. Because ideas have consequences, the development practitioner as well as the community needs to make sure that their ideas, stories, match reality (1998:93). Furthermore, development is a complex, contradictory and often, controversial process. There is no agreed upon definition of development or an agreed strategy to achieve it (Regan 1996:7; Cornwell 2002). It is a loaded concept and can be a very problematic term as it immediately implies the under-development of certain communities as opposed to the development and/or super-development of others (Van Schalkwyk 1996:47). On the other hand, defining development is comparatively easy since almost every author on the subject has his own: development as *modernization*, as *liberation*, as *community self-help*, as *sustainable systems* of development, etc. Development as such, is broad-based and embraces multiple dimensions (Regan 1996:5-6):

- A justice perspective
- A global perspective
- An action dimension
- Using participative methodologies
- Linking of local and global understandings and actions
- Developing imagination, vision, and values

Today, most practitioners and academics in the field of development are working toward *sustainable development* (Cornwell 2000:21). The *World Commission on Environment and Development* (WCED 1987:46) defines sustainable development as, "A process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are all in harmony and enhance both the current and future potential to meet human needs and aspirations."

Still others would define development through some of the sub-themes and flag for example, gender<sup>105</sup> or the environment as the organizing principle amongst a range of other competing issues (De Gruchy 2003:10). Thus, the definition and the practice of development is a political act by its very nature, for the prejudices and passions of the development practitioner are likely to shape its praxis.

This is especially the case in the *theology-and-development* discipline for two reasons (cf. De Gruchy 2003:4): First, as previously stated, it is a *new* discipline. To date, there has not been much research subjected to the rigors of academic procedure, nor reflection as to the basic perimeters of this discipline. This is ‘unchartered territory’ for the most part, presently relying on empirical research and field practice. With little pre-existing structure to guide the praxis of *theology-and-development*, it involves fundamental choices and in this way becomes a political act. Secondly, it goes beyond the subjectivity of the development practitioner’s story, to the story of the people among whom they labor and the intersubjectivity of the subject itself. For just as development practitioners are not neutral, there is a profound sense in which development is not either (Cornwell: 2002; De Gruchy 2003:4).

De Gruchy (2003:6) argues that *theology-and-development*, properly considered, has four legs, like a table, one in each of the four key theological disciplines: *missiology*, *social ethics*, *practical theology* and *systematics*. In *missiology*, it shares its concern for Christian witness in the wider world. As argued, Christians involved in development are doing nothing other than participating in the *missio Dei* by the power of the Holy Spirit. They are sharing God’s *shalomatic* love, peace and justice with a world in need towards the realization of God’s reign (Hoekendijk 1952:10). Since this study acknowledges that mission is much more than just evangelism, *theology-and-development* has one leg in the field of *missiology*.

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<sup>105</sup> Beverly Haddad’s (2000) thesis—*Poverty, Development and Gender* is an example of those who would argue that gender the organizing principle for development.



Because issues of education, healthcare, and agriculture lead the Church into a wider world of social agency, *theology-and-development* must also have one leg in the field of Christian *social ethics*. For as the Church is involved in society it is drawn into debates about justice, power, economics, church-state relationships and the tension between ultimate and penultimate priorities. Thus there is a whole range of contemporary issues to reflect on. It is also argued (De Gruchy 2003:7) that *theology-and-development* goes beyond social ethics to a third leg in *practical theology* as well. Reflection in *social ethics* also needs to migrate to the ‘how to’ of Christian practice—how to converge the story of the practioners, the Church, with the story of the community and the biblical story.

*Systematics* is the fourth leg. This provides a slightly different contribution to the other three, as it grows out of development as a theological discipline. In the discipline of *theology-and-development*, theory and practice is at its most basic a critical dialogue between *theology-and-development*—in which development theory and practice can challenge the Christian faith and the Christian faith can in turn challenge development theory and practice (2003:7).

What this “*four legs*” argument effectively does is to focus the manner in which we structure an understanding of *theology-and-development*. I have already argued for a preference in this study to view *theology-and-development* as a sharp discipline rather than a broad orientation. I have further argued for a missiological perspective “*where missiology becomes a synoptic discipline in the theological curriculum and a catalyst...but in order to be a true catalyst it has to maintain a relative independence*” (Bosch 1991:xxxvi). Thus, development is not the central orientation for all theological reflection, but it becomes a dialectical partner in theological reflection. De Gruchy’s “*four legs*” argument also highlights the tension arising between a *macro* vs. *micro* perspective on development (2003:9). If an emphasis is placed on *social ethics*, then it is likely that the focus on development will be from a macro perspective concentrating on global issues: globalization itself, global economics and world trade, world famine and health, global warming and the

environment, etc. These are important development issues that demand the attention of Christians and theologians. As important as the macro perspective is, it structures *theology-and-development* upon an academic orientation. As a mission practitioner, I favor a micro perspective on development concentrating on the ‘how to’ nature of *practical theology*. This is reflected in this study’s attempt at constructing a local theology of pastoral formation, which argues for the synergistic relationship between *theological education and development*.

Defining development within the *theology-and-development* discipline with a *sharp* orientation, I understand development as *transformation*. Because it is impossible to stimulate real development without some kind of education, *transformational development*, for the purposes of this study assumes a linkage with theological education. Theological education and transformational development seek to affect positive change towards a more just and equal world but it does so in a spirit of discovery and dialogue.

Table 4.1 below, is an introduction to the paradigms of development that will be discussed: *modernization, dependency/world systems, globalization* and *alternative development*. This table also tracks the evolvement of social action and development thinking in both evangelical and ecumenical thought in relation to development theory. It is not meant to list all of the important evangelical and ecumenical conferences, but selected ones (from the perspective of this study) that reflect what was happening in the Church as a result of development theory and practice in the world. Educational trends are considered in this diagram as well. Following this table, the historical contours of development will be further discussed.

**Table 4.1 Development Paradigms**

Development Paradigm	<b>Modernization Theory</b> 1st Generation	<b>Dependency Theory</b> 2nd Generation	<b>World Systems Theory</b> 3rd Generation	<b>Globalization Theory</b> 4th Generation	<b>Alternative Theory</b> 5th Generation
Time Frame	1960s	1970s	Early 1980s	Mid 1980s- - - - - Present	
Development Emphasis	<b>Relief &amp; Welfare</b> "Shortage of things"	<b>Community Development</b> "Shortage of skill & local inertia"		<b>Sustainable Development</b> "Failure of systems"	<b>People-centric Development</b> "Mobilizing vision"
Educational Trends	TEE emerged	Freire's popular education	Distance education, OBE, CBL, RPL, PLA		
Evangelical Mission Emphasis	<b>1966 WHEATON</b> Social justice acknowledged with primacy on evangelism.	<b>ICWE 1974 LAUSANNE</b> Reaction to liberation theology.  Two-mandate approach, yet evangelism still primary; evangelism <i>plus</i> social action.  Social action is not evangelism; political liberation is not salvation.	<b>LCWE 1980 PATTAYA</b> Went beyond the Lausanne Two-mandate approach.  <b>CSISR 1982 MICHIGAN</b> Evan. not always chronologically prior to social engagement. Dichotomy upheld, evangelicals begin to differ.  <b>WHEATON 1983</b> "Transformation" best term for a Christian view of development.	<b>LCWE 1989 MANILA</b> Huge emphasis on AD 2000 evangelization strategies.  Assumptions of strong world economy and viability of Western-type mission agencies.	<b>TOPIC 1999 MANILA</b> Theological education and pastoral leadership affirmed as the most urgent need.  Emphasis on non-formal education strategies.
Ecumenical Mission Emphasis	<b>WCC 1968 UPPSALA</b> Church is a sign; <i>Shalom</i> and humanization as goal of mission.  Extremely optimistic view of world and humanity.	<b>CWME 1973 BANGKOK</b> "Salvation now" emphasis on world.  Liberation theologies  <b>WCC 1975 NAIROBI ASSEMBLY</b> Emphasis shifted from world back to Church as sign.	<b>CELAM III 1979 PUEBLA</b> "God's pref. option for the poor"  <b>CWME 1980 MELBOURNE</b> Focus on poor in missiological thinking. Raymond Fung's "sinned-against"  <b>WCC 1983 VANCOUVER</b> Church is a prophetic sign; a prophetic community by which transformation can take place.	<b>CWME 1989 SAN ANTONIO</b> "Divine & dusty" Church is a theological and sociological entity.  Optimistic vision of Bangkok not realized.  Emphasis on visible unity and justice in God's promised reign.	<b>WCC 2002 JO'BURG</b> Theological education recognized as key aspect in development.  <i>(This conference took place just after the Johannesburg World Summit (August 2002))</i>

Sources: Bosch 1991; Korten 1990; Stewart 2001; TOPIC 1999; Van Schalkwyk 1999; WCC 2002

## 4.2 Historical Contours of Development

The motto of development in the 1960s could have been: “*give people a fish and they’ll eat for a day.*” The 1970s motto could have been: “*teach people to fish and they’ll eat for a lifetime.*” The 1980s are often referred to as the “*lost decade of development.*”<sup>106</sup> But in the 1990s and beyond, the motto might turn into the question: “*who owns the pond?*” The concept of development has changed qualitatively and has been understood differently over the years.<sup>107</sup>

Development in Christian missions was a distinct evolution from the policy of “*benevolent colonialism*” and later the “*comprehensive approach*” spawned at the Jerusalem Conference of the International Missionary Council (1928). After World War II the *comprehensive approach* was revamped and replaced by the notion of development (Bosch 1991:356), which assumed the concept of the world, was a single entity (Porter 1999:5). The year 1945 punctuated the history of the world, ending World War II and initiating the nuclear age. The end of the war found many nations crippled from devastation. Although the United States suffered human loss in the hundreds of thousands, it stood almost alone in having been spared the destruction of land and resources.

In the aftermath of the war, the United States undertook a task unprecedented in human history: rebuilding not only the nations who were its allies, but also the nations that had been its enemies. The Marshall Plan was a dramatic and massive

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<sup>106</sup> One of the reasons the 1980s was the so-called ‘*lost decade of development*’ was due to the massive loans that were given to service old debts (cf. Chipenda 1997b:29). The impact of the 1980s on development was well summarized by the South Commission (1990) report, “*A large part of the cost of controlling inflation and introducing structural change in the North was borne by the South. Developing countries had to pay out more and more to service their debt while receiving less and less for their exports. As these contrasting movements aggravated their financial difficulties, commercial banks decided to stop lending them new money and the result was the international debt crisis of the 1980s.*” The processes described by the South Commission led to a situation where the net flow of resources was reversed from earlier decades to one from South to North alongside a decrease in investment in developing countries and a net outflow of profits. Allied to this was the continuing decline in the value of primary commodities between 1980 and 1988, the real price of the 18 most important non-oil commodities exported by developing countries declined by 25% and continued protectionism in the developed markets (Regan 1996:31). The impact in Sub-Saharan Africa countries was catastrophic where debt service repayment represented an even higher percentage of GDP. Per capita incomes actually declined in the 1980s (Hewitt 1992; Todaro 1994). All this was seen as the North under-developing the South.

<sup>107</sup> Development theory is thought and reflection about how change towards a better society can occur; and this thought and reflection have mostly happened in the modern era—the 20<sup>th</sup> century and beyond (Stewart 2001:13).

effort for the reconstruction of postwar Western Europe. At its height, the United States directed almost 3 percent of its Gross National Product to meet human need and to rebuild the badly damaged European economies (Cogswell 1987:72). The plan was highly successful. With the beginning of recovery in Europe, the focus began to shift to other areas of the world, which had also suffered equal devastation. With President Truman's Point IV Program introduced in 1949, emphasis increasingly was placed on technical and capital assistance to strengthen the economies of other war torn nations in Asia and Africa. With the coming of the 1960s, the vision expanded. Development was going to solve the problems of the South.

*Modernity* was putting forth the claim that human progress is the inevitable outcome of applying human reason and modern science; the means by which “*the fissures of the world could be repaired and the world can be healed*” (Volf 1996:25). However, what the myth of human progress ignores is that evil lies at the bottom of these “*fissures*” and evil bends human reason to other ends (Myers 1999:91). The modern story of the North had no antidote for evil. Modernity sets its hopes “*in the twin strategies of social control and rational thought*” (Volf 1996:26) neither of which has power over evil.

The three remaining stories of modernity at the end of the twentieth century: *capitalism, science* and *technology* still offer to save the poor. The claim is made that things are getting better (cf. UNDR 1995). Yet improving conditions are not enough to support the claim that modernity will save the poor. Gutiérrez (1988:xvii) quoted the Medellín document of the *Latin American Conference of Bishops* (CELAM II, 1968), which although it had in some respects broken with the modernization model, nevertheless believed that Latin America was “*on the threshold of a new epoch,*” which would lead peoples “*progressively to an even greater control of nature.*” The consequences of this development model were, however, contrary to what had been expected. The rich countries became richer and the poor still poorer.

It also became apparent that the application of technology is not merely a technical matter, but that it is deeply influenced by the social and religious dispositions, which lie behind it (Nürnberger 1982:240-248). The process was further compounded by the fact that humans have often been regarded as mere objects in a network of planning, transfer of commodities and logistical coordination in which the development agent was the initiator, planner and master.

Even more important was the issue of *power*. It became clearly evident that this was the underlying issue—that authentic development could not take place without the transfer of power. Northern developers operating from a *colonial* or even the then innovative *consultative paradigms* were either unwilling or unable to transfer power to poor peoples of the South. Perhaps it would be more correct to say that the North was *both* unwilling and unable. The theory was that the South would be empowered without the North having to give up any of its power and privilege; however, even if the North had intended to relinquish power in favor of the South, it would have been impossible given the contemporary asymmetrical relationship between the North and the South (Bosch 1991:357; cf. Nürnberger 1987). Thus, modernity's science, capitalism and technology are stories that cannot save. They are rather tools to be used sensitively and appropriately. They can enhance life and make it more productive. But they cannot save.

The following sub-sections trace the historical contours of the development story and how the concept of development has changed qualitatively and has been understood differently over the years.

#### 4.2.1 Development as Modernization

The 1960s were characterized by the dominant understanding of development as *modernization*<sup>108</sup> as expressed in Walt Rostow's (1960) "*stages of economic growth*." This theory emerged from writing and debates, which followed the North's efforts to draw the South into 'pro-Western' development (cf. Bragg 1987:22-28; Stewart 2001:13). The technological development of the North, which was modern, rational and industrialized—was considered the answer to the development of the South, which was 'backward, traditional and primitive' (cf. Bosch 1991:265; Papart 1993:447). "*It meant that the technical and economical development within the capitalist framework was considered to be the panacea for all socio-economic problems*" (Van Schalkwyk 1996:48). To generalize, these theorists saw development as involving a change from the traditional to the modern. Tradition was generally seen as too backward for modern conditions and modernity was defined in the image of the North.<sup>109</sup>

The United Nations called for the 1960s to be the "*development decade*." The logic of the Marshall Plan appeared impregnable: if Europe, then why not the newly

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<sup>108</sup> Modernization theorists believe that modernization is a process of conscious, purposeful, nonviolent change. Modernization involves changing social structures, changing people's behavior, and leading people to a new sense of what should be done. It is an all-encompassing process, which in the general perception of these theorists, developing nations have to undergo for development to occur (Du Pisani 1980:67). Modernization theory originated in a period when it was thought that developing nations had only to follow in the footsteps of the developed nations in order to share in the 'good life' evidenced by American affluence. By duplicating the experience of the wealthy nations, so it was idealistically and simplistically thought, a "*brave new world*" would be created (Higgot 1983:9, 16). Development or the process of modernization in this context "*is therefore very simply to be understood as one of 'transition' in which backward polities will grow increasingly to resemble the American model*" (O'Brien 1972:353).

<sup>109</sup> Because of the technological developments that had taken place during the past two or three centuries and the way these developments reshaped Western people, the West had a head start that made it virtually impossible for other countries to catch up during that time (Bosch 1991:357). In this sense, the traditional structures were ill equipped to deal with modern realities. Huntington (1993, 1996) believes that a more contemporary understanding of modernity is to view it as a "*clash of civilizations*" which will dominate global politics. In this argument, the First, Second and Third Worlds divisions are no longer relevant; it is far more meaningful to group countries in terms of their cultures and civilizations. Civilization is understood as the highest cultural grouping of people and the broadest level of cultural identity that people have (1993:24). Huntington identifies seven or eight major civilizations today: Western, Sinic (Confucian), Japanese Islamic, Hindu, Slavic-Orthodox, Latin American and African. Western leaders are invariably claiming to act on behalf of the "*world community*" which has become a euphemistic noun to give global legitimacy to Western actions and interest. The result is a *west-versus-the-rest* polarization. Thus, non-Western civilizations have attempted to become modern without becoming Western. To date, according to Huntington, only Japan has succeeded in this quest. Non-Western civilizations will continue to attempt to acquire wealth, technology, skills, machines, and weapons that are part of being modern. They will also attempt to reconcile this modernity with their traditional culture and values (1993:49).

emerging poor nations of the so-called Third World? The goals were pretty much the same as those that had emerged for the Marshall Plan, but with some new twists (Cogswell 1987:72):

- To move economically weak countries towards development (without a very clear idea as to what the word meant).
- To open new sales and investment markets for Western industry.
- To secure access to strategic raw materials and natural resources within the South.
- To bring greater well-being for the poor in the South.

While the Northern nations now recognized that their days of political control in the South were rapidly ending, there was avid competition to carve out areas of influence that would provide both resources and markets for Northern corporate interests, as well as to undercut any drift in political sympathies towards communism. Thus began the “*development era*” in the relationship between so-called developed and developing nations. The NGOs emphasis during this time was on *relief and welfare* (Korten 1990:114-128). It was based on the notion that the South had a “*shortage of things*” as defined by the North. The poor perceived this emphasis of development as another form of exploitation, not as empowerment or liberation. “*Development was not a new word for peace...but it became another word for exploitation. More and more Third-World countries started to reject the entire concept of development*” (Bosch 1991:357-358). Against the backdrop of this North Atlantic optimism and the suspicions of the South—were the huge debates in defining mission. Evangelicals at the 1966 Wheaton Declaration were affirming the primacy of evangelism, while Ecumenicals at the 1968 WCC Uppsala meetings stressed humanization as the goal of mission. During this time TEE also emerged. TEE as well as development, reflected the mentality of modernization theory. In those early days, TEE as previously argued, was a replication of Western philosophical foundations from which a systematic theology was taught that forced cultural data into foreign categories (cf. Ward 1996b:36).



#### ***4.2.2 Development and Dependency Theories***

This rejection from the South to development as modernization, gave rise to another macro-theory known as *dependency theory*. This theory was the response from the South to modernization theory (Amin 1977; Frank 1978). It directly blamed the main capitalist countries for the situation of poverty in the countries of the South. Dependency theorists believed that the more powerful states and economies took wealth from weaker countries. The key proponents of dependency theories were Raoul Prebisch, Paul Baran, André Frank and Immanuel Wallerstein (1974, 1979). Most of these theories originated from Latin America and the USA (Stewart 2001:52). According to dependency theory, the main problem was the failure of development and modernization through trade, aid, contact with the West and oppressive governments and poverty. Breaking involvement with world capitalism was perceived as the way forward.

By the 1970s, dependency theorists were giving a detailed picture of dependency at many levels. They focused on internal dependency within countries, as well as “half-way” positions where a country exploits several other weaker countries but is itself, exploited by stronger economies. During this time, the NGOs pursued a new emphasis on *community development* (Korten 1990:114-128), which sought to deal with the perceived “*shortage of skills and local inertia*.” Also, Paulo Freire’s *popular education* approach emphasizing conscientization and problem-posing education emerged as a reaction from the South to the North’s dominant banking educational philosophy. In mission, evangelicals reacted to the rise in liberation theologies, but began to concede a bit on their rigid dichotomy of evangelism and social action, by recognizing a two-mandate approach in mission with evangelism still primary. Ecumenicals also softened their overly optimistic view of humanity and returned to emphasizing the Church as a sign (Bosch 1991:374-375). They promoted liberation theology emphasizing “*salvation now*” for the world.

From the dependency theories, emerged *world systems theories*—which also have a dependency approach to world history and to the whole of the uneven global

economy (Stewart 2001:51). Both dependency and world systems theory were second generational approaches to development.

#### ***4.2.3 Development as World Systems Theory***

As the debate on dependency and underdevelopment continued, a number of new and ingenious variations upon the theme emerged. These were highly integrated theoretical models of increasing complexity which attempted to explain the development experience of humankind in terms of the operation of the world system viewed as a whole (Blomstrom & Hette 1984:142-144, 182-193; Etzioni 1981:66-73; Hoogvelt 1982:171-207; Roxborough 1979:42-54). It is not within the scope of this study to review all of these theories, but a summary of Wallerstein's theory (which was the most influential) will be helpful.

In his magnum opus, *The Modern World System* (1974), Wallerstein “*purports to analyze the process of social change in the modern world*” (1974:3). Wallerstein believed that, central to the problem of creating such an analysis, is the writer's *choice of scale*. In fact, he holds that the major theoretical debates about social change may be reduced essentially to the search for appropriate units of analysis (Stewart 2001:61). Dissatisfied with the narrowness of his predecessors' conceptual frameworks of *social systems*, Wallerstein began to argue in favor of *world systems*,<sup>110</sup> of which, there have only been two types: *world empires* in which a single political system claims control over most of the area within its boundaries, and *world economies* in which no single political control exists. The modern world system is just such a world economy. Previous ones tended to morph into empires or simply disintegrate. That the modern world system has avoided this fate over the past five centuries is explained for Wallerstein by the political component of the capitalist economic system (1974:348). Capitalism has been able to flourish, because of the existence of the multiplicity of political systems within the world economy.

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<sup>110</sup> World systems are relatively large social systems, which are defined by the fact that their economic self-containment is based on an extensive division of labor, and that they include within their boundaries a multiplicity of cultures.

Evangelicals during this time were beginning to separate ranks as evidenced at the LCWE 1980 Pattaya meetings. The *Thailand Statement* went beyond the Lausanne two-mandate approach to essentially suggest that nothing in the Lausanne two-mandate approach was *beyond* their concern so long as it clearly fosters Christian involvement in society (cf. Bosch 1991:406). Following that, other evangelical meetings began to reveal a new spirit in mainstream evangelicalism towards a more holistic understanding of mission. Notable in this regard was, the Wheaton 1983 consultation entitled *A Christian Response to Human Need*. Wayne Bragg wrote a seminal paper in which he argued that *transformation* was the biblical term that best fit a Christian view of development (Bragg 1983:37). While not a development theory *per se*, Bragg called for an understanding of development that went beyond social welfare by including justice concerns, something controversial for evangelicals at that time.

The strengths of Bragg's argument were the new ideas (justice, liberation, participation, reciprocity with the poor and ecology) that he added to the evangelical conversation about development. Justice within all social relationships was not on the evangelical development agenda, it was deemed "*too political*" and most evangelicals had not yet formed a theology of political activism.<sup>111</sup> Ecology was likewise a new issue for evangelical development thinking at that time. Bragg's views also had some weaknesses as well. There was a strong redistributionist tone that is no longer viewed as positively as it once was,<sup>112</sup> an underestimation of the importance in wealth creation and a view of the poor that was somewhat romantic.

Ecumenicals for their part began affirming the *poor* as the locus of mission (1979 Puebla, 1980 Melbourne). The 1983 WCC Vancouver meetings really reflected the then current development thinking on *community development*. At Vancouver,

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<sup>111</sup> The exceptions came largely from Latin America in the voices of Orlando Costas, René Padilla and Samuel Escobar. In the United States, Ron Sider of *Evangelicals for Social Action* and Jim Wallace of *Sojourner Community* took the lead.

<sup>112</sup> Because creation can and must be stewarded, development is thus more about discovering and exploring God's world than merely to help people survive. It is about *creating new resources*, not simply redistributing scarce ones (Miller 1998:148).

ecumenicals affirmed the Church as a *prophetic community* by which transformation can take place.

By the 1980s both modernization theory and dependency theory, had lost support. New ways of approaching macro-issues and new theoretical approaches began to emerge. There was an enormous rise in concern for environmental issues as well as a turn towards more localized and practical theories. *Glasnost* and *perestroika* and the following collapse of state socialism in Eastern Europe were major historical influences on this paradigmatic shift in development. Because of the perceived failure of social and cultural systems, NGOs began aiming at overcoming institutional and policy constraints and at creating *sustainable systems for development* (Korten 1990:114-128).

Contemporary values and theories are now focused on ways of addressing human needs that are creative, sustainable and not based on consumerism. These new concepts, ideas, and debates gave rise to theories of *globalization*.

#### ***4.2.4 Development as Globalization***

To adequately understand development in the new millennium, one needs to have an understanding of these new concepts, ideas and debates surrounding *globalization* (Stewart 2001:74). Modern technology—the Internet, satellite TV and communication technologies like cellular phones contribute much to the notion of a global society. However, at the same time there are millions of poor people who still live their lives totally untouched by these changes, and quite possibly will never be impacted in terms of their poverty.

*Globalization* is a concept<sup>113</sup> used to describe new features of the international economy involving the emergence of global production systems, worldwide

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<sup>113</sup> Among the main globalization theories coming out of Europe and the USA, those of Castells stand out. The main problem for globalization theorists is that new technologies contribute to extensive political, cultural and economic interconnections, which lead to greater wealth for some, but greater exclusion for the poor. The way forward for these theorists is international governance and regulation, increasing global democracy, national protectionism, etc.

communication networks and the relatively free flow of finance over most of the world. Globalization is also used to refer to new processes in politics, society and culture, which reflect increased international influence and interdependence. Globalization, the big idea of the late twentieth century—lacks precise definition. It is in danger of becoming, if it has not already become, the cliché of our times. Nonetheless, the term captures elements of a widespread perception that there is a broadening, deepening and speeding up of worldwide interconnections in all aspects of life (Held *et. al.* 1999:7), from the cultural to the criminal, the financial to the environmental. At issue appears to be a global shift—a world being molded by economic and technological forces into a shared economic and political arena. There are three basic approaches to globalization (Held *et. al.* 1999):

- 1) ***Hyperglobalists***—who believe that there is a single, progressive global market with little scope for nations to participate. States are increasingly the “*decision-takers*” and not the “*decision-makers*.”
- 2) ***Skeptics***—who believe that this phase of globalization is not unique, that it is reversible, and that it is generally bad for welfare and development. In their view, while there has been an intensification of international and social activity in recent times, it has reinforced and enhanced state powers in many domains.
- 3) ***Traditionalists***—who believe that societies, states and economies are being transformed by globalization, with highly unpredictable results. They argue that while the outcome is uncertain, politics is no longer (and can longer be) based on nation-states.

Globalization can usefully be conceived as a process. A process that embodies a transformation in the spatial organization of social relations and transactions, generating transcontinental or interregional flows and networks of activity, interaction, and power. These third generation theories focused on *sustainable development*. Educational thought and practice began incorporating aspects like distance education, *outcomes-based education* (OBE), *competency-based learning* (CBL) and *recognition of prior learning* (RPL).

Reflecting the economic and interdependence presuppositions of globalization theory, evangelicals began stressing ‘AD 2000’ evangelistic strategies, unreached people groups and church planting. Some of the assumptions underlying these emphases were a strong world economy and that the main bearers of mission were ‘Western-type’ mission agencies (cf. Bosch 1991:418-419; Glasser 1989:2-8). Ecumenicals during that time had to concede that the optimistic (1973) Bangkok vision had not been realized. They began a move to a holistic center by affirming at the CMWE 1989 San Antonio meeting, that the Church was “*divine and dusty*”—both a theological and sociological entity (cf. Bosch 1991:389), with their emphasis on visible unity and God’s promised reign.

In Korten’s (1990:114-128) account, it is fourth-generation NGOs, which are organizations servicing people’s movements, that form part of the newly emerging *people-centered development*. Although this new approach to development began to take initial shape in the 1970s<sup>114</sup> the paradigm of globalization’s *third generation sustainable development* still dominate the educational and development scene today, as evidenced at the 2002 WSSD (Van Zyl 2003). *Korten’s people-centered approach* represents *fourth generation or alternative development theories*. Critically accepted, *fourth generation development* forms the starting point for my argument in a *development as transformative* model in a local theology of pastoral formation.

#### ***4.2.5 Alternative Development Theories***

*Alternative development* refers to a development vision that rejects economic growth as the locus of development. It rejects the aim of economic progress, which in modernity’s story implies a world where everyone should aspire to the high-consumption, high-pollution way of the rich minority today (Ekins *et. al.* 1992:5). Instead, the aim of those supporting alternative development is “*to build a*

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<sup>114</sup> In the 1970s a number of approaches used were *people-centered* (Hettne 1995:177-185; Roodt 1996:318); Paulo Freire’s conscientization and problem-posing method of education spread from Brazil to other countries; Self-reliance approaches were used in China and Tanzania; The *basic needs strategy*, which was emphasized directly addressing needs of the poorest, was adopted by organization such as the International Labour Organisation (ILO) and the United Nations Environmental Programme (UNEP).

*materially more modest, culturally more diverse way of life—community based, convivial, sustainable and on a human scale—in which all people can participate and find fulfillment”* (1992:12). Alternative development is committed to local solutions, cultural pluralism and ecological sustainability (Hettne 1995:199-204).

Supporters of *alternative development* have become a small social movement, spread across the world. Like other social movements, alternative development has many different interests, factions and trends within it; and it has complex relations to other social movements, such as women’s and environmental movements. Some consider alternative development as *prophetic* rather than immediately *practical*. While today, alternative development is strong on vision, values, new ideas and is strong in its contacts with NGOs on the grassroots levels; it does not have the political or economic influence. Its connections are with new social movements, not with existing centers of power—business, political parties and labor movements (Hettne 1995:160; Stewart 2001:121).

This study’s proposal of *development as transformation* in the following section (4.2.6) is partially informed and in dialogue with the *alternative development theories* of: David Korten’s (1990, 1992, 1995) *people-centered development*, Manfred Max-Neef’s (1991) psychological model of *satisfying human needs*, John Friedman’s (1992) *access to social power* and Robert Chamber’s (1983, 1994, 1997) *responsible well-being*. Then from an evangelical perspective, is the theory of Jayakumar Christian’s (1994)<sup>115</sup> *kingdom of God response to powerlessness*. The following is a brief examination of these theorists according to the interests of this study:

#### *David Korten’s People-Centered Development.*

David Korten, one of the leading proponents of alternative development believes that the world at the end of the twentieth century is suffering from a three-fold crisis: *poverty, environmental destruction and social disintegration* (1990:114). In Korten’s

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<sup>115</sup> Based on Christian’s PhD thesis, *Powerless of the Poor: Toward an Alternative Kingdom of God based Paradigm of Response*.

(1992:216) view, the agenda of alternative development will be realized through “*millions of citizen volunteers, each serving as a centre of voluntary energy, adding strength to a dynamic, evolving people movement.*” Various writers (Roodt 1996; Mayoux 1995) have written about how difficult it is to introduce participatory development. It is still a long way before alternative development becomes the dominant outlook in governments or with power brokers. This however, does not mean that alternative development is a good theory but unrealistic. The recent prominence of alternative development rests on a great deal of networking between existing initiatives and struggle throughout the world. It seems likely that a loosely networked *people-centered movement* will grow in strength, because the situation that has made it strong in the 1990s still continues (Stewart 2001:125).

People-centered development and a strong environmental focus is the core of alternative development. Korten (1990:67) defines PCD as “*a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.*” Reading Korten’s definition carefully reveals that while it has the departure point of the *situation* of a particular people or group, it refers to larger structures and situations, which ensure overall sustainability (Stewart 2001:126). This process of PCD, in Korten’s vision, is to address “*three basic needs of our society*” (1990:4):

- *Justice* among the world’s citizens in their access to a decent livelihood
- *Sustainability* of our environment for future generations
- *Inclusiveness* that allows everybody (particularly previously excluded people) to contribute to the well-being of society.

By “*sustainable,*” Korten means that any food development must sustain and nurture the environment. By “*justice and inclusiveness,*” Korten addresses the problems of the social disintegration and disenfranchisement that accompanies (and causes) poverty and the fact that governments and social systems are biased in favor



of the powerful, who are also the major consumers. *Inclusiveness* also means to spread the awareness that the current dominant growth-vision needs to be rejected. This raising of awareness, similar to Freire's conscientization, must be accompanied by mobilization. Mobilization for people-centered development is achieved through people power and voluntary organizations with a new vision coming together to form a people's movement. This definition shows concern for the *micro-level*, similar in focus to my argument for a *specialist* approach in the *theology-and-development* discipline.

"*Consistent with their own aspirations*" means that people should themselves decide what the improvements are and how they are to be created. The development program must not come from the outside. Freirian influence (1972a) is once again observable *vis-à-vis* "*naming the world*" and "*problem-posing*." Korten calls attention to the need for development agencies or programs to have some kind of philosophy of development related to the practitioner's (outsider) understanding of the causes of poverty (cf. Miller 1998:93, 199). I would add, as argued earlier, that the community's (insider) understanding of poverty is also important. Korten's call to make these assumptions explicit and to review them critically in light of the practitioner's story is vital (Korten 1990:113),

In the absence of a theory, the aspiring development agency almost inevitably becomes an assistance agency engaged in relieving the more visible symptoms of underdevelopment through relief and welfare measures. The assistance agency that acts without a theory also runs the considerable risk of inadvertently strengthening the very forces responsible for the conditions of suffering and injustice that it seeks to alleviate through its aid.

In other words, without a philosophical framework, development succumbs to a first-generation response of *relief and welfare*; which carries the assumptions of modernity's ability "*to save*." In my view, this promotes further dependency not empowerment. Korten's prophetic call is the move to a fourth-generation of development, promoting people-movements. This is his answer for transforming the lives of the poor. As such, development is a process and not an end.

Korten also affirms that, while religious institutions do not have the best records of living out their own values in these areas,<sup>116</sup> they are nonetheless the most likely candidates for help in the transformation of society. Having candidly acknowledged the possible role of faith-based organizations in the development process, Korten stops short of declaring himself on the issue of evangelism and conversion (Myers 1999:99). It seems that Korten has a preference for faith-based value formation as long as that did not include asking people to change their religious orientation. This is reminiscent *modernity's subjective individualism* (cf. Koyama 1974:89; Luzbetak 1988:318; Miller 1998:102; Pobee 1997:142; Shutte 1993:28-29; Walls 2002d) asserting that faith is a relative, personal and private matter.<sup>117</sup> Of modernity's relativism, U.C. Berkeley law professor Phillip Johnson (1995:108) notes, "*those who turn away from God and toward naturalistic philosophy give up their minds in the process and end up endorsing sophisticated nonsense and nature worship.*" Peter Berger (1973) describes the price of modernity in which such issues for modern persons are never settled. He makes it clear that restlessness and a sense of displacement and anxiety are not an aberration in modern society, but an essential ingredient in the function of modern life.

Although Korten's fourth-generation strategy calls for an adequate mobilizing of vision, it is mute on the critical questions: *Whose vision? What makes vision adequate? Where does vision come from?*<sup>118</sup> For *development as transformation*, all of these questions are very significant. Miller (1998:73) argues that *development as transformation* begins on the inside, at the level of belief and values and moves outward to embrace behavior and its consequences. As such, he would answer by asserting that kingdom principles and a biblical worldview form the ethos of a development vision.

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<sup>116</sup> This claim will be substantiated in the development debate in section 4.3.1

<sup>117</sup> Miller (1998:96) argues that modernity's ultimate value is not truth but an openness that is open to everything except absolutes. Such so-called 'tolerance' leaves people ill equipped to forsake evil and choose good.

<sup>118</sup> Vision really has two levels. On the *macro level*, it is to help people see the big picture of what God is doing in history to restore the world, end poverty and build His kingdom. On the *micro level*, it is to help people see His vision for the community. People need to visualize God's good intentions for them and their communities (Miller 1998:117).

*Manfred Max-Neef's Satisfying Human Needs.*

A critical addition to thinking about PCD is the psychological model provided by Manfred Max-Neef (1991). Max-Neef, a Chilean “barefoot economist” whose early writings were brought together in the *Human Scale of Development* (1991), provides an important departure point and justification for a PCD agenda. In these writings, Max-Neef develops a theory of human needs, which portrays a wide range of human needs: needs of *subsistence, protection, affection, understanding, participation, idleness, creation, identity* and *freedom*. Traditional (up to third-generation) concepts of poverty are limited and usually focus on income thresholds (cf. Shiffman 2001:3). Poverty, argues Max-Neef exists whenever fundamental human needs are not satisfied. Poverty can exist because of (Max-Neef 1991:32-33):

- ***Low Subsistence Levels.*** When there is inadequate income, not enough food or when a family does not have access to decent and affordable housing.
- ***The Lack of Protection.*** When poor sanitation and public health standards deteriorate to the point where disease is rampant, where access to health and medical services is limited, when violence and crime combine to imprison people in their own homes - that is if they have a home, or in any other way limit their freedom.
- ***The Absence of Affection.*** When people are oppressed or fear retribution they are poor, when authoritarian governments ascend to power people are impoverished, and when people are exploited by either an unaccountable public or private sector they are poor.
- ***The Absence of Understanding.*** When people are denied access to a good education, or when the innate wisdom and resources of people are ignored and undermined they are poor.
- ***The Lack of Participation.*** When people are marginalized and discriminated against because they are different than those in power they are poor and when people are denied their inalienable right to self-determination they are poor.

Each of these needs, according to Max-Neef’s proposal, need to be addressed at the existential levels of *being, having, doing* and *interacting*. Max-Neef argues that there are a number of different ‘satisfiers’ for each need and that these ‘satisfiers’ may vary from culture to culture (Stewart 2001:126). Development and human needs are thus integrally connected (Shiffman 2001:3). His conception of needs is important for development and strengthens the people-centered argument as well:

First, it shows that the claim to answering people's needs is unfounded if the basic categories of need are not acknowledged. Human needs must be understood as a system since all human needs are interrelated and interactive. They may not be the same in all cultures and in all periods of time, and the way or means that "*needs*" are satisfied changes: but the needs themselves don't change (Shiffman 2001:4).

Second, human needs can be addressed with the minimum of material resources. People must be the real change agents. Development must be their creation it cannot be transferred to or bestowed on one people by another. The third-generation paradigm of economic development—that growth and the consumption should be our ultimate objective—needs to be reconsidered. A PCD approach to development and growth recognizes that development is about people and not about objects. As Nash (1986:11) points out "*good intentions combined with bad theory have produced bad policies that have harmed the very people they were supposed to help.*"

Third, a human needs approach allows for much more subtle planning and policy making with the many more choices in addressing needs; but it will also require people-centered skill to relevantly address the various needs effectively (Stewart 2001:127). When we address issues of poverty we can no longer analyze specific problems, but need to look at webs of complex issues. We need to find new approaches to solving these complex problems; comprehensive or transdisciplinary approaches coupled with inclusionary and participatory processes. Max-Neef and his colleagues teach us that a *discipline* enables us to *describe something*, *interdisciplinary* efforts enable us to *explain something*, and *transdisciplinary* approaches enable us to *understand something*. Max Neef's transdisciplinary research and synergistic planning strategies to address the complex issues of poverty are critical.

*John Friedman's Expanding Access to Social Power.*

John Friedman understands development from his definition of the cause of poverty: *limited access to social power*. Alternative development for Friedman (1992:33) is “*a process that seeks to the empowerment of the households and their individual members through their involvement in socially and politically relevant actions.*” Empowerment includes an emphasis on local decision-making, local self-reliance, participatory democracy and social learning. It pursues the “*transcendent goals of inclusive democracy, appropriate economic growth, gender equality and sustainability*” (1992:164).

Friedman's view of transformation calls for working with the households so that it is empowered to increase the envelope of its social power by building, empowering, and nurturing social networks and social organizations.<sup>119</sup> Social networks for Friedman “*are essential for self-reliant actions based on reciprocity*” and include family, friends and neighbors.

Friedman believes in a *bottom-up participation* approach to empowerment, in contrast to one mediated by the government or even by a development agency.<sup>120</sup> His logic is this: the poor must take part in meeting their own needs. To do so, they must acquire the means to do this. The means should be the result of “*the hurly burly of politics in which the poor continuously press for the support, at the macro level, of their initiatives*” (1992:66).

However, he acknowledges that this is not enough: “*Although an alternative development must begin locally, it cannot end there*” (1992:7). The question is how one gets from a bottom-up, household-centered approach to development to accessing social power, especially political power. Friedman suggests that “*scaling*

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<sup>119</sup> Social organizations include formal and informal groups to whom the household belongs “*including churches, mother's clubs, sports clubs, neighborhood improvement associations, credit circles, discussion clubs, tenant organizations, syndicates and irrigation associations*” (Friedman 1992:68).

<sup>120</sup> If the local church could be understood as a departure point for the “*bottom-up*” approach, then the logic behind my argument for linking *theological education* and *development* in a local theology of pastoral formation begins to take focus.

up” the micro development projects of the past can do this.<sup>121</sup> This view of alternative development is very helpful by placing social power—both economic and political—in the center of the development agenda. Friedman locates the household in a social systems perspective, making clearly visible the need for households to be able to participate in both the political and economic system if there is to be sustainable change. “*If social and economic development means anything at all, it must mean a clear improvement in the conditions of life and livelihood or ordinary people*” (1992:9).

Friedman’s household metaphor parallels the Greek word *oikos* (οἶκος) and its family of words that help us understand the metaphor of God’s house and our role in it. The word reflects a missiological understanding of development.<sup>122</sup> God cares about all spheres of life, spiritual, physical, social, economic and ecological ones. When we think of economics as merely ‘money business’ instead of nation building, when we think of ecology as simply animal rights and rainforests (vs. people), we separate things that are really interrelated. We commit a greater sin by separating spiritual from public and financial disciplines. We lose the historical, linguistic and very real mandate of God. He calls us to steward his house: to build, improve, garden and keep creation—and the priceless agents are men and women—God’s image, glorifying him by keeping his house. As stewards (Ajulu 1997:198-20), we are to administer the household, the *oikonomia*, to “*fill the earth with the knowledge of the glory of the Lord*” (Hab. 2:14). We exercise dominion over three principle areas (Miller 1998:186): *over nature* using technology; *over time* as history makers;

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<sup>121</sup> I understand this to be *community development* projects at the local level.

<sup>122</sup> To understand the concepts of (οἰκονομία) *oikonomia*, “*management of the house*” and (οἰκονομος) *oikonomos* “*house steward*” one must refer to their roots *oikos*. God’s people, God’s community, are his house, which he builds up through the work of those he has called to the task. To whom he entrusts the stewardship of the house. They are not to look upon these household affairs as their own; they are merely stewards of the gifts entrusted to them and have to give an account of their stewardship (Luke 16:2; 19:11; cf. Matt. 25:14). The use of the word *oikonomia* also moves in a second direction in the sense of God’s plan of salvation. This meaning related to salvation history, could have arisen on the basis of the breadth of meaning in *oikonomos*, which can denote the plans and arrangements of the authorities as well as measures through which the help of heavenly powers can be obtained. In Ephesians it is used of God’s plan of salvation, which was hidden from eternity in God (Eph. 3:9), and now in the fullness of time, has been realized in Christ (Eph. 1:10). Because God allows his plan of salvation to be proclaimed through men (1 Cor. 4:1; Eph. 3:9), the work of *oikonomos* is rooted in the divine *oikonomia* (Brown 1978b:247-255). A missiological understanding of God’s household recognizes God’s *shalomatic* purposes of restoring and renewing all aspects the human condition, being realized in God’s *oikoumene* (Hoekendijk 1966:107).

and *over ourselves* as lawmakers. We are to do this until God's purposes are fulfilled, his *telos* reached.

The problem I have with Friedman's approach however, is that he essentially takes a *secularist worldview*, assuming that the good in people will somehow find a way to work in favor of good in social systems. This view does not explain injustice and poverty sustaining behavior; that social systems tend to become self-serving and that the non-poor are not troubled enough to address these issues. Nor does it acknowledge the deceit and violence to which the non-poor will resort to maintain their power. The effects of worldview in perpetuating poverty and sustaining the privilege status of the rich are not mentioned. Also the spiritual dimension of life is largely neglected in Friedman's alternative development. However, Friedman poses a challenge to Christians, particularly evangelicals, who are for the most part nervous about political engagement. This needs to be overcome. If Christians cannot develop a truly Christian theology of political engagement on the part of the excluded, then they will have nothing to offer the poor in this critical area of life. The challenge is not much a biblical issue as it is one of cultural captivity. Vishal Mangalwadi (Mangalwadi & Mangalwadi 1993:73) comments:

The tragedy of our times is that while many Christians have confidence in the power of the Lord to return and change the world, many of us do not have the confidence in the power of the gospel to transform society now. [William] Carey struggled against specific social evils, just as his friends in England were continuing their struggle against evils. But Carey's confidence was not in his social protest or social action, but in the gospel. This is the very opposite of those Christians who put their hope for change in their 'social action.' It is also different from the faith of those who believe that the world can improve only after the Lord Jesus Christ will return. Carey became a reformer because he understood the breadth of the theological concept of "kingdom of God." He believed that if we disciple nations, we will increasingly see God's will being done here on earth.

*Robert Chamber's Responsible Well-Being.*

Robert Chambers presents his framework for the outcome of successful development in his work (1997) *Whose Reality Counts? Putting the First Last*. Taking note of the fact that development thinking has undergone a significant shift "*from things and infrastructure to people and capacities*"(1997:9), Chambers

presents five words that he believes describe the current development consensus: *well-being, livelihood, capability, equity and sustainability*.<sup>123</sup>

For Chambers, the objective of development is *responsible well-being* for all. He describes well-being as quality of life. This moves him beyond the limiting categories of wealth and poverty. “*Well-being is open to the whole range of human experience, social mental and spiritual as well as material. It has many elements. Each person can define it for herself or himself*” (1997:10).

I think Chambers’s capabilities category is liberating. He includes what people are capable of *being* as well as what they are capable of *doing* and thus values formation becomes a part of the conversation. People’s capabilities are enlarged “*through learning, practice, training and education,*” with the outcome being “*better living and well-being*” (1997:11). Chambers also weaves in the principles of *equity and sustainability* to his approach. Equity includes “*human rights, intergenerational and gender equity and the reversals of putting the last and the first last*” (1997:11). Sustainability is important as well: “*To be good, conditions and change must be sustainable—economically, socially, institutionally and environmentally*” (1997:11).

Chambers’s well-being framework for development is helpful and it reflects the biblical concept of *shalom* as argued for in section 5.2.1. It insists on *basic needs* being met (cf. Max-Neef 1991:32-33) and speaks of *transformational teaching/learning* (cf. Young 1996:81) and the importance of *sustainability* (cf. Korten 1990:4). He also makes space for both spiritual well-being and value change. His concept of equity is supported by the concept of the upside-down nature of the kingdom of God (Kraybill 1978). There is much in Chamber’s thinking that is fully consistent with the biblical story.

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<sup>123</sup> The *United Nations Development Program* (UNDP 1995:11-12) defined human development as a “*process of enlarging people’s choices*” and identified four essential components that echo Chamber’s: productivity, equity (access to opportunities), sustainability and empowerment (ownership and participation).



However, Chambers's framework does not address the *axiological dimension*: the spirit world—cosmic evil, fear of spirits, *inyangas*, ancestors, leadership, etc., which in the African context often suppress the will to change. The contribution of worldview to ill-being is not mentioned. The spiritual dimensions of powerlessness are also not addressed in any obvious way. Also problematic for me is the underlying worldview is that of secularism (like Friedman) and its belief that there is enough good in people so that human political processes can correct themselves if we work at it long enough.

*Jayakumar Christian's Kingdom of God Response to Powerlessness.*

I now turn to the proposal of Jayakumar Christian (1994) for a theological perspective on alternative development. It reflects Christian's systems view of powerlessness, in which he sees each area of his "*web of lies*" as a transformational challenge. For Christian, the identity of the poor is distorted and is kept distorted by a web of lies that entraps the poor in ways far stronger and insidious than physical bonds or material limitations (Christian 1994:264). These lies are the result of *god-complexes, inadequacies in worldview and deception by principalities and powers*. The transformational response to each is to declare truth and righteousness while doing good works.

Christian's proposal rests on the assumption that the powerlessness of the poor is the "*result of systematic socio-economic, political, bureaucratic and religious processes (systems) that disempower the poor*" (Christian 1994:335). The proper transformation development response must reverse the process of disempowerment with a kingdom of God response that includes three commitments:

- 1) **Dealing with the relational dimensions of poverty** "*by building covenant quality communities that are inclusive...challenging the dividing lines... popular community organizing efforts that exploit issues and numbers... pointing towards the coming of the kingdom*" (Christian 1994:336).

- 2) **Dealing with forces that create or sustain powerlessness** at the micro, macro, global and cosmic levels (Pobee 1997:161).<sup>124</sup>
- 3) **Challenging the time element in the process of disempowerment** by rereading the history of the poor from God's perspective, providing "*a prophetic alternative to the distortions that the winners perpetuate... challenging the captivity of the poor to belief that they cannot change their present reality*" (Christian 1994:336; cf. Miller 1998:266-272).

For each of the elements of the *web of lies* that entraps the poor, Christian outlines a kingdom response. For the *captivity of the poor to the web of lies*, Christian calls for development processes that allow the poor to discover the lies and find the truth.

Truth and righteousness must be established and the source of the truth is the "*continuous study of the Word of God*" (Christian 1994:343). Development practitioners need to live lives that are consistent with that truth and that unmask the lies. The truth of the kingdom of God "*is the only thing that will reorder the relationship between truth and power...*" (1994:343). Responding to the *captivity to the god-complexes of the non-poor*, the truth is declared that the kingdom of God is the only alternative that promises liberation. Wink (1992:68) would also add exposing the idolatry of the non-poor and unmasking the powerlessness of their idols to provide well-being. As Koyama reminds us, the idols of the non-poor (science, technology and capitalism) can only save themselves, they cannot save us. These gods "*are fascinating because they claim to give us our identity and security more directly and quickly than our crucified Lord...the selling point of these gods is directness and security...they give us instant service*" (Koyama 1985:259).

For the low self-confidence resulting from the *marred identity of the poor*, the kingdom response "*clarifies and heals the marred identity of the poor. It goes beyond issues of justice and dignity to deal with the underlying marring of the poor*" (Christian 1994:339). Christian proposes that we do our development work in a way that shows the poor that we value them. We need to work as 'barefoot counselors'

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<sup>124</sup> This commitment accords well with the traditional African worldview in which spirits are a reality (Pobee 1997:161).

listening, talking and loving. Their history of exclusion and disrespect needs healing. We need to proclaim the Good News that the poor are made in the image of God, that God calls them his children and that God values them as much as God values the non-poor (Myers 1999:108).

With regard to *inadequacies in worldview*, Christian insists that we must go beyond concerns for cultural sensitivity. There are elements in every worldview that are not life for the poor (cf. Hiebert 1984). The kingdom response is an “*encounter of worldview and religion, with the bible as the basic frame of reference*” (Christian 1994:340). In addressing the axiological dimension of development, Christian calls for the practices of prayer and fasting as important resources for social action. “*There is a need to rediscover the potential of prayer and fasting to move mountains and cause the devil and his forces to fall from heavenly places*” (Luke 10:18; Christian 1994:341). Grassroots development practitioners must have the spiritual disciplines necessary to equip them with the “*whole armor of God*” (Ephesians 6:10-12).

How does one establish truth and righteousness? Christian suggests the following (1994:342-343): First, the tools of social analysis help by establishing *who* is doing *what* to *whom* (cf. Hutchinson 1978). The poor, then, need a chance to discover whom they truly are by reflecting on the word of God and by being treated as valuable human beings with something to contribute. Second, the truth of the kingdom also needs to be declared in public by the church, the community that is supposed to be the sign of the kingdom (cf. Bosch 1991:374-375; cf. Hoekendijk 1952:10; Miller 1998:70). The truth also needs to be told about power: power belongs to God and to God alone. Finally, worldview needs to be examined against the whole of the biblical narrative to see where it reinforces powerlessness<sup>125</sup> and works against life and well-being.

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<sup>125</sup> For a well-argued contrasting view on powerlessness, see Regina Coll’s (1986) *Power, Powerlessness and Empowerment*. Coll argues that the greatest misconception of power is that dominated people are absolutely powerless (1986:418).

Powerlessness was one of the five interacting elements in Chambers's poverty trap and Friedman uses powerlessness (in terms of social power) as the central frame for his understanding of poverty and his response. Christian takes both views seriously and extends them.

As a people concept, powerlessness describes the experiences of persons in households and communities. As a people concept, powerlessness is about real people living in real living space with micro, macro, global and cosmic dimensions. As a time related concept, it encompasses the forces in history, present, realities and perceptions about the future. As a spatial concept, it includes geographical location, nature and environmental dimensions (Christian 1994:332).

Christian calls for a thorough mapping of the expression of powerlessness, including those of Friedman and then goes beyond into areas Friedman does not consider. Christian's mapping exercise, done by the poor themselves, is part of the process of unmasking the lies to which the poor are captive;<sup>126</sup> without addressing the web of lies, it is difficult any development process to be transformational and sustainable.

#### ***4.2.6 Development as Transformation***

Mission practitioners would do well to take the above theories and insights seriously; and apply them to the physical and social dimensions of development. In addition to the transformational challenges of Friedman and Chambers in the material order and the domains of social power and Max-Neef in the psychological domain; *development as transformation* for Christian includes the inner mind of the poor, with the disempowering deceptions that have spiritual roots. *Development as transformation* restores identity of the poor as "children of God, with a gift to share" (Sugden 1997:187).

To extend Christian's proposal into *development as transformation*, it was argued in chapter 2 that identity needs to be framed in terms of both *being* (who we are) and *doing* (what we do). Christian has correctly identified the marring of the identity of the poor (*anthropological poverty*), which has to do with *being*. To the identity of the poor, this study has already added that a marred identity also has to do with their

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<sup>126</sup> Compare to Freire's (1972a) conscientization and problem-posing education.

*doing* or their vocation. The poor have been taught to believe that they are supposed to be slaves or that it is part of the scheme of things that they should do the work of untouchables or bonded servants. They do not believe they are intended to be creative and productive stewards. To *poverty of being*, we must add *poverty of purpose* (cf. Bediako 1992, 1995; Lamb 1983:140; Newbigin 1986:148; Tiénou 1993:241).

*What is it that believers in Christ bring to the dialogue because they are Christian? Development as transformation* would see the kingdom of God as the location of everyone's true identity: no more lies, a restored image, a transformed worldview, truth and righteousness established.

*Development as transformation* however, cannot be fully accomplished this side of the second coming of Christ. We know that we cannot fully bring the kingdom in God's *oikoumene* (the whole world), yet we are committed to work for its coming (Rom. 8:24; 2 Cor. 5:17; Bosch 1991:394; Hoekendijk 1966:107). Living and working in the sinful here and now, while believing in the coming of the sinless kingdom, is a uniquely Christian stance (Bosch 1991:400; cf. Pobee 1997:159-161). As previously argued, by participating in *shalom*, the church becomes part of mission. Because *shalom* is rooted in a theology of hope, in the buoyant conviction the world can and will ultimately be transformed and renewed.

In summary, my argument for *development as transformation* is based on a PCD approach. It has a specific philosophy of development (poverty has a spiritual dimension and development must be holistic) and seeks to mobilize vision (Korten). Its praxis is *contextual* established by transdisciplinary research and synergistic planning strategies (Max-Neef); and *personal* through empowerment and 'bottom-up' participation because it recognizes individual and local potential and capabilities (Friedman, Chambers). It utilizes the local church that is uniquely equipped and positioned to address issues of: truth, powerlessness, worldview and the axiological dimension of development (Christian).

Having briefly considered these historical contours of development and suggesting a *development as transformation* paradigm, the next sections reflect missiologically on development.

### ***4.3 Missiological Reflection on Development***

In my view, an important aspect of pastoral training and equipping comes together in *shalom*<sup>127</sup> as a symbol of holistic development. Holistic Christian development transforms the worldview presuppositions of both the North and the South by integrating the signs of development into the symbol of *shalom*. It does not identify God's role as that of 'gap-filling', rather it proposes that *shalom* symbolizes the presence of a Creator who works to restore the entire creation to realize the purposes for which God created it. To this extent is the presence of God perceived in everyday life. It transforms the hollowness of life to reality and meaning (Bradshaw 1993:172; Miller 1998:148, 262).

Using *shalom* as a symbol of Christian ministry should not descend to reductionism. Certainly, the term means *peace* but suffers from narrow perceptions and definitions. However, individualistic peace does not symbolize the way of life in God's kingdom, or the sense of wholeness in creation that results from the reconciliation of creation to the Creator. A model of holistic Christian development based on *shalom* does not support the idea that development is "*based on the implicit belief that human society is inevitably progressing toward the attainment of a temporal materialistic kingdom*" (Sine 1983:22). Instead, a development model based on *shalom* suggests that material growth is necessary to the point where it enables people to experience the abundant life we have in Christ (Bradshaw 1993:172).

As Christians, our goal should not be for material excess, but rather for *adequacy* (neither wealth nor poverty, Prov. 30:7-9). God blesses many people with abundance, but this abundance is not for personal consumption. It is to be shared generously with our neighbors and the larger community (Miller 1998:252). *Shalom*

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<sup>127</sup> See section 5.2.1 for theological reflection of *shalom*.

is an overarching concept—from initial creation through the salvation history of the resurrection, to hope in the promised future of its eschatological transformation by God (cf. Marty & Peerman 1985:660-676).

Missiologically there are some challenges in the practice of holistic Christian development. It begins with the *Pragmatic Debate* concerning the Church's involvement in development. Then, there are two specific challenges among others, which are relevant to consider in our reflection of what an equipped and maturing pastoral leader in the African context looks like: the *problem of contextualizing development* and the *dynamic of leadership in relation to development*.

#### ***4.3.1 The Development Debate***

Over the last 40 years or so the Church development debate has centered around the problem of the Church's *actual participation* in development against its *discourse* on development (Swart 2003:1).

Coined back in the 1970s by Charles Elliot as the *Pragmatic Debate* scholars in the ecumenical movement concerned themselves in a renewed way with the question of the Church's actual involvement in development. Basically, the concern was whether the development praxis of the churches reflected the critical development discussion that emerged from the new theological debate on development (Swart 2003:1). Swart argues that this question has lost none of its relevance for the theological-ecclesiastical community today. He points to the *National Religious Association for Social Development* (NRASD) as a case in point, contending that although they aim to mobilize and coordinate development involvement of the church community on a national basis, in reality, they are trapped by a "*project mindset and mode of operation*" which becomes the exclusive focus of the Association (Swart 2003:1). This mindset is a legacy of first generation development or modernization theory.

The theories of the different development paradigms will be evident in this consideration of the pragmatic debate. Swart following C.T. Kurien's book, *Poverty and Development* (1974) observes that the church's response at that time (between the modernization and dependency theories) to the challenge of development involved their *sponsoring of projects* (relief and welfare) and *community development* schemes as part of the church's social mandate. However, most of the churches and the majority of their members obtained no ownership of these development activities, as they were neither aware nor involved in them. The impression that was created was that dependence on foreign resources is the easiest way to achieve development (Swart 2003:3). With Swart's perspective, the essence of the pragmatic debate has been captured. However, the conscientization of the poor would ultimately be seen as meaningless without attending to the wider relationships and structures of power (economic and political). Swart comments that the 'subjectification' of poor people that Freire had been attempting, was unlikely to mean a great deal unless it is accompanied by participation. It obliges the poor and those who work with them "*to take as central the category of power*" (Swart 2003:8).

I agree with Swarts's assessment that *power* is essentially a religious question. Perhaps, one of the misconceptions in the Church about power is what Sartre called "*the problem of dirty hands*"—being involved in the things of the world inevitably leads to making some mistakes. The way to avoid error or sin is to remove oneself from the intrigues of political or social power. This antiseptic view of holiness gave us a vocabulary which included such phrases as 'leaving the world' and 'leading a higher life' and which referred to the monastic life as a 'life of perfection' (Coll 1986:417). The measure of one's spirituality was the measure of one's distance to the things of this world. However, in terms of the Churches' role in development, to quote Dag Hammarskjöld (1964:122), "*the road to holiness necessarily passes through the world of activity.*" As such, the Church has begun to recognize that its



responsibility for creating the future.<sup>128</sup> The Church has realized that it is “*divine and dusty*” (CWME 1989, San Antonio); and understands that its participation in the *missio Dei* is to pass through the ‘world of development activity’. Development therefore, from the perspective of the churches involves a fundamental spiritual dimension.

In the *pragmatic debate* the idea of the *local church as community* obtains new significance and becomes the fundamental starting point for the Churches’ renewed involvement in development (Swart 2003:13). Churches being faith and values-based institutions, hold the potential to make meaningful contributions to what has been increasingly recognized in the secular development field as the need for personal transformation, spirituality, values and ethics in order to achieve systemic transformational change. As previously noted, Korten recognizes a need for the spiritual dimension in development. Although he does not explicitly refer to Christianity *per se*, he says that development is searching for answers to the basic questions about the nature and meaning of life, nature and the community.

The pursuit of such questions rather quickly reveals the shallowness of a society dedicated to the worship and pursuit of money as the ultimate value. It is bringing many of us back into contact with the deep spiritual mysteries of life in all its diverse, yet interrelated forms. Herein, we may find the spiritual insight required to re-establish the nurturing bonds of sharing on which human community and life itself depend (Korten 1992:71).

The *pragmatic debate* also challenges the Church and theological sector to become involved in the intellectual enterprise and praxis of fourth-generation *alternative development* (Swart 2003:11).

In summary, the argument of the pragmatic debate is not to deny emergency relief and welfare; but it is problematic when the *project orientation* is defined as an adequate response of the Church to the needs of our contemporary world. An adequate response as proposed in this study is for a *transformational* orientation to development.

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<sup>128</sup> The wider Church, thanks primarily to the ecumenical movement, has become conscientized to its responsibility in the world and its role in development.

### 4.3.2 *The Problem of Contextualizing Development*

By way of introduction to the problem of contextualizing development, Yohannan (1991:103) quotes Prof. Makhathini of the University of Swaziland, who reflected on the so-called package that brought Christianity to his culture,

Before the bread of life [the Christian faith] came to our part of Africa, it stayed in Europe for over a thousand years. There the Europeans added a plastic bag [their own customs] to the bread. And when they came to southern Africa, they fed us the bag along with the bread. Now the plastic bag is making us sick! The plastic is theirs. We know that God planned for us to receive the bread just as he planned for them to receive it. We can remove the plastic, and enjoy the bread.

Although Makhathini uses a *kernel-husk* type metaphor of “*plastic bag*”, his point raises questions of *why* instead of *how*. It focuses on motive—realizing that *motives* and *not methods*—address cultural values and behaviors (Bradshaw 1993:55).

The basic problem of contextualizing development is a result of our ministry’s almost unavoidable dependency on Northern technological innovations. In some cases, the technological innovations (cf. Bosch 1991:3) that are part of development work have displaced traditional practices in communications, transportation, financial transactions, medicine, agriculture, and leadership development—thus we make a statement about the relationship between the power of God and the power of technological innovations (cf. Newbigin 1986:2; Ward 1999).

Some would suggest that the effects of development on societies by Christian missions tend to secularize cultures by devaluing the spirituality of those cultures. To apply Peter Berger’s (1979) assessment of development as *modernization*—it cuts the umbilical cord connecting heaven and earth, creating a lonely, secularized world where only the rumor of God prevails (cf. Bradshaw 1993:57; Miller 1998; Newbigin 1986:13). Berger’s observation complements the concerns that Newbigin raises about whether the church could evangelize the Western world. Newbigin saw Christian missionaries as one of the greatest secularizing forces in history. The results of their efforts frequently affirm Bultmann’s (1969) belief that “*one cannot use electric lights and radio and call upon modern medicine in case of illness, and*

*at the same time believe in the world of spirits and miracles*” (cf. Newbiggin 1986:11). This conflict has a profound effect on Christian mission. Effective contextualization helps us to mediate between the existence of God and the power of technology.<sup>129</sup> Mediating the apparent conflict between science and theology helps us see the separate and distinct purposes of each. A reductionistic view might hold that science answers the “*how*” questions and theology asks the “*why*” questions. This how and why distinction is inadequate (Bradshaw 1993:57)

Science and theology ask different types of “*why*” questions. Science, the systematic pursuit of knowledge, observes relationships between events and proposes explanations for these relationships. It focuses on observing why relationships between created substances develop and form but, in its purest form, science does not apply *meaning to these relationships*—that is the domain of theology. Diogenes Allen (1989:53) explains: “*The existence of the universe and its basic constituents are taken for granted by our sciences. Scientific laws and theories concern only the transformations of everything that now is.*” To the extent that they address different “*why*” questions, science and theology are not dichotomous or in conflict. Instead, science serves theology by focusing on the intermediate “*why*” questions. The answers to these intermediate questions shed light on the ultimate why questions. Meaning and ultimate reality is a theological concern. Allen (1989:25) argues eloquently that science is a product of theology, because the universe functions in an orderly manner as it depends upon a perfect being for its existence. This conviction gives authority to natural observation and points to the Creator who made them possible. Even the Greeks, who gave more authority to human thought than to natural observation, did not recognize this characteristic of modern science. Aristotle, who respected observed fact, did not recognize the authority it held. He held that things are to be understood in terms of their end or

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<sup>129</sup> Mikha Joedhiswara (1992:33) provides a helpful understanding of effective contextualization as “...*the capacity to respond meaningfully to the gospel within the framework of one’s own situation. It is the process by which a local community integrates the gospel message with real life context, blending text and context into that single, God-intended reality called Christian living...contextualization...takes into account the process of secularity, technology and the struggle for human justice.*”

purpose (Newbigin 1986:76) Therefore; Aristotle missed the theological premises that support science.

Additionally, to mediate this apparent dichotomy, we must recognize our fallacious tendency to connect Western culture with science, relegating God's transforming work to spiritual realities and assigning earthly matters to science and technology (Hiebert 1999:xv; cf. Miller 1998:45-46). Natural law, on which science is based, is not an argument against the reality of God. Instead, it is an expression of the immutable faithfulness of the Creator, who has made life possible by establishing a consistent order of nature.

A major problem of implementing contextualization for development is the belief in the *either-or* principle of cultures. Either a particular culture is all bad or all good. In the eighteenth century, Christians in the North held that the cultural practices of local peoples were uniformly bad (cf. Bosch 1991:293; Newbigin 1986:2). Now the pendulum is swinging to depict local cultural practices as uniformly good. One extreme is as bad as the other. All cultures have practices that can be affirmed and ones that should be realigned with biblical truth. The problems include evaluating which practices to affirm, exchange (or redeem) and which must be abandoned.<sup>130</sup> As argued for earlier, Paul Hiebert's (1987) model of *critical contextualization* is helpful here. While solving the problem of communicating the gospel as absolute truth through culturally relevant media, he developed four principles of contextualization based on the work of Loewen and Geertz (Hiebert 1987:107). For the sake of argument clarity, I list them again:

- 1) Understand what the people *believe* about the problem.
- 2) Create a *bridge* between the scriptures and the problem.
- 3) The people *evaluate* their customs in light of the Scripture.
- 4) *Practice* the contextualized ethic.

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<sup>130</sup> Development always implies some sort of culture change or innovation. For example, the roles and value sets a local culture places on women. An *etic* perspective in this case can add value to a local culture.

We cannot undervalue contextualization when it comes to a local theology of pastoral formation. It empowers transformation. In Western cultures and cultures affected by westernization, contextualization enables transformation of secularism's view of *dualism* to *holism*. In primal cultures for example, contextualization can transform the animistic perception that they are at the mercy of the spirits and enables them to see God working redemptively to perfect their faith.

Hiebert's *critical contextualization* model does not affirm every cultural practice, but enables local Christian communities and leaders to evaluate their cultural practices in light of the Scriptures. Local communities are then empowered to determine and theologize how the gospel truth makes sense to them without compromising its teachings and principles. In this way, powerlessness and dependency are eliminated as people participate as subjects of their own learning. In this way, we come back to the *walking together* metaphor. This debate never just happens solely within a culture, it is often opened up by a wider interaction of walking together in solidarity with other communities.

#### ***4.3.3 The Dynamic of Leadership and Development***

There are similar challenges for development when it comes to the concept of leadership, between Western and non-Western cultures, who perceive leadership differently. In Western leadership theory from Stogdill (1948) to Drucker (1990) and beyond<sup>131</sup> leadership is usually individual oriented and *achieved*—earned by one's work or through other means—and is considered an art that we can place on either side of the *physical-spiritual* dichotomy. It all depends on the concrete nature of the task and the environment, as well as the value bases of those leaders (Wilhelm 1998). Christians in the North can easily spiritualize leadership by developing principles to define leadership that is uniquely Christian. In many cultures of the South, leadership is perceived differently. Leadership is usually *ascribed*. That is,

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<sup>131</sup> These leadership theorists cover the modern era of leadership from the *Behavioral, Contingency* and *Complexity* leadership paradigms. These paradigms shifted from a leader's *behavior* (Stogdill 1948 & McGregor 1960), to leadership styles and *contingencies* i.e. single-style leadership (Fiedler 1967) and variable-styles (Hersey & Blanchard 1982, House 1971); to the *complexity theories* of Yukl (1981) and others who considered leadership as a transactional process involving leader and followers in intervening and situational variables (Wilhelm 1998:55-60).

leadership is assigned to a person by a culture on the basis of age, family lineage, etc. In Africa for example, it is usually more passive and communal causing people to respond or submit to the influence of the unseen world.

Because of these broad differing perceptions, a different approach is needed for leadership in holistic Christian development, which will address similar issues and problems encountered in both the cultures of the North and South. It needs to be an approach that seeks to transform and redeem elements in the environment in all cultures, based on how God works redemptively in each culture.

In the so-called modern cultures, holistic leadership involves more than a rational or mechanical process. It recognizes the influence of values, spiritual convictions and trans-rational elements in the leadership process—realizing that God reveals his will and affirms change in many different ways. In this modern worldview, *shalom* is realized through the reconciliation of the rational and non-rational (Bradshaw 1993:77). When leadership is perceived holistically, the leadership process involves understanding how to address the elements in the environment to reflect God's redemptive power.

In Africa, ancestors play an important role in the leadership environment of the culture. They are frequently perceived as the *living-dead* who serves as mediators between God and humanity. The distinction between the living and those who have recently died (the living-dead) is not great. Much of African life has to do with the relationship between the living and the living-dead (O'Donovan 1992:259).

In cultures of the North, people also rely on ancestors for inspiration, but in a different way. They do not see ancestors as the living-dead, but as symbolically immortal. Martin Luther, John Calvin, and John Wesley are symbolically present in developments in Protestant traditions. Washington, Jefferson and Lincoln are symbolically immortal influences (with even 'shrines' erected in their honor) in American politics. The history of Western literature, art and music is filled with

people who 'live' through their contributions to culture. If we view history in modern cultures redemptively, we must consider God's influence on these people. In doing so, we can remind ourselves that people do not create anything, but rearrange what the Creator has already given us (Bradshaw 1993:80).

Leadership questions then become: *What do our rearrangements of the creation say about our relationship with the Creator? Do they affirm or alienate faith? Do they reveal truth? Are they redemptive? Do they point to the Creator who reconciles all things?*

The practical character of religion also played a dominant role in traditional tribal leadership (Payne 1968:70). It was the religious aspect in tandem with *ubuntu*, *seriti/isithunzi*, and the *loyalty* exhibited in the *warrior ethic* that unified clans, tribes, ancestors and the living members of the community. The ancestral spirits form the main unifying and controlling force over the living members of the community. To offend them by disregarding customary law is sin, which will bring punishment. The belief that their bodies lie in the earth and their spirits hover about the villages makes home and land sacred to the African.

For Christians, there is both weakness and strength emanating from this African communal system. Weakness, because the relationship between the living and the dead is to a large extent, dominated by *fear* (Chauke 2002; Malan 1995:64; Miller 1998:233); and more importantly, the Biblical teaching and warnings on the subject. On the other hand, there is also great strength in the African communal system. This is strength born out of tremendous loyalty. This loyalty to the head of the family, clan/tribe made a leader travel great distances into the area of another tribe to rescue a single member of his clan/tribe who may have been in trouble with that tribe. In many instances, a leader of a tribe would wage war on another tribe to rescue a single member of his tribe (Payne 1968:70). With such devotion of a leader to his people, he was bound to have their loyalty, even to the point of sacrificing their lives for him in battles. This loyalty also prevented the need for jails in the villages.

Leaders in the tribal tradition to punish a wrongdoer used social restraint. There was also no concept of an opposition party in traditional African leadership. The practice of democracy in traditional African leadership did not lay the emphasis so much on the will of people as on the will of God and the will of the ancestors. Managing ancestral relationships, redemptively, calls for the reinterpretation of God's redemptive work through our personal and cultural histories. It affirms that God uses history to make his will known.

Occupying the middle ground between culture and religion are leadership and development value bases. Korten writes that values are the strategic edge of religiously oriented NGO's—agents of holistic Christian development. His conviction complements the views of many development practitioners who cite values as the distinction between Christian and non-Christian development. Korten claims that values have been neglected because we view development primarily as a *financial and technical* task. This neglect, he claims, contributes to many current global crises, “*in particular a high incidence of communal violence, the destructive use of natural resources, drug abuse and social injustice*” (1990:223). Christian and church-based development ministries should see their roles as,

Instruments of charity engaged in transferring material resources to those in need...asking...basic questions about the larger role of religion in dealing with issues of social justice and conflict that are substantial contributors to the conditions of human suffering that most NGOs seek to relieve (Korten 1990:223).

The problem we usually face is *naming the values* we want to communicate in our work towards equipping holistic pastoral leadership, and inculcating those values in the cultures we are affecting. In terms of the development component of holistic pastoral leadership, the values of integrity, caring for the poorest of the poor, advocating justice and giving everyone an opportunity to hear the gospel—could be summed up in the word, *shalom*—the term that represents or symbolizes our faith (Bradshaw 1993:82).



In Africa today, these traditional value bases have been ‘blurred’ since the advent of colonialism and Westernization—where a chief was no longer for the people (*ubuntu* became marginalized), but became a subordinate to the colonial government. Caught up in a conflict between the authority of the colonial government and the aspirations of his own people, he found consolation in the new powers that the government gave him. Saying that the chief lost some of his traditional authority, but gained power, might sum up the situation. This process has contributed to the juxtaposition<sup>132</sup> of the traditional African way, and given rise to the *Taker hybrid*<sup>133</sup> of leadership.

#### *Contemporary Models.*

Mazrui and Tidy (1984:184-193) identify several basic African leadership traditions before and after independence. I perceive all these models as a form of ‘*Taker hybrids*’ and do not reflect traditional African leadership founded on traditional philosophical values. These models have been practiced in politics and in some cases emulated by church leaders themselves. A look at these models from the theoretical grid of *Hersey & Blanchard’s 7 Power Bases*<sup>134</sup> is helpful. There is some overlap in the models, but they can be generally distinguished as follows:

- ***Elder Model***—paternalistic and intertwined with the traditional African reverence for old age and wisdom. These leaders were often regarded as ‘fathers’ of the nation, etc. Their influence was exercised from a combination of the *connection* and *legitimate power bases*. Examples are *Jomo Kenyatta* (Kenya), *Kwame Nkrumah* (Ghana).

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<sup>132</sup> Some see the African ethos in a state of flux. The dynamic of the global village has put enormous stress on the fabric of African culture. Are Africans destined to lose their traditional cultures without gaining cohesive new ones? As early as 1956, at least one far-sighted observer thought so. “*His tribal loyalties, ancient gods, and family customs are either being swept away or drastically weakened by the impact of a new culture,*” wrote Thomas Wallbank (1956:12-13). “*Is the African fated to lose the old culture that once gave meaning and direction to his life, without being able to assimilate the alien culture of the West? If this last be true, the African would become a man between two worlds, no longer of the old, but unable to be part of the new.*”

<sup>133</sup> These leaders have become self-serving and care nothing for the community other than what it can deliver to them personally. They seek to *take*, not give or share (Boon 1996:48).

<sup>134</sup> Hersey & Blanchard (1982:178-179) hold that power must relate situationally to the leader’s style. They outline seven power bases utilized in different situations according to varied styles. Refer to *Appendix vii*.

- **Sage Model**—regarded as the ultimate teacher, the leader’s ideology was a way to consolidate power. These leaders ruled from an *information power base*. Usually alternate schools of thought were not permitted. Examples of sage type leaders are *Lèopold Sèdar Senghor* (Senegal), and *Mwalimu Julius Nyerere* (Tanzania).
- **Warrior Model**—favored by the liberation fighters and military dictators. These leaders exerted a *coercive power base* relying on intimidatory leadership and fear to assert authority. *Mu’ammarr Gadafi* (Libya), *Idi Amin* (Uganda), *Robert Mugabe* (Zimbabwe) are examples of this model.
- **Charismatic Model**—relying on their personal charismatic and inspirational qualities, these leaders employed a *referent power base* (influence based on a leader’s personality traits). These personality traits captured their follower’s devotion and enthusiasm. However, when the charisma declines, this type of leader often becomes despotic, uneasy and a dictatorial strongman. *Kenyatta* and *Amin* fit this model (*Nyerere and Mandela are the exceptions*).
- **Monarchical Model**—reflects a cult of ostentation. Here is a quest for royalty or aristocracy involving expensive attire, cars, houses and a conspicuous consumption. This kind of leader is perceived as a redeemer and utilizes a *reward power base*. *Nkrumah* is an example in this case: he was called *Osagyefo*—the Redeemer.

In the pursuit of development in the African context, it is important that the general features of traditional African leadership are recognized and appreciated in critical reflection with biblical values. What is needed in African pastoral leadership today is not, in the first place, father-leaders, teacher-leaders, charismatic-leaders, aristocratic-leaders, and least of all warrior-leaders. Most of all, we need *servant-leaders* (Van der Walt 1995:92). Elsewhere (Wilhelm 1998) I have argued this point extensively. Suffice to affirm in this study, it is my persuasion that the *servant-leader model* is not only what most faithfully depicts the positive aspects of traditional African leadership; but it also points to participation in the redemptive work of God.

#### *Traditional Leadership Values.*

A traditional African leader’s authority entailed *accountability* and *responsibility*. They would only command respect if they were able to manage both. In the traditional decision-making process, a wise leader lets the people discuss the matter

first, speaking last so that no one would be afraid to express their own opinion. In the ending discussion, the leader usually adopted the consensus of the majority. Therefore, the leader's word was final, and was respected and considered in some cases sacred (Chima 1984:334). Traditionally, in African leadership, the chief represented the unity of the tribe and was the personification of the law. In other words, his example was expected to be emulated. Any questions or disputes were settled by discussion among the old and wise elders of the tribe. The chief's councilors represented the people and it was their consensus that defined the laws. Although in the Zulu culture, the king was assumed to be proprietor of everything, people, land and cattle—he could neither legislate, make war, nor allot land without the consent of the tribal council. Thus in giving out laws without this consent, he would be departing from custom and obedience would depend on public opinion (Boon 1996:45). It is important to see that traditionally there was a collective responsibility to uphold the law. If an individual saw a wrong being committed, and did nothing to stop it, or did not report it—then that individual incurred the responsibility for the act. Taking cognizance of the attitude towards community and collective responsibility meant that anyone could question the involved parties. The Xhosa people called such a court an *inkundla*. The only person excluded here was the chief—as his role was to ensure that order and procedure were maintained, and to pass final judgment.

At times it strikes me as tragic, that we in the so-called 'enlightened West' are only now discovering and affirming some of these leadership concepts. These tribal leadership values are reminiscent of the Western conception of *Theory X and Theory Y*<sup>135</sup> of leadership, and 'give hands and feet' to our understanding of traditional

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<sup>135</sup>These theories came about in the Behavioral Paradigm of leadership theory (1948-1967). In 1948, Ralph Stogdill of the *Ohio State University Center for Leadership Studies* published an article, which forced a paradigm shift from a focus on the leader (Great Man and Trait theories) to how leaders behave. A number of prominent works came from the behavioral theories of this era. The *Scientific Management Movement* was interested in looking at leadership behavior in terms of efficiency. Elton Mayo focused on the human side of leadership behavior, but it seems that the most prominent theories (the *Ohio State Leadership Research Model*) brought into focus two different kinds of leader behavior which described what leaders do: *Task orientation*—what Stogdill described as initiation of structure; and *Relationship orientation*—what Stogdill described as *consideration*. It was assumed that acts of leadership can be grouped under these two categories, and that these two categories are independent of leadership behavior. The *University of Michigan Studies* looked at these same categories and described it from an *employee orientation* and a *production orientation*. As

African leadership values, suggesting a way for the Western missionary movement to affect a paradigm shift away from paternalism to a transformational understanding of *shalom*.

When our efforts towards holistic pastoral education and development are driven by Scriptural values—they transform the glory of the past—or the past’s oppressive images—to a future hope. In this way, people are empowered to see God going before them. It also affirms their hope for the future as they see God’s redemptive work in the past, present and future (Bosch 1991:399).

#### **4.4 Summary**

This chapter began by tracing the *modernization, dependency, globalization and alternative* paradigms of development. Against this historical backdrop I attempted to show how the Church was influenced by and responded to development. Then a *development as transformation* approach was proposed followed by missiological reflection on development. Up to this point, debates in both *theological education* and *development* have been discussed, which contribute towards a better understanding in constructing a local theology of pastoral formation.

Before introducing the next chapter, I would like to acknowledge the contribution of the ecumenical movement to evangelical thinking and in particular to my formation as a mission practitioner. I have appreciated how it has challenged some of my own narrow predilections and missional praxis, which although have probably had more to do with culture and worldview than with theology, have nevertheless contributed to a greater degree of holism. It is also of note that broadly speaking, Korten’s PCD approach; Chambers’s transformation training and Friedman’s sustainable systems

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introduced in the previous chapter, Douglas McGregor in 1960 produced his book *The Human Side of Enterprise*. He was an early harbinger of the style theorists who were becoming increasingly popular towards the end of the behavioral era. Leadership styles are basically patterned after leadership behavior. McGregor’s motivational theory of leadership described as the *Theory X model* (hierarchical and task oriented) and the *Theory Y model* (participatory and relationship oriented) were very helpful and are still widely used today. McGregor developed the two complementary models that serve to explain the motivation behind leader behavior. *Theory X* and *Theory Y* focused on the assumptions that leaders make about their followers and their followers’ motivations. Given the assumptions that a leader makes about his/her followers, that leader’s behavior can be predicted.

are reflected in certain recent evangelical and ecumenical movements such as TOPIC and NEPAD. At the TOPIC 1999 Manila meetings, theological education for the “2 million untrained pastors in economically weaker areas of the world” (TOPIC 1999) was affirmed as the most urgent need. The TOPIC mission statement<sup>136</sup> solidly reflects fourth-generation people-centered theory. This is also true of NEPAD as evidenced in the 2002 WCC *Journey of Hope* Conference, where theological education was recognized as a key aspect in development.

Development as reflected on in this chapter has considered the theoretical dimensions of a pastoral formation local theology. In the next chapter, the argument of *mission as development* continues by reflecting theologically on the issues of poverty, *shalom*, compassion and other theological themes relevant to development. These theological reflections are important in support of my argument that the *theology-and-development* discipline underlies a relevant local theology of pastoral formation.

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<sup>136</sup> “TOPIC is an international coalition of pastoral training organizations intentionally accelerating the ministry development of millions of pastoral leaders in contexts where the rapidly growing church demands it.” By providing opportunity for all those, directly or indirectly involved in training pastors, who are interested in ways and means of cooperation to improve and accelerate in-service training of pastors (TOPIC 1999).

## Chapter 5

### MISSION AS DEVELOPMENT: THEOLOGICAL REFLECTIONS

#### 5.1 Introduction

Throughout this study, *development as transformation* has been described as a convergence of stories. The *story of the mission/development practitioner* converging with the *story of the community* and together becoming a new story, which interacts with the *biblical story of the gospel*. This convergence of stories raises two important questions: First, when we speak of transformational development, we must be clear as to *whose story it is*. Second, we must also affirm *which story is normative* to all the stories that are converging in a particular time and place. “*God’s revelation in history is a story to which we fuse our own story. By doing so we learn to make sense of our lives as a coherent narrative*” (Adeney 1995:65). Whose story it is, is easily answered but not always lived out. As Stanley Hauerwas (1974:3) clarifies,

The metaphors that determine our vision must form a coherent story if our lives are to have duration and unity. Such stories create the context of meaning for the concrete moral rules and principles to which we adhere. There is no principled way to separate the “religious” from the “moral” in such stories. We may discover that our account of our experience needs to be reinterpreted in light of the biblical story.

As Christians, our story began in the garden (Genesis 2) and will end in a city (Revelation 21). It is a story of glory, corruption, restoration and development. Development does not just happen or occur in a vacuum. It is a process of converging stories. Any development program that fails to take into consideration the prevailing belief system of a people and the possible influence of this system on the proposed development plan runs the serious risk of foundering before it gets off the ground (Stockwell & Laidlaw 1981:120).

The transformational story belongs to the community. If their worldview (belief system) and story is not converged into the development process, it loses effectiveness. Forgetting whose story it is means that we further mar the image of God in the poor. When we usurp their story, we add to their poverty.

To adequately frame the converging stories in a particular time and place, we must keep in focus the larger, foundational story of which all of these converging stories are a part. Transformational development takes place within the larger story of creation, fall, redemption and the second coming of Christ (Bosch 1991:399; Pobee 1997:151-162; Van Schalkwyk 1999:19). Development work can improve material mental and social life within the lifetime of the community members without changing the ultimate outcome of the bigger story. Only by recognizing God's salvation in Christ, can people and the community redirect the trajectory of their story towards the kingdom of God (Myers 1999:112). Life abundant is about living, not having. Abundant life means no limits to love, no limits to justice, no limits to peace (Hall 1985:99). Anything that is for life that enhances life, or that celebrates life is pointing toward the kingdom. Africans pray for "*life as well as the means to make life worth living*" (Okorochoa 1994:79).

The key to moving toward this better future of *shalom* and abundant life is the discovery that the community's story and our story can in fact become part of this larger story, the story of God's redemptive work in the world. Getting to a sustainable better future requires becoming part of the plan God has already declared. Being clear on God's better future is important to Christian development practitioners as they help communities develop their view of the better future they wish to seek. Seeking the development story of the community as part of God's larger work in history "*offers to all people the possibility of understanding that the meaning and goal of history are not to be found in any projects, programs ideologies and utopia*" (Newbigin 1989:129). The vision of the best human future is not modernity's story of inevitable human progress through science, technology and

capitalism or the hope-destroying acceptance of the relativistic pluralism of post-modernity (Bosch 1991:481-482, 486; cf. Newbigin 1986:16).

This chapter is a theological reflection on mission as development examining the question, *what better future does transformational development offer?* I begin by reflecting theologically on poverty. In many ways, development at its most basic level has been understood as the *alleviation of poverty* (Cornwell 2002). Although, this understanding in my view, succumbs to reductionism, the reality of poverty is nevertheless, beyond argument. Then the biblical concept of *shalom* is examined as a unifying concept in a Christian response to poverty and development; *God's preferential option for the poor*—a second-generation development paradigm formulation is also considered, along with the theological concept of *corruptio totalis*. This is followed by theological reflection on *empowerment and development*, which explores a *theology and practice of compassion*. Finally, this chapter ends with an overview of theological themes that relate to development.

## **5.2 Theological Perspective on Poverty**

Theology of mission is being written at the grassroots of the poor (Bradshaw 1993:1). We are living in a time when “*the least among us*” (Luke 9:48) are growing at an alarming rate. This poverty is being compounded by dependency and hopelessness. However, referring to people by a label—‘the poor’—is always dangerous. We may forget that the poor are not an abstraction but rather a group of human being who have names, who are made in the image of God, whose hairs are numbered and for whom Jesus died (Myers 1999:57).

When the poor become nameless, they are treated as *objects of compassion*, as a thing that the non-poor can do what they believe is best. As such, the non-poor take it upon themselves to name them—homeless, destitute, indigenious, working poor, etc. And to name their world (cf. Freire 1972a). The departure point for a Christian understanding of poverty is to remember that the poor are people with names,



people whom God has given gifts and people with whom and among whom God has been working before the development practitioner even knew they were there.

As of this writing, the official unemployment rate in South Africa stands at roughly 40%, although many communities have unemployment rates way above this national average. It is quite common for many pastors to be leading whole congregations of unemployed. One particular case study (Van Deventer 1991) done in the Limpopo Province—which closely resembles other contexts in Zambia, Mozambique, and Malawi—revealed the following picture of poverty in the churches:

- Approximately 17% had some sort of employment or regular income.
- Those who are *relatively poor* (i.e. earned their living by means of a subsistence economy) constituted 21% (quite often the pastoral leader is in this category).
- The remaining 62% are people who live in *absolute poverty*.

Another real and more drastic example is that of a pastor that I have been working with in Luapula province of Zambia. He has a congregation of 80 people. Only five people (16%) have some sort of employment. The rest (84%), are living in between *relative* (subsistence) and *absolute* poverty.<sup>137</sup>

Pastoral leaders in Africa, whether theologically equipped and maturing or not, all share these same challenges and realities in their ministry contexts. The problem of poverty is generally described statistically and more specifically in economic terms (Shiffman 2001:2), as these express the most obvious dimensions of the problem.<sup>138</sup> However, to critically reflect on poverty, it is important to understand the basic

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<sup>137</sup> A more detailed look at this specific context will be covered in the case study in chapter 6.

<sup>138</sup> The problem here is defining poverty. Poverty defined in economic terms is relative. The economic concerns for Christian development are further weakened by the Church's economic illiteracy. Nothing is more disempowering for the poor and for churches too, than when it comes to economic terms like *inflation*, *recession*, *interest rates*, *gross national product*, *the balance of payments*, etc. To be a voice for the poor or even to enable the poor to make a participative contribution, the Church needs to become literate in the language of economics (Nolan 1998:27).

underlying factors within which all the perspectives on the problem of poverty exist. It is arguably in this context, that theological reflection on poverty is vitally important. The next section will now reflect on the biblical concept of *shalom* as a unifying factor concerning the realities of poverty.

### **5.2.1 Biblical Concept of Shalom**

The departure point established for this chapter is the question, *what better future?* The quest for transformational development therefore, begins with the need to articulate the better future the community decides it wishes to pursue. As argued and developed thus far, the kingdom of God, as the vision for the better future is summarized by the idea of *shalom*: just, peaceful, harmonious and enjoyable relationships with each other, ourselves, our environment and God. This kingdom framework is inclusive of the physical, social, mental and spiritual manifestations of poverty; and so all are legitimate areas of focus for transformational development.

In the biblical story *shalom* may be described as the fullness of God's salvation that is realized in the relational dimension of social and ecological events in God's world. As the salvific contents (wholeness, peace, well-being, harmony, and justice) of the reign of God, *shalom* is partly realized in the here and now, although it will be ultimately realized in the eschaton, when the day of God's peace will finally dawn (Miller 1978:30; Van Schalkwyk 1999:15). Generally translated as *peace*, the concept of *shalom* means more than the mere absence of war, our common understanding of peace.<sup>139</sup> In the biblical view it is right conduct that leads to *shalom* (Pobee 1997:156). *Shalom* is a way of life that characterizes the covenant relationship between God and his people. Malachi declares this covenant to be one of "*life and shalom*" (Malachi 2:5).

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<sup>139</sup> In this study, *shalom* is defined as the harmony God intended for creation. In the Greek New Testament *shalom* is translated *eirene* (εἰρήνη)—in English it is translated as peace. Neither *eirene* nor peace communicate the concept of harmony in creation as well as *shalom*. *Shalom* includes everything given by God in all areas of life. It denotes well-being in the widest sense of the word. It is a comprehensive kind of fulfillment or completion in life and spirit, which transcends any success which humanity alone, even under the best of circumstances is able to attain (Brown 1978b:776-778).

As such, the *missio Dei* is aimed at the realization of *shalom*. In the words of Russell (1974:125), “*the mission of God in handing over Jesus Christ demonstrates God’s shalomitic purposes to bring liberation and blessing to all humanity.*” By participating in the struggle to realize *shalom*, God’s children and God’s church become part of mission, which is the cyclical movement from God to world to kingdom (Hoekendijk 1952:10).

This *shalom* emphasis is an occasion for the Church to think differently about life. One fresh way of doing this is around the theme of *chaos* and *order* (Brueggemann 1982:74). If we are to be seriously engaged with our faith, then we must be more sensitized to a central *shalom* question: *How are things ordered? How did they get that way? Shalom* leads us to raise several issues. These will be explored in the polemic themes of: *hope and despair, gift and task, evangelism and development.* My argument in this section is that *theology-and-development* is a ‘*shalom* tool.’

*Polemic tension between hope and despair.*

A *theology of hope* centers itself in the conviction that things do not need to remain as they are; and that if things have been made the way they are, *vis-à-vis* poverty, injustice, disharmony, environmental degradation, etc., they can be unmade from that form and ordered in another way (Brueggemann 1982:74; cf. Fernando 1985:489-501; Moltmann 1967:283-289). The antithesis, a *theology of despair*, is the awful conclusion that things are hopeless, that the world is a “closed system” in which creation is finite and that things are a given and must be the way they are ordered now (Miller 1998:147). Such a conclusion is to abandon hope and to decide that the world is beyond renewal.

*Shalom* is rooted in a theology of hope, in the powerful, buoyant conviction that the world can and will be transformed and renewed, that life can and will be changed and newness can and will come (Brueggemann 1982:74; Hoekendijk 1966:107).

*Polemic tension between gift and task.*

*Shalom* is also about *doing* theology. In the context of ministry, the question arises, *How do we address chaos? How do we celebrate order?* Doing theology in a spiritual sense involves the questions of sin and salvation, which are fundamental tasks. However, doing theology in development often involves addressing socio-political questions on a macro level such as, freedom, power, authority and responsibility with institutions and systems. Doing theology on all levels is authentic *shalom*.

Order, which is the promise of wholeness, harmony, well-being and justice in the midst of chaos, is both a *gift* and *task* (Brueggemann 1982:87). To the extent that it is a gift, we are relieved of anxiety and have hope. We can view creation as an “open system” (Miller 1998:147) because the Creator is both personal and relational. The drive towards *shalom* located in the promises of God cannot be obviated, in spite of our self-inflated capacities to make and unmake the world. The witness of Scripture is clear. We cannot make or unmake the world because it is not ours (Brueggemann 1982:88). In Luke 12:13-31, Jesus makes a perceptive connection of *little faith*, *coveting* and *anxiety*. Underneath all three and common to all three is the assessment that the world will cohere only if we hustle to make it so. The gospel refutes such a desperate pretension. Order is a gift. The world is safe and that calls for wonder, amazement and gratitude.

People who lack the sense of astonishment are likely to take themselves too seriously and for them the world may finally become too anxious. Peace cannot come from anxiety but only from confidence. So at the outset let us face the reality: order is a precious gift from God (Wakeman 1973:40).

On the other hand, it must also be affirmed that order is a *task entrusted to us*. There is work to be done in God’s *oikomene*. The promise of wholeness, harmony, well-being and justice, which God has ordained for this world, is not self-actualized or automatic. It must be “*stewarded*” (since we are called to be *oikonomos*) and nurtured. This is precisely the polemic tension. How do we seriously and

competently “*steward*” the drive toward the *shalomatic* promise, which God has ordained, without presuming, possessing, or emptying it of its *gift* quality?

The Bible, at least in most parts, is affirmative about the legitimate existence and function of ordering agents *vis-à-vis* authorities and government. This affirmation is predicated on the right use of ordering power. Authority and government is not ontological (not ordained for itself as a center of reality), but is an incidental arrangement carved out of historical opportunity, always in service of another ontological principle (Brueggemann 1982:92). The biblical story and Israel in its reflection on monarchy are peculiar in affirming that the fundamental religio-political reality is not king, but Torah, not human distribution of power, but divine vision for society (Mendenhall 1973: 196-197). Thus the threat of the world falling apart, descending into chaos, has been made into an ethical issue. The threat of chaos brings development into the arena of *Christian social ethics* as it becomes drawn into the challenges of power, injustice, oppression, economics, poverty, gender relations, environmental degradation, etc. As such, *shalom* is also about doing theology on the macro level involving the institutional, systemic and global development issues (cf. De Gruchy 2003:6-9). *Shalom* is not only an incredible gift; it is a most demanding mission as well.

*Polemic tension between evangelism and development.*

Most Christian missions and Christian development agencies have struggled with defining the relationship between *development* and *evangelism*. Western cultures, in particular, see development and evangelism as separate enterprises—development is not necessarily evangelistic. Evangelism affirms the Good News of Jesus Christ as salvation<sup>140</sup> to all who believe. Development on the other hand, attempts to relieve the vulnerability to pain and suffering that people experience when they live in deteriorating conditions. *Dualism* in this worldview sees evangelism as addressing the spiritual needs while development addresses the physical needs. This separation

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<sup>140</sup> I am not defining salvation here, but referring specifically to God’s redemption of humanity from their sinful condition and the restoration of the broken relationship between God and human beings.

of evangelism from development creates a crisis of intersubjectivity in mission today that mitigates revealing the redemptive work of Christ within a culture.

*Holism* is what should characterize Christian ministry. My argument here is the intrinsic relationship between evangelism and development. This relationship exists because Christ's redemptive work includes the entire creation, things seen and unseen. In this sense, redemption is defined as restoring the elements of creation to fulfill the purposes for which God created them. Holism seeks to restore the harmony of creation that reflects the glory of God. To this extent, separations between evangelism and development, or the physical and spiritual aspects of creation, are detrimental to our understanding and fulfilling the call of Christian ministry (Bradshaw 1993:16; cf. Miller 1998; cf. Newbigin 1989).

The inauguration of Jesus' ministry (Luke 4:18-19) illustrates the holistic nature of Christian ministry. In it, Jesus affirms that the poor will hear the Good News, the prisoners will be freed, the blind will see, the oppressed will be liberated and he proclaims Jubilee, the year of the Lord's favor. Understanding the nature of Jesus ministry and in fulfilling his mandate—is making a relationship between preaching, advocating justice and ministering to the poor, sick, hungry, and oppressed. *Do we advocate justice and minister to the poor, sick, hungry and oppressed because it gives us the opportunity to preach the Good News to them? On the other hand, is advocating justice and ministering to the poor, sick, hungry, and oppressed, in itself, Good News?* A holistic approach to mission affirms that ministering to the poor, sick, hungry, and oppressed *and* preaching the message of eternal salvation is Good News. The biblical concepts of evangelism and development are not separate. The words used for healing—*soteria* (σωτηρια) and *sozo* (σωζω)—also mean salvation. These words blur the separations we tend to make as we think of healing and salvation as disconnected physical and spiritual ministries. Other biblical concepts, such as *koinonia* (κοινωνια), also have physical and spiritual connotations.

We frequently think of the covenant between God and his people as a covenant of salvation, yet salvation is but one aspect of *shalom*. It also defines the state of wholeness and holiness possessed by individuals and communities, as they become part of the greater community of faith. *Shalom* describes the “*condition of well being resulting from the sound relationships among people and between people and God*” (Miller 1978:30). It includes social justice: the protection of widows, orphans, and society’s dependents; the struggle against exploitation and oppression; the protection of life and property (Voolstra 1978:30).

*Shalom* is the expression of harmony God intended (Haring 1986:32). Nature itself is included in *shalom* (Voolstra 1978:30). From the disruption of *shalom* in the Garden of Eden to its total renewal in the New Jerusalem, the object of all God’s work is the recovery of *shalom* in his creation (Metzler 1978:40).

A concept of development that is both Christian and holistic emphasizes revealing God’s presence and empowering people to experience the principles of the Kingdom that *shalom* embodies. Holistic Christian development, characterized by *shalom*, recognizes the gospel has present and future tenses. We look forward to the day when the Kingdom of God is with us and brings peace to our present life and situations (Bradshaw 1993:18). Because of the present and future hope of the gospel, holism affirms that poverty, oppression and injustice are not incidental to revealing the redemptive nature of the gospel. Rather, the Good News of Christ cannot be revealed without speaking to these issues.

A rural African pastor once explained to me that showing the *Jesus Film* alone was not relevant and effective. However, when the film was combined with development by addressing hunger and poverty, it became a powerful message of hope and redemption. In addressing poverty, oppression and injustice, *shalom* is the medium that comprises the liberating message of a development approach that is both Christian and holistic.

*Shalom* bridges the gap between development and evangelism by its concern for truth, power and control. It does not see these things as contradictory or competitive, but sees their roles redemptively. God works to bring these aspects of high religion, folk religion and science together within *shalom*. It is a comprehensive term that defies the categories within which we want to place it. Through *shalom* truth, power and control have a place in making known the covenant that reconciles creation to the Creator.

### ***5.2.2 God's Preferential Option for the Poor***

It was at the *Latin American Conference of Bishops* (CELAM III, 1979) in Puebla where this phrase “*preferential option for the poor*” was coined (Bosch 1991:435). There has been a considerable amount of confusion and misunderstanding about the meaning of the phrase. It is not my intention to open up the debate or make a novel contribution, but rather, to reflect on it as praxis for church leaders today.

Essentially, the phrase indicates a pastoral preference in the distribution of the church's services, resources and preaching (Nolan 1986:18). As Gutiérrez has explained (1988:xxvf), the very word *preference*, denies all exclusiveness, as though God would be interested only in the poor, while the word *option* should not be understood to mean optional. The poor are first, though not the only ones, on which God's attention focuses, therefore the Church has no choice but to demonstrate solidarity with the poor. “*The poor have an epistemological privilege*” (Frostin 1988:6). They are the new interlocutors of theology (Frostin 1988:6f).

The danger in all this according to Bosch is that one may easily fall into the trap of the *church-for-others* instead of the *church-with-others*, in other words, the *church-for-the-poor* instead of the *church-with-the-poor* (1991:436). In his *Letters and Papers from Prison*, Bonhoeffer coined the phrase—the “*church-for-others.*” To live in Christ, Bonhoeffer believed, meant to be a church that exists not for the pious faithful, but for others. “*The church is the church only when it exists for others...the church must share in the secular problems of ordinary human life, not dominating,*



*but helping and serving*” (1971:382-383). Although the *church-for-others* is a powerful phrase, the Bonhoeffer formula might distract us from the reality that all theology is at some level the product of personal constructs and contextual factors. For Bonhoeffer, it was the typical liberal-humanist bourgeois climate and the idea that Western Christians know what is best for others, thus they paternalistically proclaim themselves the guardians of others (Sundermeier 1986:62-65; cf. West 1971:262). Sundermeier’s observation illustrates that the language of the *church-for-others*, the “*church as sacrament*,” etc., is not free from hazard. We should rather speak of the *church-with-others* (Bosch 1991:375).

This relationship between the congregation and the world is very important. It places before every congregation, which finds itself in a world of poverty, the exceptional responsibility and challenge of taking this context seriously. Studying it and trying to understand it, serving the context and specifically the people involved, with loving empathy (cf. Matthew 25:31-46; James 2: 14-26), trying to alleviate some of the misery involved in it, eliminating some of the causes responsible for it, and to bring about something of the renewal which is present in Jesus Christ and the Holy Spirit.

The *option for the poor* is not primarily a choice about the *recipients* of the gospel message. It is not to whom we must preach the gospel; it is about *what gospel* we preach to anyone at all. It is concerned with the *content* of the gospel message itself. Pablo Richard in his book, *Death of Christendoms: Birth of the Church* (1987:172, 184-185; cf. Bosch 1991:386) articulates this very distinction,

The church must arise out of the ‘liberating potential’ of the poor—that is, out of the power of the faith of the poor—to discover and announce the true God, who is the liberating God of the Bible, and also out of the power of the faith of the poor to destroy the idolatry and fetishism of the system of domination. Hence the challenge to the church-of-the-poor is to develop a ‘popular’ kind of pastoral work, a pastoral activity that will reflect the logic of the majority, and likewise, be a church that is built up as the people of God through its ability to provide pastoral leadership for the people...

The poor are the oppressed, the victims of the social sin of *injustice*. The *option for the poor* is concerned with the sin of oppression and what Christians should be

doing about it (Dorr 1983:243). It is not a romanticization of the poor or an imputation of guilt on those who are not poor; rather, it is a matter of taking up the cause of the poor as opposed to the cause of the rich. Self-interest becomes detrimental to a community when the competitive nature of capitalism becomes more appealing to the people in that community than the cooperative nature of *shalom*, preventing the poor from getting the basic needs of life.

However, in a more pragmatic world, economics that are concerned with *shalom* seek to insure that the luxuries and excesses of the rich do not jeopardize the just demands of the poor (Bradshaw 1993:119). The *option for the poor* then is an uncompromising and unequivocal taking side in a situation of structural conflict (Nolan 1986:19). It is the assertion that Christian faith entails, for everyone and as part of its essence, the taking of sides in the structural conflict between the oppressor and the oppressed (cf. Gutiérrez 1983).

“*Option for the poor*” is not as such, a biblical phrase, but it does sum up a central theme in the Bible. The concept of the poor is present throughout the whole biblical revelation and it is easily spiritualized by an understanding of spiritual poverty as the attitude of total reliance upon God and having a humble and contrite spirit. Understanding the *option for the poor* and what is said in the Bible concerning the poor must be interpreted as far as possible in terms of the different historical contexts.

*God's option for the poor in the Exodus paradigm.*

Exodus was the original and paradigmatic saving act of God (Nolan 1986:20). It was the foundational revelation of Yahweh. The exodus was the experience that molded the consciousness of the people of Israel; determining the logic with which Israel assimilated the facts of its historical experience and the principle by which it organized them and interpreted them. The story was told and retold, celebrated each year at the Passover and used as an interpretive framework for understanding all God's saving activities, including the death, burial and resurrection of Jesus—the

new Passover (Croatto 1981, Fierro 1977:140-151). Yahweh took notice of the Hebrews, saw their oppression, heard their cries and liberated them from their oppressors. *“I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians...”* (Exodus 3:7-8).

The Hebrew slaves in Egypt were the original poor people of the Bible. Their poverty was material and economic, which was a direct result of the structural oppression of Egyptian society. In the Exodus story, Yahweh himself takes the option for these oppressed Hebrews in the first place. God takes sides with the oppressed and is clearly against the oppressor. This is precisely the fundamental revelation about Yahweh (Fierro 1977:20). There is no aspect of God trying to reconcile or make peace between Pharaoh and the Hebrew slaves. God liberates the oppressed from the oppressor, and this pattern is seen throughout the Scriptures. *“The Lord works righteousness and justice for all the oppressed”* (Psalm 103:6).

The *option for the poor* is usually thought of as a commitment that the rich or non-poor have to make on behalf of those who are oppressed. However, what is far more fundamental in this account is the principle of participation; the option of the poor for their own cause. Participation is a core requisite for empowerment. Empowerment concerns the lack of participation by people in their own development. This contributes to what Chambers (1983:112) calls ‘powerlessness’. Often these people are the poor and marginalized. Empowerment has to do with personal participation—people being fully utilized in achieving social progress and development. The work of Moses was what faith and trust in Yahweh meant for them in practice (Tamez 1982:60-64). Moses is further an example of someone who was not oppressed siding with those who were oppressed.

*God's option for the poor in the paradigm of the Prophets.*

The *egalitarian society*<sup>141</sup> in the Promised Land did not last. Gradually, inequality set in, despite the Jubilee legislation (Leviticus 25) to stem the tide, until eventually, the people of Israel began asking for a king in order to be like other nations. The prophet Samuel resisted and warned them of the oppression that a king would bring. However, the people insisted and God allowed them to have a king (1 Samuel 8:1-22). Thus began a paradigm of oppressive structures within Israel itself. In time, the majority of the people had been reduced to much the same poverty and oppression as that from which Yahweh had once liberated them in Egypt and Canaan. Hence, the rise of the prophets who took up the cause of justice for the poor as Yahweh's cause. The result for almost all of the pre-exilic prophets was persecution, imprisonment and martyrdom (cf. Jeremiah 20:13; Matthew 23:29-32; Luke 6:22-26).

The prophets were by definition those who took up an option for the oppressed. The kings were the oppressors (Kegler 1984:49-54). The failure in this paradigm was not so much on the part of the prophets, but because the oppressed—out of their unfaithfulness and disobedience to God—had themselves not taken an option for their own cause. The result was the destruction of Israel as an independent nation, the deportation of its elite into Babylon (Jeremiah 29:1-2) and the scattering of the poor and oppressed into the surrounding nations (Anderson 1978:399-400, 404-405, 418).

*God's option for the poor during and after the Exile paradigm.*

During the years after the fall of Jerusalem and the monarchy through the years of exile in Babylon to the years after the return to Jerusalem—the remnant remained a small colony oppressed by a succession of empires: Babylonian, Persian, Greek and

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<sup>141</sup> When the decedents of the Hebrew slaves reached Canaan, they began building the new nation of Israel. With their background of oppression and by following God's commands, it emerged, as a federation of 12 tribes, in which there was no king, no rich and poor, nor slaves. The land was divided equally among the tribes and they were to be a theocracy led people, in which there would be no oppression or injustice. Scholars agree that after the conquest and settlement of the Promised Land, the 12 tribes were indeed an egalitarian society, and that this structure was based upon belief in Yahweh. In this respect, Israel was unique among the nations of the ancient world.

Roman. There was suffering but for the most part, it was not remotely as bad as the oppression experienced originally in Egypt. There was a measure of persecution, but now it was mostly a religious persecution. With the exception of the Maccabees and later the Zealots, there was no attempt to struggle for liberation. Israel became submissive and opted for a kind of religious independence (Nolan 1986:23). It was during that time that the people of Israel developed that very special form of Jewish piety known as *spiritual poverty*.<sup>142</sup> The Jewish leaders who developed this spirituality of poverty were indeed oppressed, but they regarded themselves alone as the poor of Yahweh. The poor and oppressed were central to the written tradition they had inherited. The poor were God's favorites and they applied the texts (Zephaniah 3:11-13; Isaiah 49:13) about the poor to themselves. Hence, being a member of the remnant of Israel, remaining faithful, and obedient to Yahweh—became a matter of personal choice and individual responsibility. Thus, poverty came to be thought of as a moral rather than socio-economic category.

This was the beginning of the detachment of spiritual poverty from its roots in material poverty and in the social category of all oppressed classes. Instead of taking the *option for the poor*—one can take the option for the 'virtues of the poor' in a way that enables the status quo of oppression to continue unchallenged.

However, some aspects of this piety of the poor that evolved can be of value in our commitment to the cause of the poor. For Israel as a nation, there had to be transformation. The very poverty of their spiritual condition (unfaithfulness to God and disobedience of God's standards) affected their praxis in taking an *option for the poor*. The principle we can draw from this is that the motivation for taking the *option for the poor*— is out of obedience to the will and purposes of God for the poor in the *missio Dei* (cf. Micah 6:8). Later, Jesus finally brought the piety of the poor down to earth again and rooted it firmly in an option for the materially poor and politically oppressed.

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<sup>142</sup> The Hebrew word *anawim* "poor, humble [in status], meek" began to acquire a religious connotation and was used to describe the pious and faithful of Israel (Van Deventer 1988:25).

*God's option for the poor in the paradigm of the Gospels.*

In the midst of *external political* (Roman) and *internal political* (Pharisees, Sadducees, priests, elders, nobility and landowners) structures of oppression, Jesus took sides clearly and unequivocally with the poor. He preached the kingdom of God that would set them free and that God's kingdom belonged to them (Luke 4:16-22; 6:20-23; 12:32).

Jesus' *option for the poor* also included a determined effort to get the poor to take an option for their own cause. He taught them that it was their faith that would heal and save them (Mark 2:11-12; Luke 17:19; cf. Nolan 1977:92-100). His preaching of the kingdom restored their dignity and self-confidence by breaking their dependency and giving them hope—they were the “*salt of the earth*” and the “*light of the world.*” Jesus' *option for the poor* led him to identify<sup>143</sup> himself totally with the poor: “*whatever you did for one of the least of these brothers of mine, you did for me*” (Matthew 25:40). These were the sinners, prostitutes and tax collectors. They included people who were hungry, thirsty and begging on the streets. What moved Jesus to identify with them was not their piety but their suffering<sup>144</sup> (Gutiérrez 1983:95, 116, 138, 140-142).

The central challenge Jesus communicated to the rich and powerful was the simple uncompromising option—between God and money<sup>145</sup> (Matthew 6:24; cf. Mark

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<sup>143</sup> Paul uses *ptochēuo* (πτωχέω), “*to be poor*” in 2 Corinthians 8:9, in reference to Christ's example, “*For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.*” This passage implies the pre-existence of Christ, though it does not define the manner of Christ's becoming poor in the way that Philippians 2:6. speaks of the *kenosis* (self-emptying) of Christ. Here Christ's becoming poor is the paradoxical ground of the true riches of the believer. It is also the ground and example of the *option for the poor* in terms of Christian giving (Brown 1978b:826, 828).

<sup>144</sup> This is not to suggest that there was no idea of spiritual poverty in the Gospels however. It is different from the piety of the poor of Yahweh in exilic and post-exilic Judaism. The essence of the distinction between material and spiritual poverty in the Gospels could be summed up as: “*If I am hungry, that is a material problem; if someone else is hungry, that is a spiritual problem*” (Gutiérrez 1983:207).

<sup>145</sup> The theological significance of the word group *ploutos* (πλοῦτος) translated as “*wealth, riches*” in Matthew stresses throughout the dangers inherent in riches that may hinder a person from the kingdom of God. But it does not regard them as basically satanic (cf. Matthew 27:57). In other words, Matthew exhibits no ascetic rejection of possessions and riches. If Jesus mercilessly attacks the attachment to earthly possessions (Matthew 13:22; 19:23.), his denunciation applies to riches in exactly the same way as it does to every human self-contrived security and obsession that makes it impossible for men to see the kingdom of God (Brown 1978b:840, 843).

4:19). A number of passages are of particular theological importance. Jesus demanded from the rich young ruler a complete renunciation of his possessions for the sake of the kingdom of God. He was told to “*sell what you possess*” (Matt. 19:21); “*sell whatever you have*” (Mark 10:21; Luke 18:22 adds “*all*” [*panta*]) “*and give to the poor.*” The fetters of his possessions (*mamonas*) were so strong however (Matthew 19:22; Mark 10:22; Luke 18:23); it kept him from following Jesus’ call. Hence, a rich person can only enter the kingdom of God with great difficulty. Conversely, when those same riches and possessions are use rightly used, they become channels for good works—as in the cases of the women who “*provided for*” Jesus and his disciples (Luke 8:3) and Zacchaeus (Luke 19:8; cf. 12:33)

Those who would choose God would have to sell their possessions (Matthew 6:19-21; Luke 12:33-34; 14:33) and join with the poor in a (*koinonia*) sharing community in which no one would be in need (Acts 2:44-46; 4:32; 34-35). They would not be poor in the destitute sense,<sup>146</sup> but they would be poor in the sense of having rejected all avarice,<sup>147</sup> greed, and oppression—poor in spirit.<sup>148</sup> In Matthews words, they would “*hunger and thirst for justice*” (5:6 paraphrase; compare Luke 6:21); they would not be destitute but they would be “*poor in spirit*” (Matt. 5:3; compare Luke 6:20).

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<sup>146</sup> *Ptochos* (Πτωχός) signifies utter dependence on society. It means begging, dependency, absolute poverty. The New Testament following the Septuagint, uses *ptochos* to show not merely a person’s standing in society but especially their standing before God, for they have nothing to bring him. In contrast, *penes* is found only in 2 Corinthians 9:9 in a quotation from Psalm 112:9 “*He has scattered abroad his gifts to the poor; his righteousness [justice] endures forever*” (Brown 1978b:821).

<sup>147</sup> *Pleonexia* (Πλεονεξία) defined as “*greediness, insatiableness, avarice, covetousness*” and indicates an unreasonably strong desire to obtain and keep money. This is judged by the New Testament to be one of the worst vices in a person freed by God—as the failure to deal righteously with mammon, even though the person was merely passive in their wrongdoing, neglecting the poor (Brown 1978a:137; 1978b:846).

<sup>148</sup> *Penes* (Πενες) through its root is linked with *ponos* (burden, trouble). It refers to a person who cannot live from their property, but has to work with their hands. Hence, *penes* is not like *ptochos*—who is poor enough to be a beggar and needs help. *Penes* indicates relative poverty. It also has connections in LXX to the Hebrew word *anaw*, “*poor, humble and meek.*” Since Yahweh is the God of those without rights (Psalm 25:9; 149:4; 34:2-3), he hears and comforts those who find no mercy among their fellow-people (Isaiah 26:6; Psalm 37:11; 147:6). Hence, *anaw* changes meaning from those who are materially poor and become the self-chosen religious title of those who in deep need and difficulty humbly seek Yahweh alone (Psalm 40:17-18; 102:1; Zephaniah 2:3; 3:12; Isaiah 41:17; 49:13; 66:2) (Brown 1978b:257, 820).

In the new spirituality of God's preferential *option for the poor*, there is no glorification of poverty but a determination (based on the purposes of God) to overcome it. There is no refusal to recognize the reality of sin in the world, but a determination to extend forgiveness (Matt. 18:21-22). There must be a struggle against all forms of oppression, but there must not be a hint of vengeance (Matt. 5:38-39).<sup>149</sup> This would be the spirit and praxis of the new community that takes an option against suffering and oppression. It would be a *sign* or *symbol* of the kingdom that is arriving. In summarizing this section on God's *option for the poor*, I offer the following principles that are helpful in informing holistic development praxis:

- Siding (solidarity) with the oppressed honors God's intention for the world and is doing his will.
- God chooses the poor as recipients of his mercy and uses the poor as agents for his purposes.
- A holistic practice of mission meets both the spiritual and physical needs.
- Personal participation on the part of the poor for their own cause is a requisite for their transformation.
- The motivation for taking the *option for the poor*—is out of obedience to the will and purposes of God for the poor.
- A Christian praxis that does not take an *option for the poor* is unbiblical.

### ***5.2.3 Corruptio Totalis***

Although the biblical story affirms God's *option for the poor* and teaches that being poor is not itself a sin, the cause of poverty is fundamentally spiritual (Miller 1998:67). *What causes distortion and injustice in relationships? What stands between God and us? What separates us within our community? Why do we abuse the earth? What works against shalom?* Any theory of poverty must have answers to these questions. For the Christian, the biblical story provides an unambiguous answer. Sin is what distorts these relationships. Sin is the root cause of deception, distortion and dominion (Myers 1999:88).

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<sup>149</sup> Cf. Thiessen 1978:99-110 for an informative approach to the spirituality of the Jesus movement.



God's primary missionary concern, as exemplified by Jesus, is towards the human race, created in God's image (*imago Dei*), yet corrupted by sin. This sin, is not just a private affair between an individual and God (cf. Padilla 1985). It is also social and is manifested in both individuals and the very structures of society. The poor are caught in a *web of lies* and have a *marred identity* (Christian 1994); are *denied access to social power* (Friedman 1992); and are *lacking well-being* (Chambers 1997) because of deceptive and dominating relationships, because we are unable to love God and neighbor, because of sin.

Consequently, my argument is that without a strong *theology of sin*, comprehensive explanations for poverty are hard to come by (Koyama 1974:89; cf. Miller 1998:67; cf. Padilla 1985). In our consideration of poverty, it becomes very important to factor in the *theological* and *anthropological* realities of *corruptio totalis*.<sup>150</sup> The latter is an all embracing and inclusive problem in which an external visibility is found in predominantly one aspect of the whole—the economic aspect (an undersupply of basic provisions for survival)—but which at the same time, distorts the fundamental and total existence of the individual, group, family and community. It is important to see sin not only in personal terms but also in structural terms (Pobee 1997:160).

For the Christian development practitioner, there is an obvious implication. There can be no practice of transformational development that is Christian unless somewhere, in some form, people are hearing the Good News of the gospel and being given a chance to respond (Myers 1999:88).<sup>151</sup> Bosch (1991:117) points out that in Luke the verb “*save*” from which we derive the noun ‘salvation’ includes healing the sick. For Luke, salvation has five dimensions: *economic, social, physical, psychological* and *spiritual*.

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<sup>150</sup> In this study the use *corruptio totalis* emphasizes the nature of sin affecting every area of a person's life.

<sup>151</sup> This comprehensiveness in Christian witness (announcement of the gospel by life, word and deed) is one of the motivating factors to consider theological education and development together; and also points to the relevance of *theology-and-development* becoming a new discipline of study.

This implies that poverty cannot be solely described in economic terms; but that thorough attention be given to the theological, anthropological, psychological, political, demographic, ecological, social, medical, educational and jurisdictional perspectives. These perspectives as coherent parts of the greater internal and external whole of the *comprehensive problem of poverty*—require increasing interdisciplinary attention in the ongoing study of poverty in order to seek for a resolution to this problem (cf. Max-Neef 1991).

In summary, there are many reasons for poverty that are beyond the scope of this study. Governments, NGOs, relief agencies and other development practitioners are all involved in addressing other (external) causes. Poverty in broad theological terms can be described as having a direct association with the power of sin, which has affected and distorted the total creation (*corruptio totalis*). It is precisely with regard to this, that the concept of poverty should be reflected on in its widest sense and that its consequence of *corruptio totalis* should be maintained. This represents the *internal dimension* of poverty that NGOs, relief agencies, etc. are seemingly not interested in or equipped to deal with. The church in this regard has a greater potential for holistic development, by addressing both the *internal* and *external* causes of poverty.

#### *Theological Concept of the Poor in the Old Testament.*

As previously alluded to, there are two Hebrew terms: *ani* and *anaw* that appear most frequently in connection with the concept of poverty or the poor. The two terms refer back to the same root, describing a situation of social inferiority, without being quite clear as to the distinction between the two terms (Van Deventer 1988:25). There seems to be a tendency in later Hebrew to make the distinction more clear so that *ani* refers to the “*poor*,” while *anaw* takes on the meaning of “*meek and humble*.” The question is whether it refers to a *humble attitude* or *humble status*. The *anawim* are the humble and meek because they patiently endure their reduced status and look to God for justice (Van Deventer 1988:25).

As previously discussed, with the passage of time, a new understanding of poverty took shape in Israel. The poor were those who were wide open to receiving everything from God, in complete humility. The concept of the poor of Yahweh, which are those who are ready to suffer and be persecuted because of their transformed faithfulness to God, emerged (Zephaniah 2:3; 3:12-13). This new concept did not preclude the understanding of the social dimension of poverty. On the contrary, the two aspects are intimately related.

As those who have become objects of exploitation with no power and no one to help them, the poor have no one but God to turn to for help. Therefore, they are totally dependent on him. They have learned to become open to God's compassionate acts and to hope in God, for God is understood to be the God of the poor, the orphan, and the widows. Because they have nothing, the poor depend on God for everything. In this sense, poverty gains a spiritual significance. In almost every passage, where one of the terms for poverty is used, the literal aspect is maintained (Van Deventer 1988:26). The spiritualized aspect is present only insofar as those who are afflicted and suffer have learned to rely exclusively on God. As Nissen (1984:6-8) explains,

Just as the rich are self-sufficient and proud because they accumulate wealth in such a way that they no longer need to fear God, the poor are pious, because they in their miserable situation look to God as the only source of salvation.

#### *Theological Concept of the Poor in the New Testament.*

Against this background, the NT understanding emerges. From the beginning of Jesus' ministry, it is clear that poverty cannot be reduced to the spiritual realm only. The word poor can be extended to cover all the oppressed, all those who are dependent upon the mercy of others. For this reason, the term can even be extended to all those who rely entirely upon the mercy of God—the poor in spirit (Van Deventer 1988:27). This makes poverty inclusive of both the *moral* and *social* dimensions. In other words, Matthew intended to show that those who are needy and downtrodden, whose wants are not supplied by earthly means, are clients of the Lord because they have no other options. Their only hope is to seek righteousness from God whose justice will put an end to the unjust suffering they are experiencing. This

is the spirituality of *anawim* (Nissen 1984:58). This reflects Jesus' preaching concerning personal faith on the part of the poor to take an option for their own cause. Thus, the poor in spirit in Matthew's gospel probably reflects those who have the sort of praxis upon which the promise of the kingdom of God rests.

The difficulty in reflecting theologically on poverty is marked by the dual realities of an increasing number of people who lack the most fundamental things: food, clothing and shelter—but also by the great number of people in affluent societies who feel themselves alienated and lacking identity (1984:132). It is therefore, possible to approach and define the problem of poverty from a theological-exegetical perspective. Poverty is in essence a theological problem seeing that “*an empty stomach means an insult to God*”(1984:132). It is as argued, a result of *corruptio totalis*, which implies that the fundamental and total existence of the individual, group and society is distorted. This perspective is also confirmed by an anthropological<sup>152</sup> point of view, as God's mission is directed primarily to the anthropological and not to the cosmic world. It is directed to humanity as historical beings and not as an abstraction. It is also directed to humanity in its total context, which implies the physical, spiritual and social aspects.

### ***5.3 Theological Perspective on Empowerment***

Empowerment concerns the lack of participation by people in their own development. People who do not participate in their own development do not have a say in their own future. This contributes to what Chambers (1983:112) calls “*powerlessness.*” Often these people are the poor and marginalized. Empowerment has to do with personal participation—people being fully utilized in achieving social progress and development. This parallels Freire's literacy work amongst the poor and establishes a close connection to non-formal education. Freire's educational model involved people as subjects of their own learning. He encouraged participation through dialogue (Freire 1972a:69). Vogt and Murrell (1990:8) see empowerment as follows:

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<sup>152</sup> In the *theological* and *ethno-cultural* sense of the word.

In simple definitional terms, the verb to empower means to enable, to allow, or to permit and can be conceived as both self-initiated and initiated by others. For social change agent, empowering is an act of building, developing, and increasing power through cooperation, sharing and working together.

Simply put, empowerment is capacity building on the individual level. Leveraging individuals to accomplish their full redemptive potential for mission in their leadership roles. The entire issue of empowerment has strong evangelical implications. If power means anything, given the human condition, it means transformation of lives through the energy of the gospel (Pannell 2002:15). If Jesus preached the gospel to the poor as a certification that he was the Promised One, then that act was more than words. It meant that he was part of the proclamation and that he lived in solidarity with the people.

Empowerment reflects a transformation of minds (Romans 12:2). It has been argued that worldview affects ideas and ideas have consequences. It has also been argued that physical conditions alone do not dictate poverty; but that poverty also comes from a marred identity and a web of lies that blinds people on both personal and cultural levels. Thus empowerment needs to facilitate the ability of people *to think Christianly* (Miller 1998:73) in every area of life (Mark 12:29-30; John 8:32; Romans 12:2; 2 Corinthians 10:5; 1 Peter 1:13). That must be an integral part of development if we are to go far towards lasting good. Going far together is not just about the teaching of techniques, but the restoring of identity, of trustful collaborative partnerships, of working together in community and of transformation in all aspects of life. This transformation begins on the inside, at the level of beliefs and values and moves outward to embrace behavior and consequences (Miller 1998:73). Our goal in development should be nothing short of transformation.

Many elements of *reconstruction theology* and *alternative development* suggest a need for a philosophical shift. In this sense, we need to make a shift from *liberation* as a goal for the poor and dependent, to *transformation*. This argument appeals again to Maluleke's (2003) statement, "*We are now looking at a time [in Africa] when life needs to be looked at more positively. Our previous focus on the struggle*

*and liberation needs to give way to reconstruction and reconciliation.*” To do that theologically is to make a shift from the *Exodus* biblical paradigm to the *Exile*. The difference lies in three particular movements (Trulear 2002:4; c.f. Villa-Vicencio 1992:6, 23-29):

*First, is moving from liberation to transformation.* In the *Exodus paradigm*, the goal was liberation—get out of Egypt. Liberation is never fully here partly because of human sin and partially because of ultimate accountability to God. Pobee (1997:158) argues that liberation presupposes captivity. *But which captivity?* The Bible, according to Pobee, speaks of four captivities: *legalism and self-sufficiency; sin; death; and cosmic powers.* The Hebrews were liberated from Pharaoh’s oppression and as a result of their freedom were accountable to God through the Decalogue. Liberation is a transference for a state of bondage to a new life of freedom; the freedom is not license to perform *ad libitum* but a commitment to the will of God (Pobee 1997:158). Laws are necessary if a society is to cohere as a community of human beings. But when the law loses its human face and becomes legalism it becomes oppressive. The law should never be an end in itself; it is only an aid to bring us to Christ (Galatians 3:24).

One weakness of legalism is that it dares to establish a claim on God (Pobee 1997:159). In the biblical view any attempt at establishing a claim on God is arrogance, a sin from which we need liberation. A contemporary example of this in Africa argues Pobee, are the politicians who gained political freedom for their respective countries and went on to demand, if not compel, political support from the people and in the process denied them political freedom. By such acts, politicians had turned themselves into gods demanding or extorting obedience of the people and reducing them to things (1997:159). Liberation in this sense does not deal with the systems and structures that also need transformation. Liberation is achieved at great cost and it has to be maintained by continued struggle and at great cost (1997:157). In the *Exile paradigm*, the goal was transformation. Remake Babylon in order to use the resources of Babylon to rebuild Jerusalem. This is why

Jeremiah says, “*Seek the welfare of the city where I’ve caused you to be carried away in exile, and pray to the Lord on its behalf, for in its welfare, you will have welfare*” (Jeremiah 29:7 NASB). The transformative agenda requires, not so much standing outside the system, but working within the system and redirecting the resources of that system. The kind of theology of reconstruction demanded by this challenge is in every sense an *exilic theology* (Villa-Vicencio 1992:7). As seen in Nehemiah and Ezra, an immediate task of an ethic of reconstruction involves placing certain values and structures in position to begin the process of social transformation (cf. Villa-Vicencio 1992:9). In this regard, Oldham’s (Visser’t Hoof & Oldham 1937:210) “*middle axioms*”—provisional definitions and next steps—are helpful in facilitating social transformation. These *middle axioms* address the specific local context and situation; thus an *exilic theology* is also a *local theology*.

The second reality in the shift from *Exodus* to the *Exile* paradigm is in clearly identifying who the enemy is (cf. Friedman 1992). In the *Exodus*, the enemy is Pharaoh. We do not want to cooperate with Pharaoh or the oppressors. In the *Exile*, however, the enemy is both *the oppressors and ourselves*. It is both Nebuchadnezzar and the children of Israel who are being punished for their sins. What this does is to remove us from a romanticization of the poor and oppressed (Bradshaw 1993:119; cf. Villa-Vicencio 1992:29) that makes them purely victims of circumstance (powerlessness) and removes them from any moral agency. This two-pronged approach both engages the authorities and also empowers the poor and oppressed towards transformation (Friedman 1992:26-31).

Nehemiah not only realized that he had to engage the king, but he also had to organize the people. Nehemiah did his work from the inside. This is reminiscent of Korten’s *people-centered development* approach (1990:67). A rereading of Nehemiah through Korten’s perspective reveals the *justice, sustainability* and *inclusiveness* dimensions in the transformational development of the post-exilic Jews.

*The third reality is that the church alone cannot do the job.* We have to get some of the ‘Egyptian gold and Babylonian tablets’ that will enable us to do development as transformation. The Church needs to adopt strategies and practices that facilitate making use of these resources. It needs to be engaging the community on every level—local, institutional and system—influencing a collaborative effort. The Church also needs to theologize its role and function in development. This concerns the need for the Church to develop its *prophetic role* with the power structures (Villa-Vicencio 1992:20). “*The church is called to be a prophetic sign, a community through which and by which the transformation of the world can take place*” (WCC 1983:50). Just as one could not speak of the Church without speaking of its mission, it would be impossible to think of the Church without thinking of the world to which it was sent (Bosch 1991:377). *Ekklesia* was from the beginning a “*theo-political category*” (Hoekendijk 1967:349).

#### ***5.4 Theological Reflection on Development***

Given the historical path of development, the word/concept as stated earlier has become more and more suspect in the South. “*Development is not our word,*” says the Christian Conference of Asia. It is fraught with deep-seated problems: the so-called Western model of development tends to be *capital-intensive* rather than *labor-intensive*, focusing on production rather than on people; the further it moves, the more it creates unemployment. The Western model of development tends to erode traditional cultural values and to replace them with “*the same dull sameness of a faceless technological society*” (Cogswell 1987:74). Perhaps the word ‘*development*’ is an inadequate word, if it does not relevantly penetrate to the deeper level of reality that underlies the hunger and poverty of the South. It is like a chameleon word that takes on the color of its context. As Christians, we must make a contribution to an understanding of development. We must fill it with the meaning that grows out of the basic convictions of our faith as found in the Scriptures. In early chapters of Acts, significant words and concepts emerge and become part of a whole (cf. Bosch 1991:511; Hoekendijk 1967:23):



- *martyria* (μαρτυρία)— witness
- *kerygma* (κηρυγμα)— proclamation
- *koinonia* (κοινωνία)— community, fellowship, participation
- *diakonia* (διακονία)— ministry/service
- *dikaiosyne* (δικαιοσύνη)— righteousness/justice

There is an amazing flow and blend to these words and concepts. They are not separated from one another, but exist in mutuality and harmony with one another. In response to Rützi's (1972:244) concern that these terms lead mission into a narrow conception of proclamation or church planting, I am arguing that these terms should not be set over and against each other: evangelism vs. social action, service vs. justice, etc. The challenge is to recover that dynamic harmony, that creative tension which is found in the first-century church (Bosch 1991:11, 168; Cogswell 1987:74-76).

#### *Martyria & kerygma.*

The early chapters of Acts are inundated with the words, “*You shall be my witnesses...*” The word *witness* is often attached to the word *resurrection*.<sup>153</sup> The apostles were to be “*witnesses to the resurrection of the Lord Jesus.*” They are witnesses that it happened; they themselves are evidence that it happened. Jesus sent out witnesses not only to tell the good news of what had happened, but also to make Good News happen. The risen Christ is made evident both in the message at Pentecost and in the making whole of the poor beggar at the temple gate. Hence, our calling in *martyria* is to witness and be Good News. Gustavo Gutiérrez (1984:45) in his book, *We Drink from Our Own Wells*, also expresses this ideal:

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<sup>153</sup> This word is used in Acts 1:8 in the commission of the risen Lord. For Luke it is the apostles, the disciples, who have been commissioned by Jesus with the proclamation of the message of the kingdom, who are witnesses. They are more precisely defined in Acts 1:22 as witnesses of the resurrection of Jesus (cf. Acts 2:32; 3:15; 13:31; 26:16—Paul, because the risen Lord met him) and of his deeds (also predicted in Acts 22:15 of Paul). Thus, Luke is no longer using the word witness for witnesses of facts, but specifically for the witness to the risen Lord, who by this very qualification are authorized and legitimated as his witnesses among the nations (Brown 1978c:1044).

A follower of Jesus is a witness to life. This statement takes on a special meaning in Latin America where the forces of death have created a social system that marginalizes the very poor who have a privileged place in the Kingdom of life...the experience of martyrdom lived in Latin America heightens and sharpens this meaning... there are many who have devoted their lives, to the point of suffering death, in order to bear witness to the presence of the poor in the Latin American world and to the preferential love God has for them.

The *kerygma*, then, is not some extraneous telling of the story of the cross and the resurrection; it is a manifestation of the conviction that no cross shall kill this Christ and that the power of his resurrection is at work in the world.<sup>154</sup> Any kind of development that deserves the name Christian will reflect this conviction. This kind of development costs something. It represents an investment of life, not just dollars. It is a witness to life, that others may have life.

### *Koinonia.*

There is no easy English equivalent for this word. *Koinonia*<sup>155</sup> embodies sharing, participating, giving, fellowship, to be connected with and community. Fellowship is too light a word. Community is probably the closest equivalent. There is no way to separate witness from the creation of community. As the soon as the gospel is proclaimed it acts like a magnet, drawing people into community. It is potentially a community that reaches beyond all barriers of race, tribe and tongue; the meaning in Acts 2:8-11. It is a community in which the needs of all are taken seriously, in light

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<sup>154</sup> The emphasis of the *kerygma* falls on the public proclamation, the promise and claims of the saving event (Brown 1978a:62).

<sup>155</sup> In the Greek and Hellenistic world *koinonia* was a term that meant the evident, unbroken fellowship between the gods and men. It also denoted the close communion and brotherly bond between humans—the idea that the philosophers of the day sought for. In the OT, primeval history of Genesis, the rupture of fellowship with God, was followed by the loss of unity among people. However, God’s activity in forgiving, saving and preserving did not cease. Instead, it found new ways (Genesis 8:21; 12:3). Abraham and after him the people of Israel stood in a saving relationship to Yahweh, the goal of which was to bridge the gulf between God and humanity. God dealt with Israel as a community and fulfilled his promises to it. The theological motif of broken fellowship with God (as in primeval history), the problem of preserving the community in the order which is according to God’s will (Isaiah 5:8), and the role of the community in the ultimate, universal picture of salvation (cf. Genesis 12:3; Isaiah 49:6), play a large role in the OT. The use of *koinos* and *koinonia* in Acts 2, and in general, are to be translated as an adjective—sharing, and participating in. Acts 4:32 gives a picture of the communal sharing of goods, which was practiced for a time in the early church. This “*religious communism of love*” (Troeltsch) in the early church was an expression of an enthusiastic love. Nevertheless, it presupposed the continuance of private earning and the voluntary character of sacrifice and giving to the needy. It was not organized, and is not to be seen as in economic categories. It rose out of the untrammelled freedom from care that Jesus preached about (Matthew 6:25-34). It is to be seen as the continuance of the common life that Jesus led with his disciples. *Koinonia* in Acts 2:42 expresses the unanimity and unity brought about by the Spirit. The individual was completely upheld by the community (Brown 1978a:639-644).

of all we possess. The political debate aside, the important point is that the basic human needs were met, because there was a sense of community.

Hence, concern for development must flow out of a genuine sense of community, not out of pretentious charity or relief, or some other sense of moral obligation. Cogswell (1987:73) asks the question, “*Why is it that, after over thirty years and billions of dollars of development aid, third world nations and people are immersed even more deeply in the cauldron of poverty and hunger?*” Part of the problem he says, is the *concept of relief* (first-generation development). Relief goes against the natural flow of the necessities of life emerging from the land where people live. Relief work is fraught with political interests and power brokering *vis-à-vis* ‘food aid as a weapon’. There is often fierce competition of the ‘*compassion marketplace*’ (cf. Mangalwadi 1998). *Who determines the agenda for where relief is needed? After relief, then what?* Relief, then as a part of Christian mission, must not become a hiding place for those who do not wish to face the grim realities of underlying hunger and poverty. Paulo Freire (1972a:29) puts it starkly,

Deference to the weakness of the oppressed almost always manifests itself in the form of false generosity, indeed, and the attempt never goes beyond this. In order to have the continued opportunity to express their ‘generosity’, the oppressors must perpetuate injustice as well. An unjust social order is the permanent fount of this generosity, which is nourished by death, despair, and poverty. That is why the dispensers of false generosity become so desperate at the slightest threat to its source.

For the church, development must be an expression of the depth of community rooted in our fellowship around the person of Christ, a projecting of that *koinonia* into the broader community.

### *Diakonia.*

This word is easily translated as service. In the early chapters of Acts, *diakonia* refers first to the “*ministry of the word*” (Acts 1:17, 25), and only afterward to the work of the first deacons in the distribution of resources to those neglected within the Christian community (Acts 6:1). The message is clear, witness and service cannot be separated or viewed as distinct from one another. Both are inextricably a

part of the *diakonia* of the church. *Diakonia* cannot be simply a humanitarian activity that lacks the courage to stand up to the opposition, to deal with the tough questions. Far more than relief or charity, it is an expression of the creative tension brought about by the experience of life in the new community (Cogswell 1987: 75; cf. Bosch 1991:11).

Christian *diakonia* is sharing in the self-emptying love of Christ, participating with the total body of Christ in releasing God's power of love and justice into the world. That must be the underlying motive and spirit of the church in its understanding and praxis of development.

*Dikaiosyne.*

The translation of *dikaiosyne* poses problems in the English language. It can refer to (Brown 1978c:352-354):

- **Justification**—God's merciful act of declaring us just, thus changing our status and pronouncing us acceptable to him.
- **Righteousness**—a pre-eminently religious or spiritual concept; an attribute of God or a spiritual quality that we receive from God.
- **Justice**—people's right conduct in relation to their fellow human beings, seeking for them that to which they have a right.

It is most frequently translated as *righteousness* in the NT, but it carries with it the freight of the OT theme of justice. The problem of seeking a correct translation for this word may lie in the inadequacy of the English language to fully embrace the totality of the concept *dikaiosyne* in one word. Bosch (1991:72) suggests translating it as "*justice-righteousness*" in an attempt to hold onto the fullest dimension of the word.<sup>156</sup> The sense of justice, which was proclaimed out of the prophetic message of

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<sup>156</sup> Crosby (1981:118-124) explains *dikaiosyne* as containing both a *constitutive* and a *normative* dimension. The constitutive dimension is God justifying us, making us righteous and holy in his sight. Once constituted in God's justice, God uses us to 'make justice and praise spring up before all nations' (Isaiah 61:11). The normative dimension is God 'raising' up people [pastoral leaders] who become ministers to others of the same justice they have experienced from God.

the OT, found expression as the early church proclaimed the life and ministry of Jesus— his declaration of purpose in Nazareth, his alliance with the poor and his clash with the religious elite.

The cry for justice out of the South has its roots in the gospel. God’s justice is his saving activity on behalf of his people. Human justice is the effort we make to respond to God’s goodness by carrying out his will (Crosby 1981:139). It calls us to go beyond the shallow expression of compassion, to stand with, struggle with those who are oppressed by the world systems of injustice. The strong biblical sense of justice is desperately needed in our understanding and praxis of development.

#### **5.4.1 Compassion in Theology**

God has mandated that we proclaim the gospel, disciple the nations, care for the poor—that we identify with the vulnerable, the hungry, the sick, the lame and the prisoner. There is no question about God’s concern for the “*least of these.*” Compassion toward the least of these has always been a biblical agenda for God’s people (Lloyd 2002:7). To say that God has compassion for the poor and the victims of injustice is to say that he actually suffers with them.<sup>157</sup> At the root of God’s compassion is the fact that he sees, witnesses and directly observes the suffering of the abused (Haugen 1999:79 cf. Exodus 3:7-8). Biblically, compassion plays a core role in humanity’s search to understand the nature of both divinity and human beings. The Hebrew word for compassion, *rachamim* and its variants<sup>158</sup> (e.g. Deuteronomy 13:17 “*that the Lord...may have compassion on you*”), describe

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<sup>157</sup> Some may be troubled theologically with the notion of an all-sufficient God who suffers, but like Stott, I also believe that it is inherent in God’s willful commitment to love. “*The best way to confront the traditional view of the impassibility of God [that God is incapable of suffering]...is to ask ‘what meaning can there be in a love which is not costly to the lover.’ If love is self-giving, then it is inevitably vulnerable to pain, since it exposes itself to the possibility of rejection and insult. ‘It is the fundamental Christian assertion that God is love,’ writes Jürgen Moltmann, ‘which in principle broke the Aristotelian doctrine of God’ (as impassible). ‘Were God incapable of suffering...then he would also be incapable of love,’ whereas ‘the one who is capable of love is also capable of suffering, for he opened himself up to the suffering which is involved in love.’ That is surely why Bonhoeffer wrote from prison to his friend Eberhard Bethge, nine months before his execution: ‘only the Suffering God can help.’*” (Stott 1986:332).

<sup>158</sup> *Rachamim* is the Hebrew noun for compassion. The verb is *racham* (e.g. Micah 7:19 “*You will again have compassion on us*”) and the adjective *rachum* (e.g. Psalm 103:8 “*the Lord compassionate and gracious, slow to anger, abounding in love*”). The root of all these words is *rechem*, womb, thus there is a nurturing, life-giving connotation to the Jewish concept of compassion that is not evident in translation (Young 1982).

God's being and God's activity; and by analogy, the being and activity of humanity (Floyd 1993:36).

According to OT scholar, Abraham Heschel (1975b:64), the prophets especially, understood the difficulty of the Hebrew worldview to conceive of a God indifferent to suffering. This was the case particularly in the face of Israel's experiences of divine distaste for injustice, and as a corollary, God's compassionate demand for justice (Heschel 1975a:195-220). Thus for Heschel, the *Tetragrammaton* means compassion.

Compassion is a divine attribute, and God is often referred to as *ha-Rachaman*—the compassionate One. Thus the human practice of compassion is one of the main examples of *imitatio Dei* (Werblowsky & Wigoder 1966:95)—the way of God in which man was commanded to walk (Deut. 8:6). Heschel further distinguishes between *imitatio Dei* and *imago Dei* when he said, “*God created a reminder, an image. Humanity is a reminder of God. As God is compassionate, let humanity be compassionate*” (Stern 1973:78).

Christology however, is the *place* where the Christian theological understanding of compassion has long been centered. Both the compassion of God and the possibility of genuine human compassion are exemplified in the Christian community's affirmations concerning the person and work of Jesus Christ. Karl Barth has been perhaps the most direct about this. In Barth's terms, the *imago Dei*—the image of God in human beings—is the reflection of God's way of being-in-compassionate-relationship with humanity. “*God is in relationship, and so too, is the man created by Him. This is His divine likeness*” (Barth 1960:324).

As Jesus is interpreted as God-in-relationship to human beings, so human beings similarly are interpreted as made in the *imago Dei* through their relationships to God and to one another. God's image in humanity is seen in the similarity between God's relationships and human relationships. As Edward Schillebeeckx has put it, “*God's*

*concern for man becomes the criterion, the standard, and at the same time the boundless measure of our concern for the needy*” (Schillebeeckx 1987:283). *What is it to be a neighbor?* Jesus is asked. It is to be like the Samaritan (Luke 10:29-37), who found a stranger beaten and half dead—“and when he saw him, he had compassion” (Luke 10:33). For Jesus, compassion is not just a responsive attitude of solidarity with a stranger; rather, it involves the radical risk of personal involvement into the context of suffering and needy (Merton 1974:348-356). Compassion also involves heeding the call to redemptive commitment, or discipleship, whose epitome among Jesus’ teachings is the charge at the end of the Good Samaritan story, “*go and do likewise*” (Luke 10:37).

Thus, for the formation of pastoral leaders, compassion is not only a biblical value answering the question, *What does a pastoral leader look like?* It also forms the contextual basis on which pastoral leadership development is done and reflected upon. James Cone (1975:175), the North American black theologian, has summarized, “*the cross of Jesus reveals the extent of God’s involvement in the suffering of the weak. He is not merely sympathetic with the social plan of the poor but becomes totally identified with them in their agony and pain.*” To be created in the image of God means: “*go and do likewise.*”

#### ***5.4.2 Towards a Theology of Compassion***

Compassion as a theological value is closely linked to empowerment and development. The Christian theological tradition has long emphasized compassion as not just the desire of compassionate persons to allay suffering, but their active participation in its alleviation. Blum (1980:507) articulates this affective approach to compassion as, “*it is not enough that we imaginatively reconstruct someone’s suffering... in addition, we must care about that suffering and desire its alleviation.*” The words *participation* and *alleviation* underscore the linkage of theology to empowerment and development. While alleviation closely resembles a broadly agreed upon definition of development: the alleviation of poverty (Cornwell 2002).

Participation parallels the aspects of empowerment, from both the provider and receptor perspectives. Compassion includes:

- ***A disposition of solidarity towards suffering.*** Freire (1972a:34) writes that solidarity requires that one enter into the situation of those with whom one is solidary... “*it is a radical posture.*” It demands a *radical contextualization* of concern. Nouwen (McNeill, Morrison & Nouwen 1982:62-64) has called this “*a voluntary displacement from one’s ordinary, proper places, a dislocation out of the safety of apathy into the risk and costliness of responsible compassion—the practice of mercy.*”
- ***The action of entering into the context of that suffering as one’s own.*** In Kierkegaard’s (1944:107) persuasive words, “*only when the compassionate person is related by his compassion to the sufferer that in the strictest sense he comprehends that it is his own cause which is here in question, does compassion acquire significance, and only then does it perhaps find a meaning.*”
- ***A commitment to overcoming the cause of the suffering itself.*** Compassion demands not messianic aspirations, but the human vocation of active justice. As McNeill *et. al.* (1982:124) state, “*we cannot profess our solidarity with those who are oppressed when we are unwilling to confront the oppressor.*” Compassion without confrontation fades quickly into fruitless sentimental commiseration.

Compassionate justice means humanity’s participation in the *missio Dei*, the work of God in the world. Not only does it demand an *Nächstenethik*,<sup>159</sup> but redemptive commitment demands a *Sozialethik*<sup>160</sup> as well. Being a neighbor implies action (cf. Koyama 1974:89). Compassion might be best understood as a dynamic process, which includes the affective and active dimensions (Floyd 1993:48).

#### ***5.4.3 Compassion and the Practice of Ministry***

A fully developed Christian theology of compassion would require a fundamental rethinking of many assumptions concerning the practice of ministry and formation of pastoral leaders.

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<sup>159</sup> *Nächstenethik* is an ethic of the neighbor, human beings in relation to their co-relationships as individuals.

<sup>160</sup> *Sozialethik* is an ethic of human communities, in their relationships among/between each other.



First, a *theology of compassion* would encourage a rethinking of the meaning of ‘ministry’ itself. Compassionate *diakonia*, the service of the whole people of God to the *missio Dei*, the divine redemptive mission in the midst of the world, would become the hallmark of Christian identity. If ministry centers on compassion, then the dynamic process of solidarity with the needs of others, the contextualization of ministry within the risk and costliness of world responsibilities, and the active justice that flows from commitment to God together become the core and even the nature of authority. Such is a ministry primarily of the laity, centered in baptism rather than ordination, oriented to the least of God’s creatures and their need, a community of compassion, “*standing together with them under the Cross*” (Hall 1986:123).

Secondly, a *theology of compassion* would lead to a re-examination of *ekklesia*. What is happening in local communities and being expressed in their local theologies will raise the question on how to think about the concept of church itself (Schreiter 1985:38).<sup>161</sup> Douglas John Hall (1986:123-147), the Canadian theologian, has argued that a diaconal church would have to rethink its identity as a *koinonia of compassion* to which the hurting world may turn. Christianity proclaims the divine involvement in suffering not for the sake of suffering, but for the sake of God’s creative purposes among those for whom suffering stands in the way (Fiddes 1988:109). Thus, in Henri Nouwen’s (1972:95) words, “*perhaps the main task of the [trained] minister is to prevent people from suffering for the wrong reasons.*”

The compassionate (equipped and maturing) pastor should not only possess the ministry skills of counseling, ministering in solidarity with the suffering of his people, but should also enable and equip the community of faith to engage in its own acts of radical contextualization and redemptive commitment.

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<sup>161</sup> Schreiter also maintains that unity will not come about simply through doctrinal agreements, but in an ecclesiology that can be mutually inclusive. Ecclesiology is going to be one of the major issues in the developing of local theologies (1985:38).

Compassion is not only something a person needs to receive to be whole; it is also something a person needs to do among others. Trained pastoral leaders therefore have a dual responsibility both to minister to the needs of others—those who are suffering for the wrong reasons—and to empower the laity for their own ministries of compassion—to embolden them to suffer for the right reasons. Conversely, pastoral leaders could avoid suffering from burnout and depression by learning to receive compassion from others (i.e. establishing a therapeutic or accountability network around themselves).

To summarize this section on compassion, I list some principles that are important for holistic development praxis:

- Compassion begins with understanding God's *being* and *activity* in the world. It is a divine attribute.
- Compassion is not just the responsive *attitude* of solidarity, but also the radical risk of personal *involvement* into the context of the suffering and needy.
- Compassion as a theological value is closely linked to empowerment and development. The words *participation* and *alleviation* underscore this linkage.
- Compassion in ministry is primarily of the *laity*, as it is centered in baptism, not ordination.
- Compassion provides a *fundamental ethos* for the trained pastoral leader—preventing people from suffering for the wrong reasons.
- Compassion contributes to the true identity of the church—to which a hurting world may turn.
- Compassion is not only the *basis for holism*, but is also the *activity of holism*.

### ***5.5 Theological Themes of Development***

Theology is critically important as it informs our praxis of development. A right theological perspective is also critical in society as well—for it reminds us of the intrinsic worth of all people to God—which is foundational both to mission and transformational development. As Canaan Banana (1994:59) once described,

Theology is important to society, also because it reminds us of the worth and potential of all people. I believe it tells us that no one is expendable and that the right of the ones regarded as insignificant in society are to be treated with respect. Only then can we have peace.

A theology of development begins with the principle that God is on the side of the poor and the oppressed and wants to see them delivered from their plight. In terms of development, this means that when we help the poor in their transformation to wholeness—we are doing God’s will—we are in fact, participating in the *missio Dei*. A theology of development identifies with many themes. Although some of these themes have been alluded to or mentioned in passing, I reiterate them together in these sub-sections to summarize for greater clarity and succinctness:

#### ***5.5.1 Image of God***

At the center of a theology of development we must place the truth that every human being is made in the image of God. This is central to our creation theology. We attribute to it certain elements that are crucial to our understanding and experience of God such as: holiness, love, dignity, freedom, creativity and power. These elements must be redirected back to their divine source. A theology of development has the task of restoring and recovering God’s image in humanity (Kumalo 2001:133). Internalization of poverty and the messages of non-value from the non-poor and social systems result in what Musopole calls a poverty of being: “*This is where the African feels [their] poverty the most, a poverty of being, in which poor Africans have come to believe they are no good and cannot get things right*” (Musopole 1997).

As referenced earlier, the *imago Dei*—the image of God in human beings—is the reflection of God’s way of being-in-compassionate-relationship with humanity.

“*God is in relationship, and so too is the man created by Him. This is His divine likeness*” (Barth 1960:324). Bearing the *imago Dei* is a call to live in community (Pobee 1997:153). As Jesus is interpreted as God-in-relationship to human beings, so human beings similarly are interpreted as made in the *imago Dei* through their relationships to God and to one another. We do that by helping one another to reflect the human wholeness (*imago Dei*) that Jesus modeled for us. “*Our humanity is fundamentally rooted in divinity. So the incarnation makes sense in the way that God became human in Christ so that we may become more holy*” (Mpumlwana 1997:73).

### **5.5.2 Holism**

The concern for our Christ-like humanity implies a comprehensive concern for the whole of life. Holism is a recovery of a more biblical and developmental approach to fulfilling the *Great Commission* and the *Great Commandment* in tandem (Hoke 1996a:117). We have to keep the whole story in mind to avoid the reductionism of the gospel story only. The biblical narrative is a whole story that spans creation, the call of Israel, the exile, Jesus and his death and resurrection, the Church and the end of history with the second coming. As such, the biblical narrative is a story of a seamlessly related world of material and spiritual, of personal and social systems. If we truncate this story, we rob it of much of its life and meaning. The full story of Jesus begins at creation and ends with his second coming. As argued throughout this study, the gospel is an inseparable mix of life, deed, word and sign. We are to be with Jesus (*life*) so that we can preach the Good News (*word*), heal the sick (*deed*) and cast out demons (*sign*). Over time all the dimensions of the gospel must be revealed for the Good News of Jesus Christ to be understood in its fullness. In practice, holism involves a perspective on people, time and worldview (cf. Miller 1998):

- ***A holistic view of people*** recognizes that there can be no meaningful understanding of a person apart from their relationships—with God, self and community, those the call “other,” and the environment (Myers 1999:135). People as individuals are inseparable from the social systems in which they live. Theology and the Church must be concerned with all the needs of people, as Jesus himself modeled for us. “*The world which we must claim*

for the Gospel is crowded, complicated and captive. It is a conglomeration of billions of women, men, and children clustered in a variety of cultures and social groups. They all need to hear of liberation and life through God's Son Jesus Christ" (Costas 1989:404). The gospel is an encounter with a person, not merely a message. Life with Christ is just that. Even the two great commandments—loving God and loving our neighbor—are relational in nature. Transformation is about relationships before it is about anything else. The fundamental transformative relationship is with God through Jesus Christ and will we will only experience transformation towards the kingdom values of community and sharing, justice, and peace, productive work and creation of wealth as our relationships with each other and our environment are transformed by the work of Christ's disciples (Myers 1996:224). "Just as the gospel is a person and not a program, so holistic ministry must be personal, not programmatic" (Bediako 1996:189). Missiologically, our ministries have been too dichotomized and prioritized instead of biblically integrated and holistic (Hoke 1996a:116).

- **A holistic view of time** will mitigate the propensity for dichotomization and prioritization. We need to understand time as a unified whole of past, present, future and eternity (Bosch 1991:508). Separating the time of our story (past, present and future) from the time of God's larger story (eternity) is a mistake. The ultimate goal of mission is the Kingdom of God, which transcends the Church in its earthly pilgrimage. Humanity's calling is to fulfill God's *telos*<sup>162</sup> (Miller 1998:261). The Kingdom manifested in Jesus Christ is the foundation of the church's mission and the consummation of the kingdom at his *parousia* is its goal. Matthew 24 is but one of several passages that portrays the ingathering of God's people from among the Gentile nations as preparatory to the end of the age. In the economy of God, the discipling of all peoples (*panta ta ethne*) is an essential step in the advent of God's perfect rule (cf. Bosch 1991:508-510). A useful concept here is that of *penultimate*, first employed in theology by Dietrich Bonhoeffer. His argument sees *ultimate* need and *penultimate* need in a relation of mutual inclusiveness (Ross 1995:64). Liberation, humanization and social engagement are all genuine felt needs experienced by people—these are penultimate needs. Salvation in Jesus Christ, the reconciliation with God is the ultimate need of humanity. A holistic evangelical theology of mission is one that addresses both of these needs in mutual inclusiveness, because in Christ both are held together: "To give bread to the hungry man is not the same as to proclaim the grace of God and justification to Him, and to have received bread is not the same as to have faith. Yet for him who does these

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<sup>162</sup> *Telos*, *teleo*, and *teleios* are all derived from the root *tello* (τελλω), the entire family of words means to set out for a definite point or goal. These words have both anthropological and eschatological aspects. Humanly, (*teleios*) refers to our being complete and perfect in Christ (Matt. 19:21; James 1:4)—becoming all that God intended for us to be (Brown 1978b:59). Historically, they refer to eschatological things (1 Cor. 1:8; 10:11; 15:24; 1 Tim. 1:5; 1 Peter 1:9)—the end of time, the purpose of history (Brown 1978c:759; Miller 1998:305). *Teleios* denotes not the qualitative end-point of human endeavor, but the anticipation in time of eschatological wholeness in actual present-day living. Christian life in the NT is not projected idealistically as struggle for perfection, but eschatologically as the wholeness that a person is given and promised (Brown 1978b:65).

*things for the sake of the ultimate, and in the knowledge of the ultimate, this penultimate does bear relation to the ultimate*” (Bonhoeffer 1959:84). Similarly, in the South African situation, John De Gruchy (1994:280) echoes the same thought with this analysis, “*Present liberatory events, significant as they are, are not and cannot be the whole of salvation.*” Christian hope finds its ultimate resting place only in eternity, God’s larger story. Yet there is also a penultimate focus of this same faith. For John Calvin, the *penultimate* and the *ultimate* were integrally related: *justice* in this world and *justification* in the world to come. Eternal life was not contingent upon human effort. It was a gift of grace, but one that called forth human response in this life, for this was precisely how life was appropriated (in Ross 1995:65). Both are vitally important as true Christianity unfolds in a synergy of the two. Ultimate and penultimate needs encompass the totality of what holistic mission needs to address.

- ***A holistic worldview*** as argued, becomes important to any discussion about a transformational praxis of development. Every person carries in his or her head a mental model of the world, a subjective representation of external reality (cf. Toffler 1970). A holistic worldview is based on *theism vis-à-vis* ultimate reality is personal and relational, connected to the Creator and creation, and thus is ontological and teleological (cf. Miller 1998). If there is no work directed at spiritual or value change; no work involving the church (it is hard to imagine transformational development without the church); no mention of meaning, discovery, identity and vocation, then it is highly questionable that development program is holistic. As argued, a theology of development defines development as “*the comprehensive progression and well-being of individual humans as the well as the whole of creation.*” Nürnberger (1994:10) explains *comprehensive well-being* as covering the immanent needs for human survival and well-being as well as the transcendent needs of human beings and a personal relationship with God. Nürnberger places the various types of needs in concentric circles; the transcendent and religious needs (personal relationship to God) as the inner circle and the immanent needs as the outer circle. Similarly, Sundermeier’s (1990:269) model is also particularly helpful. He maintains that the two concepts are neither interchangeable nor intrinsically separable, but belong together. Sundermeier encapsulates felt needs and real need (social engagement and witness) in the same circle which is imbedded in the larger circle of understanding so that they regain their original place in the life of the church.

If mission—in the context of *theological education and development*—is to be effective in multicultural settings, it must be sensitive to both the value bases and delivery systems that will facilitate holistic learning and development (Hoke

1996a:118). For ministry to be truly holistic, it must be seen as holistic by the person receiving the ministry and not just by the person providing it (Muchena 1996:178)

### ***5.5.3 Pursuing Justice***

If the most fundamental cause of poverty is the impact of sin, then dealing with sin must be part of the Christian process of transformational development. Pobe (1997:155) supports this argument by affirming that justice and righteousness are two side of the same coin. “*Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed*” (Isaiah 56:1), nicely sums up an OT understanding of justice/righteousness. *Justice* refers to the conduct a person owes towards God, the principle by which human conduct towards one another and towards their God is measured and judged; and by the claim made by Yahweh’s requirements upon his worshipers. *Righteousness* refers to mercy and innocence before the norms of a society, obedience to Yahweh in fulfilling one’s duties toward him and toward one’s neighbour. Ultimately, in the way men order their lives with respect to God and their neighbours and in Yahweh’s judgment upon their conduct we are dealing with various aspects of justice and righteousness (cf. Brown 1978c:354-359).

Justice and righteousness are, therefore, not just rules but the right conduct that makes community possible. In my view, the starting point for justice in a theology of development was best expressed by Raymond Fung at the 1980 WCC (Melbourne) *World Conference on Mission and Evangelism*. Fung made a lasting impression in his understanding of justice when he said,

A person is not only a sinner, a person is also the sinned against. That men and women are not only willful violators of God’s laws, they are also the violated. This is not to be understood in a behavioristic sense, but in a theological sense, in terms of sin, the dominion of sin, and our ‘struggles against sin...to the point of shedding our blood’ (Hebrews 12:4)...a person is lost, lost not only in the sins in his [or her] own heart but also in the sinning grasp of principalities and powers of the world, demonic forces which cast a bondage over human lives and human institutions and infiltrate their very textures...I would urge that we do not lose sight of the sinned-againstness of persons in our theological understanding and evangelistic efforts (Fung 1980:84-85; cf. Bosch 1991:408).

Fung goes on to say that the poor are in our churches and in our midst. Their presence and their sinned-againstness by economic and political forces make it impossible for the pastoral ministry to be devoid of political dimensions. When the poor are in the churches, to be pro-poor is not a political stand; it is a pastoral stand (Fung 1980:88-89). The theological understanding that Fung calls for could be appropriately reflected on using Haugen's (1999:10) typology:

- 1) ***Theological—What sort of God do we believe in?***  
Is he concerned exclusively with individual salvation? Alternatively, does he have a social conscience? Is he (in Carl Henry's phrase) "the God of *justice* and of *justification*?"
- 2) ***Anthropological—What sort of a creature do we think man is?***  
Have we ever fully considered the unique value and dignity of human beings—made in the image of God—so that torture, rape and grinding poverty, which dehumanize human beings, are also an insult to the God that made them (cf. Prov.17:5)?
- 3) ***Christological—What sort of person do we think Jesus Christ is?***  
Have we ever seen him as described in John 11, where first he "snorted" with anger (v. 33, literally) in the face of death (an intrusion into God's good world) and then "wept" (v. 35) over the bereaved? Followers of Jesus are called to share his *indignation* toward evil and *compassion* towards its victims.
- 4) ***Ecclesiological—What sort of community do we think the church is meant to be?*** Is the church not often indistinguishable from the world because it accommodates itself to the prevailing culture of injustice and indifference? Is it not intended rather to penetrate the world like salt and light and so change it, as salt hinders bacterial decay and light disperses darkness?

As reflected on earlier, compassion toward the "*least of these*" has always been a biblical agenda for God's people (Lloyd 2002:7). Pursuing justice is inextricably linked to biblical compassion. Haugen (1999:38) suggests that an important step in our development as people of God is a capacity for *compassionate permanence*—a courageous and generous capacity to remember the needs of people in an unjust world even when they are out of our immediate sight. We are called to remember those who suffer injustice (Hebrews 13:3; Galatians 2:10; Colossian 4:18). Christ taught us that to love our neighbor was to treat people the way we would like to be



treated (Luke 6:31). Accordingly, the call to remember the oppressed is couched in the logic of love: “Remember...those who are mistreated as if you yourselves were suffering” (Hebrews 13:3).

#### ***5.5.4 Solidarity and People-centric Practice of Ministry***

A fundamental element of biblical theology is that all human beings, irrespective of their social position, status, gender, color or creed, are created in the image of God. A person who discriminates against others accords them less dignity than God intended, thereby devaluing the image of God and mocking God himself (Proverbs 17:5) and degrades their own humanity and human dignity in the process, as they are part of the same humanity (Ngewu 1999:64).

Although not as pernicious as discrimination, the value of *effectiveness* over and against people in the practice of ministry is equally as damaging. “We need to remember that the goal of human transformation is the discovery of true identity and vocation” (Myers 1999:122). Meaning matters more than efficiency. Reflecting on Israel’s making of the golden calf because Moses was too long on the mountain, Koyama (1985:139) argues that Israel’s pragmatism, driven by a sense of urgency, resulted in “*theological impatience and technological efficiency.*” The result was “*disfigurement of their own history and the loss of their own identity.*” When we place a higher value on efficiency than on discovering meaning, poverty is perpetuated.

The transformation model argued for thus far brings together in synergy the right approaches and processes for effective partnerships in pastoral leadership formation. This takes us from a *training mindset* to a *facilitative lifestyle*, from an external to an internal motivation, from technique-centered methodology to relational empowerment (Hoke 1996b:158). This theology of development is people-centric, based on community needs and dependent on human resources; but in its comprehensiveness, its concern for social justice, it implies a bias towards the suffering, the marginalized and the poor and the concomitant task of restoring their

humanity. It requires a perspective on reality which is universal, but which is also focused around the experiences of the poor; since their context reveals the nature of our reality most clearly (Kumalo 2001:135). This people-centric theology is imperative to relevant missiological praxis of development.

### ***5.5.5 Prophetic Role of the Church***

The Church has a *prophetic role* in a theology of development both institutionally and humanitarily.

The church is called to be a prophetic 'sign,' a prophetic community through which and by which the transformation of the world can take place. It is only a church, which goes out from its Eucharistic centre, strengthened by word and sacrament and thus strengthened in its own identity that can take the world on to its agenda. There will never be a time when the world, with all its political, social and economic issues, ceases to be the agenda of the Church. At the same time, the Church can go out to the edges of society, not fearful of being distorted or confused by the world's agenda, but confident and capable of recognizing that God is already there" (WCC 1983:50).

As previously argued, this concerns the need for the Church to develop its *prophetic role* with the power structures (Villa-Vicencio 1992:20). On the institutional level Gustafson (1988:23) explains, "*A theology of development has a prophetic function in relation to government and society as well as in relation to the church which, as an institution, is a human community which should be put under the spotlight of social theory, as well as being the body of Christ in its prophetic capacity.*" All development requires change. Although psychologically, people are generally resistant to change,<sup>163</sup> change is inevitable. For pastoral leaders in the Church, change is at the heart of their calling. The biblical mandate is that pastoral leaders help people grow more Christ-like which involves changes in lifestyle, values, actions (Titus 2:1-14), and to some extent their circumstances (2 Corinthians 8-9).

On the humanitarian level, the prophetic role of the Church is to be a voice-with-the-poor and to speak up with them. "*The role of the church community is to ensure that the voices of the poor reverberate in the halls of public policy*" (Nolan 1998:26).

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<sup>163</sup> Van Schalkwyk documents an example of this in a DRCA survey "...in these cases the old attitude of dependency still prevails and people are not always challenged by the empowering message and contents of the Diaconal Commission's proposals" (Van Schalkwyk 1996:46).

Elsewhere, Nolan (1996:3) affirms “*churches are being called upon to make statements about what is right and what is wrong in this area of economics.*” In my view, churches have been ominously silent in the face of some exciting possibilities. For too long now the evangelical church community seems to perpetuate its theology of non-engagement and/or exclusivism. Our individual piety or otherworldly preoccupations continues to serve as a major deterrent in living out the gospel of Jesus Christ that continues to bring sight to the blind, bread for the hungry, release for the captives, etc. In order for the church to have a prophetic voice it needs to rediscover its faith in the particular context in which it lives. Freire (1973:47) joins this argument by affirming,

Such a prophetic perspective does not represent an escape into a world of unattainable dreams. It demands a scientific knowledge of the world as it really is. For to denounce the present reality and announce its radical transformation into another reality capable of giving birth to new men and women, implies gaining through praxis a new knowledge of reality.

In Freire’s view, the prophetic church cannot consider itself as neutral. It does not separate worldliness from transcendence or salvation from liberation (1973:46).

#### ***5.5.6 Local Congregation as the Church-in-Mission***

To the extent that a church engages in the rediscovery of its faith in a given context is the extent to which it is engaged in mission. Bosch (1991:381) points out the creative tension on this point as two views of the church, which appear to be fundamentally irreconcilable. At one end of the spectrum, the church perceives itself to be the sole bearer of a message of salvation on which it has a monopoly; at the other end, the church views itself, at most, as an illustration of God’s involvement with the world. Where one chooses the first view, the church is seen as a partial realization of God’s reign on earth and mission as that activity through which individual converts are transferred from eternal death to life. Where one opts for the alternative view, the church is, at best, only a pointer to the way God acts in respect to the world and mission is viewed as a contribution toward the humanization of society—a process in which the church may perhaps be involved in the role of consciousness-raiser (cf. Dunn 1980:83-103; cf. Freire 1972a; Hoedemaker

1988:170f). As pointed out earlier, the contribution from San Antonio (1989) recognized both the theological and sociological dimensions of the Church *vis-à-vis* “*divine and dusty*” (Bosch 1991:389). Newbigin (1954:21) reconciles this tension by saying that God has already put a living sign of his Kingdom in the community:

It is surely a fact of inexhaustible significance that what our Lord left behind him was not a book or a creed, nor a system of thought, nor a rule of life, but a visible community...He committed the entire work of salvation to that community...The church does not depend for its existence upon our understanding of it or faith in it.

When the church is at its best, it is a sign of the values of the kingdom and is contributing holistic disciples to the community for its well-being. Although the church has a prophetic role, its greater contribution is as a source of people rather than as a source of education or prophetic word. Again Newbigin (1989:139) said it well:

The major role of the church in relationship to the great issue of justice and peace will not be in its formal pronouncement, but in its continually nourishing and sustaining men and women who will act responsibly as believers in the course of their secular duties as citizens.

It is hard to believe in sustainable transformation in a community in which the church is not acting as a sign of the Kingdom, of God’s better future (Myers 1999:133). The church plays this role by what it does even more effectively than by what it proclaims. The church is not so much the Christians gathered, although it is this too, as it the place where Christians learn and are challenged to live the whole gospel in its fullness of the life of the larger community. The function of the church is to be an instrument of the kingdom of God. As such, the church’s’ primary responsibility is to preach the kingdom of God as Good News to all people, especially the poor and the oppressed. This comprehensive understanding of the Kingdom of God requires the church to be in the front line of development in society.

### ***5.5.7 Hope and Action***

A theology of development must also generate a spirituality that brings hope, strength and action to the poor and marginalized. Additionally, it should give the not-so-poor the courage and insight to transform themselves. Mission as action in hope needs to be rekindled and re-appropriated in a theology of development.

An important characteristic of Enlightenment thought, according to Bosch were “*the elimination of purpose from science and the introduction of direct causality as the clue to the understanding of reality.*” In the Newtonian worldview, with its deterministic philosophy of cause and effect relationships, human planning took the place of trust in God (Bosch 1991:265, 271). Teleological thinking and eschatology had no place. Our view of history is also influenced by the times in which we live. Missiologist and theologians who shared the late Victorian optimism concerning human progress often expressed confidence in human efforts to build the kingdom of God on earth. By contrast, those who wrote against the immediate background of World Wars I and II conveyed a different source of hope (Thomas 1995:304). Bosch’s argument for the paradigm of mission as, *action in hope* is based on a new teleology and eschatology. This paradigm began with the central question, “*What is the significance of eschatology for the Church’s mission?*” discussed at the International Missionary Council (IMC) Willingen Conference in 1952. This was against the backdrop of all missionaries being expelled from that “*jewel*” of missions—China. The delegates renewed their confidence in the providence of God; articulating the basis of their hope, “*by faith in Christ crucified, by love which begins at the Cross, and by hope fixed on him who triumphed there, the Church has to proclaim by word and deed that God in Christ is ruling this world*” (IMC 1952:244-245; cf. Bosch 1991:502).

Oscar Cullmann (1961:42-45) a noted Swiss theologian demonstrated NT support for the understanding that God’s action in history was continuous. For Cullmann all history at its deepest level is *Heilsgeschichte*. Knowing that we live in Christ’s age between his resurrection and the end time, mission is living in tune with God’s

action. The missionary work of the Church is the eschatological foretaste of the kingdom of God, and the biblical hope of the “*end*” constitutes the keenest incentive to action.

German missiologist Walter Freytag (1961) contributed to the understanding that biblical sending is linked inextricably with eschatological hope. He placed hope in God’s end-time working and believed authentic mission to be a sign of God’s action to bring in God’s reign (Rzepkowski 1992:167-168; Gensichen 1981:13-18). Mission is the act of hope, which soberly holds the view to the end. It lives from the hidden glory of Jesus, in its entire fullness. This sending is not only the salvation of souls, but it also sees the coming world of God (Freytag 1961:2, 188-192; cf. Bosch 1991:502-507).

Hans Margull, in *Hope in Action* (1962), contends that the concept of the missionary “*is abused and depleted*” when it is not regarded as “*an eschatological ministry*” (Margull 1962:277). The association of evangelism with foreign missions insures an eschatological understanding of evangelism. Evangelism stands with this, and without it, fails as missionary proclamation. Simply defined, Margull says, “*evangelism is hope in action*” (1962:80).

Then Moltmann, in his *Theology of Hope* (1967), argued that eschatology was important in making the Christian faith credible and relevant in the modern world. He found it determinative for understanding the biblical faith. In his book Moltmann identified the ideas of future and hope in the Bible. God’s promise in salvation history is of new creation in the risen Christ. The resurrection set in motion that historical process of promise that is the church’s mission. The hope is to transform the world in anticipation of its promised eschatological transformation by God (cf. Marty & Peerman 1985:660-676). Thus the transforming mission requires in practice a certain *Weltanschauung*; a confidence in the world and a hope for the world. It seeks for that which is really, objectively possible in this world, in order to

grasp it and realize it in the direction of the promised future of the righteousness, the life and the kingdom of God (Moltmann 1967:283-289).

From the South came perspectives that Bosch calls eschatology and mission in creative tension (1991:507). Padilla (1985:187-199) built on the realized eschatology of C. H. Dodd; God's reign is already present in the cross and resurrection, yet still to come in its fullness. We live between the times. This simultaneous affirmation of the present and the future gives rise to the eschatological tension that permeates the entire NT and undoubtedly represents a rediscovery of the OT "*prophetic-apocalyptic*" eschatology that Judaism had lost (Ladd 1974:318).

Rose Fernando (1985:489-501) advocates a theology of presence by which we live as persons of hope in a troubled world:

That God is active in the process of transforming this world...is the hope that sustains us...Hope has taken on a new meaning because of Jesus Christ, and therefore hope is the hallmark of Christians. It is because we are convinced that God's love is active in the world that fear and discouragement does not cripple us. It is because we continue to hope that we continue to participate actively with God in God's creation and redemption. By vocation we are called to be persons of hope, so that we can rekindle the embers of love that are being extinguished through violence...

"*The reality in Africa,*" says Jean-Marc Éla (1988:90-101),

after it has been stripped of its folklore—demands attention. Twenty years of independence have not brought development, but rather developed underdevelopment. The situation becomes more serious when the state itself is the instrument of repression. It is important to understand the relationship in Africa between the government and the people. There is little effective participation of the people in public affairs, and the masses have practically no way of controlling government power, but only of applauding its use. Did God really plan that our continent be a land of oppression, poverty, and injustice? As black Africa becomes increasingly impoverished, must we close the door on hope?

Building upon Orlando Costas's concept of "*Christ outside the gate*" Éla asks, "*Can we be the signs of hope in a world of hunger, poverty and exploitation?*" Following the apostle Paul (Philippians 2:5-11) Éla prefers mission as kenosis—joining Christ in suffering in the awesome birth pangs of God's creation

(Bosch 1991:502). When mission as action in hope is rekindled and re-appropriated in a theology of development, our missiological praxis in the formation of pastoral leaders will lead to a greater relevancy in training and equipping, and a greater impact for ministry through the church.

### **5.6 Summary**

In putting together all the theological reflection on mission as development in this chapter, a framework for transformation emerges that points us to the best human future—the kingdom of God (cf. Van Schalkwyk 1999:23). Myers (1999:135-136) captures this chapter’s argument in the following way:

The future is framed by the twin goals of transformation: *changed people* and *changed relationships*. Changed people have discovered their true identity and vocation; changed relationships that are just and peaceful. These goals are sought with a process of change that is principle-centered. The development process belongs to the people; relationships are the critical factor for change; the end of transformation is truth-telling, righteousness and justice; and practioners are contextually sensitive to do no harm. These principles are expressed through persons or groups working in the community: God, the church, the mission practitioner and the Evil one. The first three are working in favor of a better human future, while the mission of the latter one is to distract, divide and destroy. Finally, these transformational development principle and positive active agents seek to move a community towards the goals of transformation in a way that is sustainable physically, mentally, socially and spiritually.

Transformational development implies a process of social change or transformation in every sphere of life for individuals and communities, in the fullest sense of God’s redemptive purpose. Hope and Timmel (1984:3) formulated it as follows:

Development and education are first all about liberating people from all that holds them back from a full human life. Ultimately development and education are about transforming society...Development, liberation, and transformation are all aspects of the same process. It is not a marginal activity. It is the core of all creative human living.

I would add to this that development should be at the core of holistic ministry that is such a priority for Africa today. In this way, it should also be a prominent feature in our consideration of equipping pastoral leadership. It specifically urges the church and training institutions to reflect on the question, *what does a trained an equipped pastoral leader in the African context look like?* In order for church and mission to continue to play a critical and informed role in holistic redemptive ministry, there



needs to be a greater commitment to dialogue between formal, non-formal and informal training institutions and ministries.

Before moving on to the case study and praxis of pastoral formation in the next chapter, I shall summarize this chapter on theological reflection by revisiting the question: *what does an equipped and maturing pastoral leader in the African context look like?*

My proposed summary response,

*They are those who have found their true identity in Christ, through the redemptive work of His death and resurrection. Which is the transforming power to share in the self-emptying love of Christ, generating a spirituality that heeds the call to a redemptive commitment to the least among us, bringing hope, pursuing justice for those who are sinned-against. And by being equipped theologically and practically as shepherds of God's flock to participate with the total body of Christ in releasing the power of God's shalom into the world.*

## Chapter 6

### TOWARDS A LOCAL PRAXIS OF PASTORAL FORMATION: PRINCIPLES, PRACTITIONERS AND RESOURCES

#### **6.1 Introduction**

Up to this point the argument for synergizing *theological education and development* in a local theology of pastoral formation has been established. It has been noted that equipped and mature pastoral leadership is not only critical for the health of a local church, but also for the transformation of a community by developing an understanding of what poverty is and why people are poor; and an understanding of what *development as transformation* is from a Christian perspective. I begin this chapter with a case study. It is the story of pastoral leaders and their communities in the Luapula province, Zambia. Written primarily in narrative fashion, it will motivate this chapter's sections on principles, practitioners and resources towards a local praxis of pastoral formation.

#### **6.2 Luapula Case Study**

Telling the Luapula story is important for a couple of reasons: *First, stories tap into the structure of personal and cultural consciousness* (cf. Freire 1972a). The quality of the human experience is fundamentally narrative in nature (Dueck 1995:78). It is temporal; there is the memory of present as past and future that becomes present. Stories tend to mark memory, to order inchoate consciousness. Stories told by others, as in the case of this study, also shape consciousness because they are made of the same stuff; they are not an arbitrary imposition. They are not simply charming anecdotes, but they give reasons for responses and actions to situational demands, as will be developed later in this chapter. Case studies are a way of writing stories.

*Second, stories are the ways we make our lives plausible.* It is a story that attempts to create coherence and consistency amid fragmentation and confusion (Dueck 1995:79). It is the biblical story that unites my story of missionary identification among Luapula's people whose story comprises a different language, culture and living conditions that makes my own life and meaning plausible. It is also the biblical story that explains how Luapula's story began and why it is full of pain, injustice and struggle at the same time that it is full of joy, loving relationships and hope. The biblical story provides the answer to how the stories of the community and the mission practitioner may reorient themselves to that intended by their Creator; and describes, in the metaphor of the kingdom of God, what the best human story is like. The biblical story also tells us how all our stories will end. Most important, we can learn what our stories are for—the worship of the one true God. To think, feel, act, understand, reflect and plan is to be historical; it is to tell a story.

To articulate this case study, I will utilize the framework of Holland and Henriot's (1983) pastoral-hermeneutical cycle. This will enable a logical structure for the case study to assist with theological reflection on actual pastoral education and development experience in the Zambian context.

### **6.2.1 Identification**

In early 1999 Rev. Henry Mumba,<sup>164</sup> extended an invitation to assist with non-formal training of rural pastors. Since I have always had a personal burden and preference for empowering rural pastors, I accepted that invitation. I was surprised at the level of organization and local initiative; all I had to do was to show up with a teaching team. Refreshingly, all the financial and logistical arrangements had already been organized. Arriving in Luapula, the “forgotten province”, I found the situation in Mansa very difficult. The community was characterized by the following:

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<sup>164</sup> Rev. Mumba has tremendous vision and is motivated as a change agent. His warm people skills have brought great cohesion and community to the church leaders of Luapula. This led to the formation of the *Mansa Pastors Fellowship*. Although it is quite common in southern Africa to find community or a town pastors fraternal, the unusual aspect of the *Mansa Pastors Fellowship* was not only the unity they experienced, but also their larger and outward vision for the whole province.

- Unrelenting poverty and disempowerment. Luapula province lies in the Copperbelt's shadow of economic vitality. Located across the isthmus of the Congo DRC and because of the remoteness and distance, the people of Luapula even feel marginalized by the government. Luapula province is one of the poorest rural areas in the country. Subsistence farming is the main way of life, although there is also some fishing as the province is blessed with two lakes—Mweru and Bangweulu.
- Rampant malaria, HIV/Aids and other serious health issues.<sup>165</sup> This is further compounded by malnutrition and the lack of good medical care.
- Polarization and problematic relations between the churches. Suspicion and competition instead of community and collaboration characterize the ecclesiastical environment. This contributed to a further fragmented voice, lack of integration and homogeneity and yet another institution that could not empower, and change the stigmatization or disempowerment of the people in that province.
- It is widely acknowledged that Luapula is known locally as the province with the strongest influence of witchcraft and has the most powerful *inyangas* (especially in Mununga), who are feared countrywide. This dimension of spiritual warfare has a profound effect on pastoral leaders. For those who have had theological training<sup>166</sup> and were assigned to Luapula, there is the persistent search for opportunities to be transferred to the Copperbelt. Ministry and living conditions are difficult.

On that first trip not being familiar with the contextual realities of Luapula province nor with the immediate training needs of the 80-100 pastors attending from across the whole province, my initial purpose could have been described as a *value added listening tour*. To be relevant in that context, I firmly believed that listening or needs assessment was perhaps the most crucial task of identification in an initial *partner among* relationship. I also knew that there would also be expectations to some level regarding adding value to their immediate needs and context.

In order to properly assess local needs, I focused on building personal relationships. This was most effectively achieved by '*doing life deeply*' with them; that is, sleeping

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<sup>165</sup> With more than 7000 cases of blindness, northwest Luapula is known as the "*Valley of the Blind*." About 30 million people in the world today are blind, according to estimates by the World Health Organization (WHO). Ninety-three percent of them live in developing countries, with Africa accounting for 20% of the world total.

<sup>166</sup> Preliminary research indicated that out of a population of 527,000 there are about 20 pastoral leaders who have had formal theological training.

and eating in their homes, walking and listening, asking questions and being transparent with my own life experience. In terms of contributing towards some of the expectations, my approach was to—borrowing from a marketing concept—do ‘*low cost probes*’ in different areas of generally known pastoral needs. Throughout the week together, our interaction was heavily characterized by dialogue. At one point, I was asked what curricular program I had to offer. My response was that their situation and context was unique and that a more relevant approach to meeting the needs would be an effective *partner among* relationship that could “*custom design*” the educational outcomes based on their determination of what was needed. Because of the emphasis on relationships, this idea was met with warm approval. At the end of that week, we sat down with the *Mansa Pastors Fellowship* and collaboratively planned what the training event for the following year should look like.

Based on the fellowship’s participation and engagement in the learning design and process, I returned in September of 2000 with a larger team of gifted teachers (a mix of missionaries and a well respected African church leader). The teaching focused on three broad outcomes or objectives needed in pastoral training that form the basis and expectation sets of the learning program: *knowledge, skills and character traits* (KSCs). There was intentionality in the learning design to be *flexible in sequence*, be *learner-centric* by focusing on immediacy and *applicable* through praxis. In the evenings, ongoing assessment of the teaching methodology, curriculum material, logistics and cultural issues were discussed with the fellowship to raise the teacher’s awareness of relevancy and effectiveness of communication. As a learner-centric process, nothing was left to assumption. At the end of that week, there was further dialogue regarding *planning and assessment* in the learning design for 2001.

Again in September of 2001, the process was repeated. Additional KSCs were taught. However, at this point another critical emphasis was added; that of transitioning from a *single-generational process* of pastoral formation to a *multi-generational process*. All acknowledged that a single annual effort by outsiders would not be sufficient to meet the needs of Luapula. However, in conceding that,

there was an assumption that change would involve an end to *etic* (outsider) involvement. Because there was genuine appreciation for *etic* involvement there was a reluctance to change or move forward with a local multi-generational approach.

Another significant experience during that time in 2001 concerns poverty and development. That was the story of Pastor Zgambo of Nchelenge and the fishing nets as introduced in chapter one. From that story a *new story* emerged. Our involvement in the Luapula story began with the theological education and training needs of pastors. Because of the contextual realities of poverty and the need for pastoral leaders to be equipped to deal with these realities, development became part of the story. Another rural pastor from Luapula confide in me, “*We do not want to remain dependent; but we just need something to help us get started.*” This plea became foundational in our praxis of combining theological education and development. Zgambo’s story not only changed how pastoral formation is being done in Luapula but has also led to the formation of church-base development efforts. The direct linkage of the local church to the community’s development is not only a truer picture of the church’s purposes in the *missio Dei*, but also a tremendous opportunity to impact the community with *Christian witness* as the church engages in compassion and service.

Further progress was made towards comprehensiveness in the learning program in September of 2002. By this time the learning structure of KSCs was firmly in place and a part of local planning. Once again, the issue of *multi-generational training* was raised; the *emic* (insider) hesitancy to tackle this issue expressed itself in silence during the dialogue process. In impasse situations, an *etic* predisposition is to “*go fast by going alone*” —to bypass mutual inclusiveness and collaboration in dialogue for the sake of expediency. Resisting that propensity for the sake of dialogue, we listened and waited. After some time, there was a breakthrough. Through the dialogue process, the *Mansa Pastors Fellowship* proposed a local multi-generational strategy for the mobilization of trainers-of-trainers. Not only was their approach wise and relevant, it was farther-reaching than anything we could have

implemented. This is a great illustration of “*going far together.*” This pattern of dialogue and collaboration has characterized the Luapula pastoral formation ministry for the last four years. Since that time, the *Mansa Pastors Fellowship* have extended their educational influence to some 250-300 rural pastors.

To sum up the identification step of the cycle, the non-formal education and training content is determined by the Fellowship every year. The collaborative input that we (as outsiders) have given has been limited to enlarging perspectives as well as assisting with comprehensiveness of the learning design. The structure, sequence, engagement and accountability aspects of training have been the domain of the Fellowship. In this way, there has truly been a *partner among* effort in non-formal education with Luapula’s rural pastors.

### **6.2.2 Analysis**

Although it is simple to presuppose that understanding of a context comes from intuitive observation, a more purposeful and intentional *needs analysis* sheds even greater light and penetrates to the root causes of the problems and needs in a community (cf. Van Schalkwyk 1997:442). The most important resource to be used with reference to identification and analysis is the basic skill of listening. Social analysis in the local context begins with a search for the insights and grassroots understanding that people have of their own community (Cochrane, De Gruchy & Petersen 1991:31).

Even though the identification process of dialogue and appreciative inquiry centered heavily on listening, we felt that more intentionality was needed to focus our understanding of factors that influenced the context of Luapula. The listening and appreciative inquiry significantly contributed to the design of the survey. To affect a purposeful analysis, a pastors training and empowerment survey<sup>167</sup> was carried out in September 2002 in order to more accurately assess the contextual and ecclesiastical realities in the Luapula province. The research was conducted by a sampling of 60

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<sup>167</sup> Refer to *Appendix ii* for a sample of the survey instrument.

churches (and pastoral leaders). The survey was taken at the 2002 training event, which included pastors from every area of the province. Although far from a comprehensive survey, this sampling reflects many of the realities personally observed in travels throughout the province.

The data<sup>168</sup> confirmed our initial observations of the hard realities of the Luapula context. The stark reality of *absolute poverty* is clearly evident. The statistical average of 83% unemployment becomes even worse, if we factor out one particular church of 600 in Mansa whose employment rate is 66% (400). The revised figures would then be 90% unemployment. Thus, a truer reflection of unemployment for the whole province would be somewhere between 83-90%. Of particular note, is the overwhelming perception among the pastors that responsibility towards the poor lies with the church. Of the total responses given (some marked multiple responses for this question) 55% felt that the responsibility for the poor lies with the church. It is unclear if this answer emanates solely from a theological perspective because of the theological training taking place, or if this perception emanates from the African value of community. I suspect that it is both; as they reflect theologically from the center of their worldview. These rural church leaders have a tremendous capacity to understand and verbalize the contextual realities in Luapula. Aid organizations followed a distant second with 18% of the responses, and government with 16.9%. This perception might be understood historically from the last 40 years of development efforts. Casual feedback and conversations support this argument. There were multiple stories told about the existence of development programs, but those programs never reached the rural poor or had any impact on their lives. Many details of these stories indicated first and second-generation development activity and development politics, which the local communities felt were ineffective in alleviating their poverty.

Only 10% of the responses attributed responsibility for the poor to themselves as pastors. However, when asked what their congregation's expectations were of

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<sup>168</sup> Refer to *Appendix iii* for a table of the survey results.



—them as pastoral leaders concerning poverty—the most common perception of the community however, is that the *pastor* should be able to meet that need. This perception has a lot to do with cultural perspectives on the role of leadership, where the pastor is viewed as a ‘chief’ and therefore has responsibility for the well-being of his or her people.

This data also clarifies the preliminary estimates of those pastors who have had formal theological education. A weakness in the research instrument became apparent when there was some uncertainty over formal and non-formal theological education. Of the 11 responses indicating less than one year of formal theological education, it is safe to interpret those responses as non-formal theological education based on the qualifiers and accompanying comments. If those were factored out, that would leave us with 19 pastors who have had 1-3 years of formal theological education and only three pastors who have had more than 3 years of training. Although this represents a total of only 60 pastors surveyed out of 250 pastoral leaders present at the 2002 training event, this group represents the most literate and educated segment of the Luapula population.

On a more optimistic note, the data reflecting the *multi-generational transfer* of training is quite encouraging. Of the pastors surveyed, 88% were *intentionally involved* in training emerging pastoral leadership. Numbers varied widely according to church size and/or level of education each pastor had. But on average, each pastor is developing nine emerging leaders. This data is again, informed by the fact, that those represented in the survey are the most educated and advantaged pastoral leaders in the province. The long-term implications of a continued *multi-generational strategy* are obvious. Reflection, understanding and implementation on such a strategy needs more attention to tap into the impetus of this value base and transform it into a more effective delivery system.

Poverty and underdevelopment could be seen as a possible factor that promoted outside involvement and local participation towards non-formal training and

development. The “*exilic*” realization by the *Mansa Pastors Fellowship* that the church in Luapula cannot do the job alone, led to inviting outsider involvement to facilitate *development as transformation*. They also, saw the need to adopt strategies and practices that would facilitate the availability of education and resources and engage the community on every level. In considering the *etic* component in this transformative partnership, several foundational value bases and delivery systems are listed to promote this praxis argument:

- ***The commitment to an interdependent relationship based on mutual inclusiveness and appreciative inquiry towards capacity building.*** This involves distinguishing between the satisfaction of measurable cognitive and project gains, and true education and development that facilitates reflective thinking and genuine collaborative partnerships.
- ***The dedication to dialogue and mutual bi-directional influence in determining the design and pedagogy of non-formal education.*** Learning is primarily a social process. The context of social life is where the best learning takes place (Ward 1996a:25).
- ***The devotion to an understanding of holism in mission praxis.*** Recognizing the importance of hope and the future orientation of mission.
- ***Attentiveness to being informed and competent in the areas of non-formal education and development.*** To be effective, it is necessary to gain a sound knowledge of the realities and principles of the learning process and participation in development. This also suggests avoiding the pitfalls of reductionism and the over-preoccupation with pet methods and materials.

### ***6.2.3 Theological Reflection***

The didactic task of mission recognizes not only the education and development needs of the world, but also the conscientization of the Church. That is, the awakening of the Church’s conscience to the spiritually and physically dispossessed for an awareness of their situation (cf. Freire 1970:51-53, 1972a:27-28, 40-43; 1974:33-34). The conscience of the Church needs to be holistically awakened to the kind of world, which it has helped to create, in which millions suffer and have no hope. The Church has been great in crisis, but poor in struggle. Kraemer (1947:26) argues, “*The church has always needed apparent failure and suffering in order to become fully alive to its real nature and mission.*” One lesson learned from Luapula

that the Church participating in mission must recognize, is that we are not simply dealing with a crisis or an endless series of crises. If we follow the risen Christ, then we are engaged with him in a struggle for the transformation of the kingdoms of this world into the kingdom of God's reign of peace.

The significance of equipped and maturing pastoral leadership is evident for the foundation of healthy churches. Healthy churches in turn, are decisive structures towards the development of healthy communities. Healthy communities are essential for the empowerment of people. The Church needs to awaken to its true power and authority as an instrument of God to accomplish the *missio Dei*. It should represent Christ's ministry of service, namely the *power-to-serve*, in order to play a facilitating role in the healthy empowerment of communities. Such a servant ministry is the converse of what occurs so often in the church, a paradigm of domination (Russell 1987:77-83), where "*authority over community*" is seen as the model for the church's orderly life and ministry. In this regard, Mary James (1992:77) of *African Enterprise* argues the harmfulness of the paradigm of domination and the lack of the *power-to-serve*. She identifies the church's tendency to exercise some form of hierarchical authority over its members and to export or project its own vested interests onto society, as perhaps the greatest obstacle to the church's meaningful participation in development.

The church's authority resides in its *power-to-serve*, and thus, its ability to contribute towards the realization of *shalom*, God's reign of peace (Van Schalkwyk 1997:446). Concerning authority, Bonhoeffer (1963) writes,

Jesus made authority in the fellowship dependent upon brotherly service (Mark 10:43). Genuine spiritual authority is to be found only where the ministry of hearing, helping, bearing and proclaiming is carried out. Every cult of personality that emphasizes the distinguished qualities, virtues and talents of another person, even though these be of an altogether spiritual nature, is worldly and has no place in the Christian community; indeed, it poisons the Christian community...Genuine authority realizes that it can exist only in the service of Him who alone has authority...The Church does not need brilliant personalities but faithful servants of Jesus and the brethren...Pastoral authority can be attained only by the servant of Jesus who seeks no power of his own, who himself is a brother among brothers to serve with the authority of the Word.

In this sense, the church is the *church-with-the-poor*, which is the basis for its involvement in development. The church can only practice a ministry of service when it identifies with the poor and is based at the grassroots level, among the poor themselves. In this role, the church is acutely aware of Christ as servant (*diakonos*), who establishes the church as his body through service. Church members demonstrate their shared membership of the community of Christ's body through loving service to one another. They witness to the broader community by also serving the needs of the community (Lobinger 1981:30, 38-41).

Leadership in such a church is based on *partnership among* the poor and not on a paternalistic guidance of the poor, which embodies the authority of Christ's servanthood, stands in contrast to a patriarchal and hierarchical church (Russell 1988:20, Cochrane *et. al.* 1991:44-46). This raises the question of whether outside missionary praxis, is in fact, enabling hierarchical patterns through paternalistic attitudes and/or practice, as opposed to transformational modeling of servanthood through dialogue, mutual inclusiveness, appreciative inquiry and genuine collaborative partnerships.

In this regard, missiological praxis often succumbs to reductionism. It is not primarily about methods, formulas, pragmatic strategies, etc. (cf. Bediako 1996:189). Ted Ward (1996c:33) observes that pragmatism is replacing more principled sorts of valuing in historical Christendom. The Western cultural, moral and legal traditions since the time of Christ, have, on the whole, held to a kind of *principled valuing*. Thus even the secular society has reflected something of the teachings of the Scriptures in reference to morality. But today that has degenerated to the point of where almost all valuing is pragmatic. Pragmatic valuing has crept into the church. Concern over pragmatism is forcing the re-examination of the values underlying leadership.

An essential component is the work of the Holy Spirit superintending vision, direction and power towards God's divine plan of action among a people (Luzbetak

1985:1, 66; Rakoczy 1995:30). Throughout salvation history are repeated examples of how God uses a man or woman in a prophetic role to lead towards transformation. Much of what entails leadership formation originates from divine purposes in which we (as practitioners of mission) are privileged to participate. As argued earlier in chapter one, leadership formation goes far deeper than study courses, programs or methods. It requires modeling, time and God's grace as well. Programs and methods of formation are ancillary in the lives of emerging leaders. Divinity plays a central role, as God is the one who raises up leaders. The prophetic role in this case study is clearly seen or personified in Henry Mumba. Short of Rev. Mumba's vision, initiative, energy and participation, I very much doubt the achievements we have experienced together would have occurred.

Prophetic role or voice function contributes towards a meaningful transformation (Bosch 1991:386; WCC 1983:50). Change has always been associated with growth, development and progress. For pastoral leaders, change is at the heart of their calling. The prophetic role on the humanitarian level is to be the *voice-with-the-poor* and to speak up on their behalf (cf. Freire 1973). This is also a function that also rekindles hope and the eschatological reality of God's reign; which is something desperately needed in the impoverished and underdevelopment context of Africa. The prophetic role also provides solidarity and leadership in compassion. The relationship between the prophetic role (viewing suffering as their own) and the sufferer leads to significance and in it meaning is found. The prophetic role is people-centric (cf. Korten 1990) bringing together true collaboration and empowerment. It moves from a training mindset to a facilitative lifestyle, from an external to an internal motivation, from a cognitive and technique-centered methodology to relational empowerment.

Reflection on my personal paradigm shift in missionary praxis is also a part of this case study. I am grateful that at the outset of this ministry, that shift had already taken place. Additionally, this ministry coincided with my own learning journey through this study. As such, I was in a position to experience Freire's reflective

*action-reflection-action* cycle. The awareness contributed to the choice of action in an effort to genuinely do mission in a new way that would relevantly address the root problems and implement effective solutions. I realized the importance of transitioning pastoral education from its bondage to traditionalism. Transformation, restoration, remediation and rejuvenation are the necessary tasks of educators who participate in God's continuing redemptive involvement with human society (Ward 1996a:20).

Dialogic pedagogy does not see cognitive learning as an end in itself, but rather focuses on an integrative style of learning that values the ability to *think* and *reflect* rather than to *recall*. Developing sustainable habits of reasoning and thought is an outcome far more important than merely causing learners to demonstrate on some "*Olympian field of memory and verbiage that they have all the right answers to a set of rather predictable questions*" (Ward 1996a:22). Dialogue also fostered appreciative-inquiry. This led to newly generated and shared innovative knowledge that relevantly addressed the context in mutual collaboration. Sadly, the word dialogue still frightens some Christians involved in mission. It suggests openness, a bold humility as Bosch (1991:484) puts it; and willingness to get in touch with people who hold different views. Christian theology is a theology of dialogue. For both dialogue and mission manifest themselves in a meeting of hearts rather than minds (Bosch 1991:483).

However, the identification experience of fruitful collaboration and sharing of gifts for ministry in Luapula is not enough. This experience has authenticated the crucial issue of empowering people (recovering identity and vocation); a claiming of their gifts for ministry, their vision and energy, along with their initiative and participation with which to use them. Bosch (1978:295) also discusses the mutual sharing of gifts within the context of the "*younger*" and the "*older*" churches as an empowerment for giving, "*The best I can give somebody is not myself but enabling [them] to become givers.*" This has meaning not only on the institutional or ecclesiastical level, but also on the personal level as well.

The focal point of this study has been on these two questions:

- 1) *What does an equipped and maturing African pastor look like?*
- 2) *What are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?*

This study has recognized the tremendous complexity and intersubjectivity of these questions. There are no reductionistic formulas or answers, as each local context is unique. The following observations and reflections from the Luapula ministry are summarized from field notes taken:

First, the bona fide *linkage between theological education and development* needs to be understood and implemented for pastoral formation to be holistic and relevant in the African context. This has been a central argument in this study. Second, *participation* emerges as a definitive word and concept in theological education and development; with dialogue widely recognized as the key ingredient. The current focus on sustainability has laid bare the folly of “*doing development*” without participation (Elmer & Elmer 1996:188). Without participation on the part of the poor, *empowerment transformation* (eliminating powerlessness and dependency) does not occur. Without participation on the part of learners, *educational transformation* (knowledge, skills, character) does not occur. Third, the implementation of salient features of a *functional praxis* of education as dialogue is critical.

- 1) ***Humility and Appreciative–inquiry***: We need to let the context inform our praxis. This can only be done as we posture ourselves not as the experts (or consultants) but as servants and co-laborers in a spirit of true humility and appreciative-inquiry. We need to be learners *first*, and then trainers (otherwise we risk the danger of cultural ethnocentrism).
- 2) ***Needs assessment and contextualization of materials***: We also need to let the context inform our content, especially with regard to *relevance, sequence* and *immediacy*. Learning must lead to transfer (of knowledge, character, and skills) and transfer must lead to impact. This can only be achieved through

education as dialogue (otherwise we risk the danger of epistemological ethnocentrism). Polite cultural *response* must never be construed as *results* and *outcomes*.

- 3) ***Flexibility and adaptability:*** We need to be flexible in our teaching and training styles and approaches. There are so many factors and situational variables when training cross-culturally. Literacy and educational levels, absolute poverty and various other economic issues, worldview and cultural values, language and communication realities.
- 4) ***Sound relationships and respect for locals as learners:*** We need to fully respect them as subjects of their own learning out of recognition that they are the decision makers in a large part of their lives. Transformation depends on this. Training focuses on the *praxis* and *deciding*, not on the transmission of “*canned*” materials. This principle helps us as trainers not to “*steal*” the training opportunity from the learner.
- 5) ***Clear Roles and Partnership:*** Western-based training organizations need to be connected to resident-based ministry partners and the national church. This presupposes authentic two-way communication and influence. Far too often, the desire to “*go fast*” dominates and becomes unilateral...the result becomes a *west-to-the-rest* approach promoting dependency, irrelevance and single-generational activity. “*Short-term Charlies*” whose motives are pure, can often do more damage than good.
- 6) ***Commitment to and understanding of Non-formal training models:*** While it is clearly evident that non-formal training is the emerging paradigm, what is not so obvious is agreement on what that looks like. Non-formal education is specific in its purposes, timing, content, delivery systems and control issues. A concerted philosophy of ministry on non-formal training is critical to establish if we are to function in collaborative partnerships. As such, dialogue comes ‘full circle’ in the pastoral cycle.

#### ***6.2.4 Strategies for Mission***

I believe the starting point in planning strategies for mission is attitudinal. We must abandon a personal or institutional *empire-building* mentality and emphasize a *kingdom-planting* mentality. Rooted in the Scripture are two metaphors that picture God’s activity: *planting a garden* (cf. Genesis 2:8) and *building a city* (Revelation 21). Man began his journey in a garden and will end it in city. Because the *building* metaphor has often been misconstrued in mission practice and has succumbed to a personal or institutional *empire-building* mentality; I prefer to emphasize the *planting* metaphor. Mission is not about the power of our hands, but the seed that is



sown. “*I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow*” (1 Cor. 3:6-7).

The tendency towards *empire building*, which has often characterized the missionary enterprise, is now all too apparent in development agencies as well. Somehow, in development, as in other aspects of mission, there must be a readiness to let go. To stop counting souls or projects in a *management by objectives* fashion—and let the seed fall into the ground and seemingly die, that it might bear much fruit. Again, as Bediako (1996:189) reminds us, “*Just as the gospel is a person and not a program, so holistic ministry must be personal, not programmatic.*”

At the same time there must be a readiness to wrestle with principalities and powers; both cosmic and anthropogenic (cf. Pobe 1997:161). While working on microstructures through holistic mission, we must also address the macro-structures that obstruct the realization of *shalom*, God’s reign of peace. Mission practitioners too often limit their vision to mere programs—radio, literature, theological education by extension, etc.—and define the vision by numbers and activities. While effective programs are good things, critical reflection is needed regarding what are the changes in the hearts of people and in the character of the church that will transform society and endure through eternity. Mission is in urgent need of a quiet, gracious paradigmatic shift. There is a spiritual battle going on between Satan and God (cf. Pobe 1997:161). The most urgent need is not for better methods but for a mission praxis that realistically assesses the challenge, asks the Lord for a picture of how he might bless his church, and then plans creative and flexible actions that God might use “*to make things grow.*”

As referenced earlier, one of the challenges that emerged in this ministry was how to facilitate multi-generational impact. What has emerged from this case study is a relevant indigenous model for multi-generational non-formal pastoral formation.

This process reflects a local multi-generational process in developing pastoral leaders for the whole province. It is also the delivery system for holistic development, as the various town fellowships organize and become empowerment structures.<sup>169</sup> This multi-generational strategy reflects Friedman's (1992) view of transformation, which calls for working with the households so they are empowered to increase the envelope of their social power. It also has elements of Korten's (1990) vision for sustainability and development as a people movement. Max-Neef's (1991) proposal, where needs are to be addressed at the existential levels of *being, having, doing* and *interacting*; is also inherent in this process. And finally, because theological education and development are combined in this process, Chambers's (1997:11) view of the people's capabilities being enlarged "*through learning, practice, training and education,*" are also inherent; with the outcome being "*better living and well-being.*"

Towards this end, we will continue capacity building through our *partnership among* involvement in Luapula under the direction of the Fellowship. Looking towards the future, it is my desire to serve the *Mansa Pastor's Fellowship* by networking them in other African contexts (Malawi, Zimbabwe, Botswana, Mozambique, Lesotho, Swaziland, etc.); that they might be able to share and impart a truly African strategy for pastoral leadership formation.

### **6.2.5 Summary of Case Study**

This case study is not about specific models or accomplishments. It is rather to illustrate a commitment to thinking '*outside the box*' in terms of missiological praxis and to *validate the great capacity of the African church in accomplishing God's reign of peace in their particular contexts*. It is further a beautiful picture of spiritual community as genuine collaborative partnerships built on mutual inclusiveness and respect work together towards God's transformative agenda in this world. Additionally, it raises the awareness that it is time for missiological praxis to begin

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<sup>169</sup> The Samfya Pastor's Fellowship have organized themselves and registered with the Zambian government as a development corporation. This has opened up not only responsible and sustainable partnerships with NGOs, but also possible resources from the government as well. There is also the vision to assist other town fellowships to get started with their expertise and financial resources as well.

doing things in new ways if we are to expect the kind of results not seen in the past and outcomes that will penetrate the challenges of the leadership crisis, health, poverty and underdevelopment, lack of hope and other effects of globalization.<sup>170</sup>

If the Church is concerned about global economic justice, it needs to understand its relationship to global economic development insofar as its prophetic voice. Because of the reality of an increasingly fragmented political community and on the other hand, a growing economic interdependence; the Church as an international network, has a key role to play in promoting a vision of the global community where we can celebrate our common humanity. Thus, the argument for new types of partnerships and ways of doing things extends also among the Church, transnational business corporations (TNCs) and governments to promote human well-being.

Loving our neighbor means something more than a patronizing smile, at arm's length. It means entering into their pain. Our compassion must be Christ-like. We are globally integrated as never before. When our neighborhood expands to include the globe, then we're called to love globally (Adeney 2001:15). Loving globally challenges us to become experts and skillful at becoming *facilitators of change*. This involves retooling the church to effectively help people to decide and act for themselves. We must not let our reluctance to abandon predominant leadership models for a more *relational-empowerment model* because we lack visible examples. Hopefully, this case study is a visible example that can help in this regard.

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<sup>170</sup> Globalization has hurt a lot of people. The primary driving force behind globalization has been *transnational business corporations*, which are able to exert enormous influence on global development, patterns in both the developed and developing nations (Faramelli 1987:50). TNCs can move large amount of money from one country to another almost instantly. Although TNCs have brought a lot of wealth to other countries, people in those countries suspect that TNCs—mostly based in America—are reaping the lion's share of the benefits. This propagates a love/hate feeling for the U.S.A. The world is becoming more and more economically integrated and interdependent; at the same time, it is also becoming more and more politically fragmented as well (Faramelli 1987:51; cf. Huntington 1993, 1996 – “*clash of civilizations*”). TNCs excel in manufacture, marketing and management skills, but they are not very effective as major agents of social reform (Faramelli 1987:51). Although their activity often brings about important social changes, TNCs are usually more comfortable with products and markets than they are with social issues. Studies have indicated that in some situations, TNCs inadvertently contribute work to perpetuate the misdistribution of wealth and income prevalent in a society (McNamara 1975). They often do not cause the inequities but simply reinforce them. In many ways the presence of TNCs reinforces the social and political structures that the TNCs might find abhorrent elsewhere.

Having reflected on development theoretically and theologically in the last two chapters, attention in this chapter now turns to the principles, practitioners and resources of development in a local theology of pastoral formation.

### ***6.3 Towards a Local Praxis of Pastoral Formation***

The above case study leads to a question that needs to be engaged: *How do we work with pastoral leaders and the poor in the community in order to help them articulate a vision for transformation and the means by which they can attempt to move towards this vision?* To avoid serious error or benign efforts, answering this question should take the perspective of “*traveling far together.*” When outsiders jump too quickly into methodology, transformational *results* are often sacrificed for the facade of *response*. Therefore, some underlying assumptions will be reaffirmed in the section on *principles*. The next sub-section considers mission *practitioners* as *facilitators of change* involved in pastoral formation and argues for appropriate roles and relationships. Finally, the *resources* utilized in field experience and emanating from this study will be discussed.

#### ***6.3.1 Principles***

The convergence of stories argued for in this study is an *a priori* assumption and perspective in a discussion on practices and methodologies. I have pointed out that the story belongs to the people, yet in mission praxis this is often harder to live out. It is altogether too easy to assume that the *etic* story is a better story. Yet, the *emic* story in spite of its acute needs has a long cultural history, values, convictions, perspectives and its own survival strategies (more on this argument later). Bold humility (Bosch 1991:489) is required for mission practitioners because they are not moving into a cultural community void, but are “*expecting to meet God who has preceded us and has been preparing people within the context of their own cultures and convictions*” (Bosch 1991:484; cf. Sharpe 1974:15). The Holy Spirit is already at work in the story convergence. At the same time, however, this convergence of stories means that the story of the community and the mission practitioner will never fully be the same. Each story affects all other stories. The *emic* story will borrow

from the *etic* story and, if outsiders are not too proud, the *etic* story will learn from the *emic* story. There is no longer a single narrative in the community. This underscores the need for respectful relationships and dialogue in pastoral formation and community transformational development. In mission, each story needs to engage all other stories, for Christian theology is a theology of dialogue (Bosch 1991:483; cf. Moltmann 1975:12); and all need to engage God's larger story (within the framework of penultimate – Bosch 1991:489) of which all are a part.

We must also remember to listen to the *emic* story in terms of both the seen and the unseen world. Hiebert, Shaw and Tiénou (1998) remind us that each level of worldview<sup>171</sup> answers different questions. This particular foundational assumption presents a strong argument for the integration of *theological education and development*. I have a strong conviction based on field experience, that the integration of these fields is a praxis that addresses all three levels of worldview in a community most effectively. This integration is important as Wilson and Ramphela (1989:303) asserted in their landmark study on poverty, that the church was better placed to work with poor people than any other institution, religious or secular. They asserted that because vast numbers of poor people in South Africa ascribe to the Christian faith, the church is strategically placed in all marginalized communities to address poverty. Within all poor communities, the church as an organization is extremely resourceful in human and physical terms. While acknowledging this to be true, I also acknowledge that in practice, the church has not always been able to harness these resources for effective social transformation (Haddad 1998; cf. Swart 2003). Part of that reason I believe, is the need for *new ways* of doing theology. The integration of *theological education and development* may very well be the solution to this 'disconnect' between capacity and practice for social transformation.

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<sup>171</sup> In this worldview typology, a distinction is made between *formal religion*, *folk religion* and *folk science*. The unseen world is the domain of formal religion. It reveals the community's understanding of Islam, Christianity, or whatever belief system it accepts. It answers the *teleological* questions. Worldview at the level of folk religion is also spiritual and unseen but addresses the issues of everyday life, the *ontological* issues. The folk science level of worldview concerns the natural order, the material world. This is a world of science in both its modern and folk expressions. The community has knowledge, rules, reasons and explanations for its interaction with the natural order. It is *existential* and *epistemological*.

Although the church can be a powerful agent of change, another important principle to acknowledge is that local communities already have survival strategies. They have well-established patterns for “*naming their world*” (cf. Freire 1972a) and staying alive in it. These existing survival strategies are that part of the community’s story that is called the *present*. An example of a local survival strategy can be seen in the forming of networks generally known as *stokvels*,<sup>172</sup> which are small-scale savings clubs or credit unions through which the poor (mostly women) make financial resources available for projects they would otherwise not afford (Barrett *et. al.* 1985; Kritzinger 1996). This is the same concept in use by the *Samfya Pastor’s Fellowship* referenced in the last chapter. Understanding these survival strategies are critical in any attempt to create a vision for a better future. Myers (1999:141) suggests there are two reasons why this is true: First, we need to see the world the way the local community sees it. This helps the outsider understand local values as well as possibly identify causal relationships. The community’s survival strategies also reveal its capabilities, resources, skills and knowledge as well as, its vulnerabilities—those areas of life over which the community feels it has little or no control. Capabilities are assets that can be invested in future development. Second, allowing a community to describe its survival strategy reinforces in the minds of the community members the idea that they have skills, local knowledge, and ways of working that are good and worth building on. This goes a long way in recovering the marred identity of the poor and helping them to discover their vocation.

A holistic approach in working with a local community should allow all three levels of worldview to be described and understood. Bradshaw (1997) provides a helpful framework for describing survival systems in this regard. He suggests that any survival strategy must describe the sources the community looks to for provision, peace, justice, healing, guidance and salvation. In this framework some elements deal with the supernatural while others deal with elements like science and

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<sup>172</sup> It is unclear where the term *stokvels* originated. Kritzinger (1996:114) suggests that it is probably a distortion of the word “*stock-fair*” which English settlers gave to their rotating cattle auctions in the Eastern Cape in the early 19<sup>th</sup> Century. At these auctions, groups of Africa farmers probably pooled their financial resources to give each other a turn to buy cattle.

education. Survival strategies are an important departure point for a local praxis of pastoral formation.

The last important principle is a shift from a *management-by-objectives* to a *vision-and-values approach*. As argued earlier, pastoral formation as well as development in general is not about programs, but about people. Vision points to where we want to be (the better future) and having identified the values by which we do our work, we set a marker on the horizon. With clear vision and values, we can plan, assess and redirect if needed. A *vision-and-values approach* is analogous to Freire's *action-reflection* method. A shift to a *vision-and-values* approach promotes participation and empowerment (a PCD approach), which is a critical factor for effectiveness, as well as *development as transformation*. Ultimately, the effectiveness of pastoral formation and *development as transformation* comes down, not to theory, principles, or resources, but to people. Transformation is about transforming relationships and people transform relationships. The next section considers the practitioners of mission who are people called to transforming relationships.

### **6.3.2 Practitioners**

During the last two decades alternate roles began emerging worldwide in the disciplines of *adult education, communications* and *development*. Each of these areas witnessed gradual shifts in the roles of practitioners—from *change agent* to *co-worker* to *process facilitator*. At the heart of the facilitator's teaching and empowering is an "*inside-out and backwards*" value shift that must occur in the minds and hearts of mission practitioners. The value shift that one must undergo moves from a *training mindset* to a *facilitating lifestyle*, from *external to internal motivation*, and from *technique-centered methodology* to *relational empowerment* (Hoke 1996b:158). This presents the need for a philosophical value basis that is more enlightened and biblical for working with people in the whole arena of Christian mission, especially in *development as transformation*.

As in biblical leadership, the ministry of the facilitator flows out of who a person is. The contribution that facilitators make is directly related to the kind of person they are. There are no products involved, nothing to sell. It is rather the adoption of the concept of process—which people are on a lifelong journey to becoming who God has created them to be. Facilitators seek release and transformation in the lives of those who are developing. Facilitation is coming alongside, living among and learning with. It is being a co-learner, co-discoverer and facilitating life change by sensing and nurturing a learning environment and learning community. From this essential attitude and internalized value flow a set of related tasks that guide the facilitator’s engagement with a community (Hoke 1996b:163). At the heart of the facilitator’s concern with optimizing human development, is a crucial attitude: the worker’s willingness to accept other people, genuinely as human beings created in the image of God, entitled to the same respect for their wants, beliefs, needs, customs, values and sense of personal worth—as they expect of their own (Hoke 1996b:162). The contribution mission facilitators make towards a community flows out of *being* (who they are).

Mission practitioners also need to be facilitating *other facilitators of change*. Reuben Ezemadu<sup>173</sup> (2002:4) supports this argument by explaining how to do this from a study in John 6:1-12:

- 1) ***Identify the need to be met*** (v. 5). Facilitate others to see what you have perceived and guide them to see the bigger picture of God’s story.
- 2) ***Facilitate the recognition of their potential to meet the need*** (vs. 7-8; also Exodus 4:2; Judges 6:14; 2 Corinthians 4:7). Note that every sincere facilitator is conscious of his/her inadequacies. This awareness of limitations rather than their abilities is usually an indication that the person is a very suitable candidate for what the Lord is calling them to do (Moses in Ex. 3-4; Gideon in Judges 6; Jeremiah in Jer. 1; Esther in Esther 4; Mary in Luke 1).
- 3) ***Facilitate the triumph over fatalism and prompt them to humbly submit to the will of God***, who is able to do through them (and with them) that which

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<sup>173</sup> Ezemadu has facilitated the formation of hundreds of Nigerian missionaries sent out all over the world.



is beyond their own ability (Zechariah 4:6; Luke 1:34-38; 22:41-43; Philippians 4:13).

- 4) ***Facilitate learning and growing through self-discovery and participation*** (v. 6). Avoid the attitude of *'the expert.'* Ask questions and raise issues that will help them to figure out solutions themselves. Let them *own* both the problem and the solution.
- 5) ***What was used to meet the need was found in the midst of those that were in need.*** Often people in the developing countries think that their needs can only be met by handout from abroad [marred identity and vocation]. *"We in the Two-Thirds World have enjoyed and promoted the paternalistic tendencies of most donor groups and this has prevented us from appreciating the potential we have, thereby hampering our participation in the global fulfillment of the Great Commission as equal partners"* (Ezemadu 2002:4). In this case, the Lord made them look inward, then upward, before looking outward.
- 6) ***Facilitate stewardship, mutual responsibility and accountability*** (v. 12): It is easier to manage scarce resources than plentiful resources. But the Lord says that faithfulness in a little thing reveals integrity of heart and will guarantee being entrusted with bigger resources (Luke 16:10-12; 19:16-17). In kingdom business, good stewardship and a high sense of accountability is required from every participant no matter at what level one is involved or the magnitude of one's contribution. *"When they had all had enough to eat, He said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted'"*(v. 12).

My argument views the encourager-facilitator role (*paraclete*) as the means to transformational development and working with people, that is most consistent with the end of optimal human development. I agree with Hoke (1996b:168), it will become a required art for mission practitioners in the twenty-first century.

As previously mentioned, this study argues for a value shift from a *partner with* to a *partner among* approach. In order for mission practitioners to take the perspective of *"traveling far together,"* the role of *partner among* must be taken seriously. I have learned from field experience among the marginalized and poor in local communities, that when outsiders—characterizing a *partnership with*—come and say they want to "help" them, there is suspicion, lack of participation and often resistance. When outsiders engage local communities and ask, how can they "serve"

them, this leads to solidarity and mobilization that characterizes a *partnership among*. Critical reflection on roles and relationships are consequential. The following table illustrates the historic roles and relationships for this argument.<sup>174</sup>

**Table 6.1 Outsider-Insider Relationships**

<b>OUTSIDER-INSIDER RELATIONSHIPS</b>				
	COLONIAL MODEL	CONSULTATIVE MODEL	COLLABORATIVE MODEL	TRANSFORMATIVE MODEL
RELATIONSHIP	Dependent	Independent	Interdependent <i>Partnership with</i>	Interactive <i>Partnership among</i>
BASED ON	Financial & Other Resources	Knowledge & Information	Appreciation	Respect & mutual inclusiveness
MODEL OF LOCAL THEOLOGY	(none) Paternalism	Translation models	Adaptation models	Contextual models
INFLUENCE	One-way	One-way	Two-way	Joint facilitation
COMMUNICATION	One-way	Two-way	Dialogue	Dialogue
PROCESS	Project Management (Quantity focused)	Skill Development (Quality focused)	Capacity Building (Impact focused)	Multi-generational (Sustainable focused)
OUTCOME	Project completed	Organization set	Partnerships	Transformation & Self-reliance
KORTEN'S TYPOLOGY OF DEVELOPMENT	1ST GENERATION Relief/welfare	2ND GENERATION Community Development	3RD GENERATION Sustainable Development	4TH GENERATION People-centered Development

Churches in the South are unquestionably passing from *dependence* to *independence* and on to *interdependence* with the older churches of the North (cf. Carrier 1985; 1987; Gremillion 1985). There is a change and openness among church leaders in the South to respectful, constructive dialogue as never before, which welcomes mission planning and strategy progress (Luzbetak 1985:59). However the question is: will outsiders engaged in mission change along with the insiders of local communities? Outsider engagement and contribution to churches and local communities need to change their roles and perspectives in order to deal with the

<sup>174</sup> This table is an adaptation from Johnson & Ludema (1997:57) and Korten's (1990:114-128) historical typology of NGOs. I owe the integration of local theology in this chart to feedback from my thesis promoter Prof. JNJ Kritzingner.

‘disconnect’ in intersubjective mission relationships. It needs to move towards a *partnership among* approach.

*Colonial* roles and perspectives have dominated much of the past. This paternalistic model which was primarily based on financial resources, hierarchical influence and communication, has contributed to many of the ‘development’ problems as manifested in dependency, marred identity, an alien educational system and socio-economic disempowerment (Chipenda 1997a:27-29; Esteva 1997:175; Mugambi 1997:55). Paternalism implies a lack of trust in the two primary agents of mission, the Holy Spirit and the local community (Luzbetak 1985:66). Sadly, I still observe some mission practitioners operating from this model. The *colonial role* has been progressively replaced by a *consultative role*. In this model, the concern for project efficiency still remains, but the effectiveness of the organization is more important. It is driven primarily by information and knowledge. Information however, can be a tool of power. Outsider concepts and values of knowledge can also be seen as power bases (Arigbebe 1997:91). Presently, the *consultative model*, driven by modernity’s information and technology hunger, are in use by a number of mission and development practitioners. But it has its limiting factors of one-way influence plus rigid, short-term, non-sustainable and questionably relevant outcomes.

*Translation* models for local theology (primarily *kernel and husk*) are most often used in the consultative role. A *consultative role* also tends to manifest, in varying degrees, *ethnocentrism* both culturally and epistemologically<sup>175</sup> (Luzbetak 1985:59). As such it assumes direct equivalents in the local culture that can be universally translated (Schreiter 1985:8). The *consultative role* is often observed in those who produce theological training curricula and engage in church planting ministries.

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<sup>175</sup> Refer to section 2.3 on ethnocentrism. Recent ministry experience with some North-based mission practitioners revealed these pernicious aspects of the consultative model. I question other instances of well meaning North-based missionaries ‘attempting’ to train Africans in evangelism and church planting. It might be more appropriate for Africans to train Northerners in evangelism and church planting.

In a *collaborative role*, the concern is for long-term efficiency and effectiveness of the partnerships, not just the self-interests of each partner. This *partner with* approach is based on appreciation (which has no power base). Maluleke (2003) makes a key observation on appreciation, “*We are now looking at a time [in Africa] when life needs to be looked at more positively. Our previous focus on the struggle and liberation needs to give way to reconstruction and reconciliation.*” Appreciation expressed through *appreciative inquiry*<sup>176</sup> manifests itself through the bi-directional influence of dialogical communication. This is important, since there can be many assumptions concerning culture, worldview, values and ethics. The focus in a collaborative relationship is organizational *capacity building*. It is a collaborative relationship that emphasizes the life giving and impact oriented characteristics, which promote interdependent partnerships. A *collaborative role* utilizes one or more of *adaptation* models for local theology (Luzbetak 1985:59). It tries to take local culture much more seriously. It is appreciative and respectful of both the biblical text and the local context (Schreiter 1985:11).

However, I believe the African context today needs something more dynamic given its pluralism, cultures, historical issues, and present challenges. More than four decades of mission and development activity have produced unsatisfactory results. Something more is still needed. There seems to be an inverse correlation between the apparent failure of mission and development and its promotion (Esteva 1997:174). How can outsiders mutually participate with local institutions and communities to achieve the required outcomes Africa so desperately needs?

While the *collaborative role* in my estimation, represents some good mission and development practice currently in use, I have two concerns based on actual field experience: First, participation can be and is often assumed. Additionally, participation can be flawed in terms of the level of participation. It is only meaningful when it means ownership of the process (Myers 1999:147). This leads to the second concern in practice, the lack of intentionality for a multi-generational

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<sup>176</sup> *Appreciative inquiry* is an approach that focuses on the discovery, understanding and fostering of learning and innovation. Refer to section 6.3.3.3.

outcome, with specific regards to the propagation of local leadership. Renewable local leadership is crucial for sustainable change.

Van Zyl (2003) presents a helpful contrast in roles and developmental relationships as *orthodox thinking* versus *new thinking*. Although his terminology is a bit different and ambiguous, I understand his *orthodox thinking* as a collaborative approach utilizing the 3rd generation<sup>177</sup> development paradigm. His reference to *new thinking* is understood as *alternative development*, also known as 4th generation development. According to Van Zyl, the “orthodox thinking” dominates the educational and development scene today. The *new thinking* (alternative development) perspective was rejected at the recent (August 2002) *Johannesburg World Summit on Sustainable Development* (WSSD), because in his opinion, certain power structures were determined to remain preserved. The “new thinking” perspective represents some of the PCD ideals (critically accepted) that I am arguing for, in a new *transformative model* as a *partner among* relationship.

A *transformative model* as I have proposed it, is rooted in a people-centered development. It is about a process of change that occurs on the inside of people. People can be given things—objects, materials and goods—but it is impossible to give them development. Development is inside change—*transformation*. With the *transformative model*, participation and reproducible local leadership are emphasized with an aim towards *self-reliance* (cf. Arigbebe 1997). Self-reliance is not to be understood as self-sufficiency. Self-reliance is control over the decision making process at all levels of society. This carries a political implication of devolved decision-making (Van Zyl 2003). Participation on this level is genuine empowerment. It can be argued that empowering participation is the single most critical element of transformation (cf. Rosenau 1990:13).

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<sup>177</sup> Third generation development focuses the emphasis of NGOs on institutional and policy constraints (macro level) and on sustainable systems for development. By contrast in Table 6.1, first generation development emphasized relief and welfare reminiscent of colonial paternalism; second generation development emphasized a consultative model of community development.

The *transformative* approach relies on contextual models for local theology. The dynamic here is the recognition that almost all cultures are continually changing and have a need for transformation (Schreiter 1985:15). To this end since the early 1990s, theologians have been looking for new ways to interpret the gospel in Africa, in light of the continual changes in the continent. Prominent among the themes that have been suggested is the *reconstruction paradigm*. Jesse Mugambi (1997) Charles Villa-Vicencio (1992) and others suggest this interpretation seeks to elaborate from the biblical text the aspects that portray God and his people re-creating a new society. *Reconstruction Theology* then offers the Christian basis for recreating anew the African socio-economic reality from a biblical perspective.

From my perspective, a word of caution is however, needed for the reconstruction theologians. The reconstruction protagonists need to be encouraged to avoid the error made by their counterparts in the political arena, who apparently hope for quick fix-it solutions and immediate answers to their problems (Kuria 2001:2). Perhaps their redeeming quality is their recognition to include other disciplines in solving the numerous problems in Africa. Their willingness to dialogue and work with others ushers a hope for a local theology that can truly work for transformation. Important questions relating to how terminology and content of the various disciplines will be incorporated still need to be answered. Other questions relating to how African theology can truly be African and truly Christian too need to be answered (cf. Pobe 1997:138; Tiéno 1985:295). The role and relationships of mission practitioners are an important point in this study. Avoidance of the ‘*west-to-the-rest*’ approach and process is paramount.

### **6.3.3 Resources**

Having laid down the foundational principles and discussed the outsider’s role as a *facilitator* in pastoral formation and transformational development, attention can now appropriately turn to the various resources useful in this endeavor of *doing theology*. While this is not intended as a ‘how to manual,’ it is a documentation of what has enabled the Luapula churches and communities to tell their story in a way

that leads to a vision for a better future. All the resources mentioned below have been utilized in the Luapula case study.

### ***6.3.3.1 Prayer as a Resource***

The need for holism in mission praxis has been argued throughout this study. One of the outcomes of healing the dichotomy between the physical and spiritual realms is that prayer can be released to be more than just a discipline for spirituality in pastoral formation.<sup>178</sup> Prayer is now freed to be a resource for social action. As well it should be. The case for the cause of poverty being fundamentally spiritual has been established. It has been argued that pervasive evil and deception—“*web of lies*,” broken relationships, *corruptio totalis* and cosmic principalities and powers are key elements in creating and sustaining poverty. Charles Elliot (1985) has devoted considerable effort towards an understanding of prayer as a resource. His book *praying the Kingdom* examines the role of prayer in the emergence of the kingdom of God in the world and then provides a series of meditation exercises that help the practitioner bring prayer for the kingdom to the real world of working with the poor. “*Praying for the kingdom means praying for restored identity and for recovered vocation, knowing that as the most fundamental level these are things that only God can do*” (Myers 1999:165). Praying the kingdom also means asking God’s action in exposing the god-complexes of the non-poor and for the even more difficult challenge of repentance by the non-poor for having assumed roles that only God should play. Ultimately, praying the kingdom is about God’s business and is finally realized when Jesus returns.

### ***6.3.3.2 Participatory Learning and Action (PLA) as a Resource***

Contextualized ministry as well as development practice usually begins with identifying the community’s needs. Rooted in a problem-solving approach, the task is to identify what is absent or not working and plan to remedy the problem. While needs analysis is critical, this approach has some weakness. First, it sees the needs of

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<sup>178</sup> Discussing a theology of prayer or debates on the nature and power of prayer is beyond the scope of this study. The evangelical perspective of this study acknowledges prayer as a relationship privilege, a command and responsibility of believers. As such, prayer is a believer’s link to Omnipotence and an alignment with the will of God.

pastors and the community as fundamentally problematic, in a negative point of departure. This theme will be further explored in the next section on *appreciative inquiry*, a recent transformational resource that seeks to begin with work in a community from a more positive point of departure. Second, as previously argued, our understanding of local needs and problems changes depending on the worldview level at which we examine any given situation. Thus needs analysis should develop into social analysis. Using the tools of social science in addition to the tools of empirical observation will greatly enhance understanding and promote relevant praxis. However, if we employ the tool of social analysis, it must be done in a way that empowers the community. It is the local community that needs to develop the skills of social analysis if they are to become active participants in the transformational process. It is their story, their context and their social structure. Helping the local community tell their story, analyze and interpret it is empowering and what Freire (1972a:85-95) argued for in terms of codifications.<sup>179</sup> Although with Freire the emphasis was more on the teacher or facilitator doing the codification for the local community. In contrast, I am arguing that the local community is empowered when they do the codification.

In the early 1990s, a development-planning resource emerged that held great promise in terms of allowing a local community to describe itself and interpret the working (codify) of its social system. It was derived from the *Rapid Rural Appraisal* methodology of the 1980s and reshaped by experience in participatory action-reflection research, agro-economic systems study, applied anthropology and field research in farming. Today this development-planning resource is known as *Participatory Learning and Action* (PLA) and I have found it useful in ministry contexts of pastoral formation.<sup>180</sup>

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<sup>179</sup> Freire (1972a) speaks of “*codification of limit situations*” showing how a facilitator using problem-posing approaches can present the real life problem to a local community through a code *vis-à-vis* picture, story, or sociodrama and then use open questions to “*decodify*” the problem and offer facts and skills to deal with it.

<sup>180</sup> Refer to *Appendix iv* for a comparison.



As outsiders help the local community to pose (codify) the questions and then find ways to answer their own questions, the local people are the ones who learn, who are empowered. This is in contrast to the development practice of the 1980s second-generation development practice when the people were more passive sources of information and the outsider tended to be the one who did most of the learning. Facilitating the local community to declare what they already know in a way that invites them to assess and analyze what is working and what is not is the hallmark of PLA. The result of this kind of information and learning reveals the survival strategies of the community.

As I have experienced in Luapula, PLA is a useful resource by which the local community can describe their social system and survival strategies using their own categories. After watching and listening to the community as it carries out the various exercises, one can develop a fairly clear picture of the community's survival strategies, thus setting the stage for an analysis of capabilities and vulnerabilities. The goal will then be to build on capacities<sup>181</sup> and reduce vulnerabilities. From the results of a properly done PLA exercise, the local community can discover how much they really do know, what resources and skills they already possess and how resourceful they have been in the past. This especially helps the poor in these local communities to overcome their marred identity.

### ***6.3.3.3 Appreciative Inquiry (AI) as a Resource***

*Appreciative Inquiry* (AI) is a helpful resource in the field of action-research. It represents an attempt to move away from the rationalist, mechanistic, problem-solving frame that is characteristic of most research and seek an alternative that better fits self-organizing social systems.

Although the problem-solving approach has been helpful, it does have its weaknesses as previously mentioned. In the 1970s Freire (1972a) contrasted *problem-solving education*—which focuses on the needs of learners, with the

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<sup>181</sup> Capacity building will be elaborated on further in section 6.3.3.6

*banking concept of education*—which focuses on the needs of teachers to convey information regardless of its relevancy to their situation. The banking model creates passive learners, while problem-solving education stimulates active participation in learning. The problem-solving approach is widely used in development because it is *learner-centric* and involves *participation*. To work effectively in a local community, it is imperative to help people understand their problems.

A weakness in the problem-solving approach is that identification of the root causes can be a bit subjective. It depends on when the facilitator decides to stop the identification process. If we ask “*why?*” to the root causes, we could end up going full circle; *vis-à-vis* the lack of education is caused by poverty, poverty is caused by no jobs, which is caused by lack of education. Such a focus on problems can also be very discouraging, giving up hope rather than making plans for the better future. Cooperrider & Srivastva (1987:129) explain that a single-minded “*commitment to a problem-solving view of the world acts as a primary constraint on its imagination and contribution to knowledge.*” An appreciative modification to problem-solving would be to focus on the dreams and possibilities of a community.

*Appreciative Inquiry* helps us seek out the positive and life giving aspects of African leadership for the pastoral leaders of this continent. It is an approach that focuses on the discovery, understanding and fostering of learning and innovation. Its virtue is to listen to the urgencies (themes) and choices of the learners. The starting point for AI is the belief that a community that is alive and functioning represents miracle that can never be fully understood. There is always more to any social organization than we can discover by studying and analyzing its part or its past. It follows, then, that we can never create or improve a social organization solely by pursuing rationally determined linear processes. David Cooperrider and Suresh Srivastva, the earliest champions of this innovation, describe it this way:

The appreciative mode of inquiry is a way of living with, being with and directly participating in the varieties of social organization we are compelled to study. Serious consideration and reflection on the ultimate mystery of being engenders a reverence for life that draws the researcher to inquire beyond superficial appearances to deeper levels of the

life-generating essentials and potential for social existence. That is, the action-researcher is drawn to affirm and thereby illuminate, the factors and forces involved in organizing that serve to nourish the human spirit (1987:129).

The appreciative approach to social change posits that social organizations can be imagined and then made beginning with what is already creating value. If we can determine what is for life and what is generating well-being, we can imagine its expansion. Having done so, the organization or the community will tend to move in this direction.

The more an organization experiments with the conscious evolution of positive imagery, the better it will become. There is an observable self-reinforcing, educative effect of affirmation. Affirmative competence is the key to the self-organizing system (Cooperrider, Ludema, Srivastva & Wishart 1995:5).

In essence, AI is more than a method; it is a way of viewing the world. “*It is an intentional posture of continuous affirmation of life, of joy, of beauty, of excellence, of innovation*” (Johnson & Ludema 1997:72). This is reminiscent of Paul’s admonition in Philippians 4:8-9. The underlying theological framework is that God has created a good and life-giving social-world; wherever we find good in our world, we are seeing evidence of God’s work and gifts. The biblical story is the account of God’s plan to restore the lives of individuals and communities, marred by sin (cf. Padilla 1985; Pobe 1997:160), so that they can be good, just and peaceful once again. An appreciative perspective encourages transformational development practitioners to find God’s redemptive work in the life of the community and *redemptive potential* (Hybels 1999) within themselves and to seek to become more intentionally a part of it. At a more personal level, the appreciative framework also fits the gospel account: in spite of our sin, God looks through our brokenness and recognizing God’s image in us, works to restore that image to its fullness.

The *appreciative inquiry* approach to linking research and planning is also different from the traditional development planning based on the problem-solving approach.

It provides us with a different set of questions than the planning questions associated with problem solving.<sup>182</sup>

#### ***6.3.3.4 Competency-based Learning Design (CBL) as a Resource***

Many pastoral leadership issues troubling both the established and younger churches arise from inappropriate educational programs. Basic questions focus our attention on both leadership formation needs and the design of pastoral leadership curricula. *Who needs what as defined by whom?* (cf. Hutchinson 1978). This is the beginning of education as dialogue utilizing appreciative inquiry. It honors Africans as people who have enough life experience and intellectual capacity to become effective learners as well as teachers. It focuses on their themes—the issues that are vital to them in their context. An important principle of learning is that of interest. Traditionally, formal education presents content that has little or no interest for the learners—it therefore, needs to be authoritarian in order to teach.

There is intrinsic overlap between appreciative inquiry and dialogic pedagogy, as a basic value. It is the initial first step towards dialogue. In Zambia and elsewhere, I utilize a Pastoral Formation Needs Assessment Diagram<sup>183</sup> (visualized parts of a whole person in terms of a holistic view of leadership formation) to facilitate learner defined needs assessment (codification), focusing particularly on learning priorities and sequence.

Competency-based learning design avoids the *fragmentation* and *surfeiting* problems and is geared towards the context of ministry. The objective of pastoral formation is training that responds to the learners' needs, producing growth in knowledge, maturity in character development and competence in ministry skills. Learners progressively grow in relationship to God as they explore the tension between their experience, the Bible's teaching and their individual response in obedience. A way to encourage this exploration is to apply the elements of

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<sup>182</sup> Refer to *Appendix v*.

<sup>183</sup> Refer to *Appendix vi*.

*competency-based learning*. As a curricular model for the transformation process, *competency-based learning* seeks to develop competencies in persons at different stages of their maturation journey. Competencies encompass the formation of the whole person: affective, understanding, character and skills. Four forces prevalent in non-formal educational thinking are strongly influencing the shift toward *competency-based learning* (Knowles 1980:18-19):

- 1) ***A new conception of the purpose of education.*** From the transmission of knowledge to the producing of competent people. The question being raised is not whether we are producing leadership for the church, but *what kind of leadership produces the expansion and furtherance of the *missio Dei*.*
- 2) ***A focus on learning instead of teaching.*** This reflects the developmentalism view of transformational teaching that differs from the content-transmission model. It is learner-centric focusing on self-discovery and employs the principles of *immediacy of the learning* and *engagement of the learners in what they are learning* (cf. Vella 1994).
- 3) ***The concept of lifelong learning as the organizing principle for all education.*** This is biophilic education as seen in the various travel metaphors. The concept of learning as a lifelong task is well supported in biblical teaching and in Christian theology. Lifelong formation is given far more space in the Bible than is the somewhat more popular material on the conversion experience (Ward 1996a:23).
- 4) ***A concern for developing new ways to deliver educational resources.*** This is seen in certain recurring themes: the crying need for renewal in theological education, the essential place of integrity in contextual sensitivity, curriculum planning, community building and mission; the interculturalness of all theological education, with the attendant opportunity and necessity of mutual learning from one another and the absolute necessity of submitting our educational structures and strategies to the scrutiny of the Word of God.

A *competency-based* pastoral formation model begins with needs assessment. *What competencies should pastoral leaders possess (what does an effective pastoral leader in the African context look like)?* This question focuses on the selection of the *outcomes* that the learning design will help the learners achieve. Next, *what KSCs (knowledge, skills, character) do the learners currently possess?* This second question acknowledges that every potential pastoral leader has some level of formation. When these questions are processed through dialogue, it respects the

learners participating in naming what is to be learned. A fundamental value here is that adults have enough life experience to be in dialogue with any teacher, about any subject, and will learn new knowledge or character traits or skills best in relationship to that life experience (cf. Knowles 1970).

*How can pastoral leaders participate in value-added experiences that contribute to the desired outcomes?* At issue in this third question, is the selection of the learning experiences most appropriate for producing competency in pastoral leadership. These may include a variety of learning experiences: mentoring, teamwork and community learning, specific training modules, ministry experiences, dynamic reflection, etc. As referenced in chapter three, Senyimba's African Pot analogy is an excellent illustration of the continuity, sequence, and integration of the elements needed in the learning experience. These are the elements that lead to spiritual formation. Leadership emerges out of spiritually formed persons who have experience based on competence (Elliston & Kaufmann 1993:206).

Then lastly: *How will we know when pastoral leaders have been formed—acquired new understandings, deepened their character, examined their attitudes and sharpened their skills?* Thompson (1996:146) proposes the creation of *competency profiles*. He maintains that the effectiveness of competency-based training programs is dependent on clearly articulated competencies. Church leaders are called *to be* certain kinds of individuals and *do* specific tasks at predetermined levels of proficiency. A competency profile essentially is a summary of the commonly held traits and abilities to do specific tasks. For a profile to be relevant and effective, two aspects must be observed:

- 1) ***It must be assessed through dialogue.*** In adult learning, self-diagnosed need for learning produces much greater motivation to learn than an eternally diagnosed need such as a pre-existing curriculum. Collaboration between the learner and facilitator of learning is essential. Needs are assessed through dialogue.
- 2) ***It must be learner-centric.*** In conventional education, the teacher dispenses knowledge geared towards the average student with few provisions made for

the slower or faster students. In competency-based education the responsibility is placed on the learner to initiate the learning by using the teacher as a resource person. Vella's (1994) twelve principles for effective learning are useful here to establish a learner-centric profile and maintain a learner-centric process.

In summary, assessment is a critical component of a *competency-based* education. Not only does the total program need scrutiny but the learner needs to be assessed as well. As referenced earlier, the four questions or four-part educational process includes a competency profile, outcomes that flow out of learner needs, the learning experiences and assessment procedures. Assessment procedures are critical for furnishing information about the extent to which outcomes are being attained and about the appropriateness of the learning experiences (Thompson 1996:148).<sup>184</sup>

#### **6.3.3.5 Planning-Assessment Resources**

What we plan and assess in education and development is determined by what the community has set out to do. Planning and assessment begins with the vision of a better future and the values to which the community aspires; it is their story. Vella and others (Berardinelli, *et. al.* 1998) in the educational field also argue the case for accountability in the learning process; “*accountability is one of the foremost principles of adult learning*” (Vella 1994:21). How can the results of non-formal training be effectively and cogently measured? Vella advocates a process of accountability that narrows the boundaries between *planning* and *assessment* (Berardinelli, *et. al.* 1998:xi). This reflects the *intentionality* in programming characteristic of both *formal* and *non-formal* education (Young 1996:73).

#### **Program Planning.**

Adult learners will be motivated and use their resources when they have self-determination in the design and assessment of the learning experiences. This begins

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<sup>184</sup> Two types of assessment have been identified in professional literature: *summative* and *formative*. In summative assessment, information is gathered and a final judgment is rendered. In formative assessment, information is gathered to guide performance apart from a final judgment. Summative assessment is useful for programs and innovations but is a less acceptable means of evaluating people. Formative, assessment on the other hand, is empowering—it helps individuals uncover issues, identify directions and provide counsel rather than judgment. Non-formal education philosophy is woven right through *competency-based learning design*. It is directed by the natural process of each particular learning situation (Thompson 1996:145).

and ends with listening to the learners. Listening to the learner's want and needs helps to shape a program that has immediate usefulness (Vella 1994:4). Revisiting Hutchinson's (1978) WWW question, *who needs what as defined by whom?* not only reveals the political and power issues involved, but also consciensitizes teachers and learners to the themes of the learners—the issues that are vital to them (cf. Freire 1972a; Vella 1994:5). People are naturally excited to learn anything that helps them understand their own themes, their lives. This is the heart of the accountability process. Learners are first accountable to themselves. The accountability plan in this process of assessment allows teachers to be accountable to the learners and to the wider community that will be affected by their learning.

Though the accountability process focuses primarily on assessment, there is a *direct linkage between assessment and the learning program design*. It begins with a clearly defined purpose or expectation set from the learning program (Parro 2002:4). *What are the overall learning goals?* With this question, attention is converged back to the proposed empirical research questions of this study:

- 1) *What does an equipped and maturing African pastor look like?*
- 2) *What are the operational philosophical values and contextually relevant practices in a local theology of pastoral formation in the African context?*

These research questions relate to the *substance* and *process* in planning the learning design. The planning of the overall design is influenced by the convergence of:

- 1) ***The Bible story.*** Because we are Christians and because God has been active in the learning community since the beginning of time, the *biblical story of the gospel* leads us to ask what are God's purposes and what is God doing in the lives of the learners? What does the Bible say?
- 2) ***The community's story.*** What are the learners saying about their needs? How do they define and understand what an equipped and maturing pastoral leader looks like?
- 3) ***The mission practitioner's story.*** What understanding and convictions do mission educators have concerning non-formal education, cross-cultural communication and relationships, and their own predilections?



Planning of the overall learning design, however, needs to get more specific (Parro 2002). The overall learning design points out the general direction, but the specific changes, growth and transformations that we hope to see occur need to be defined. *Knowledge, skills, character* traits (KSCs) and *relationships*, outline the basis for such specific goals or expectation sets in the learning program:

- **Knowledge:** *what they know.* What do the learners define that they need to better understand? How will this knowledge affect their lives and ministries? How will this knowledge ‘form’ them?
- **Skills:** *what they do.* What ministry skills are needed? What increased capacities and competencies will result from the learning program? How will these skills contribute to their witness and vocation?
- **Character:** *who they are.* What are the important character traits that need to be learned? What changes in terms of attitudes, passions, commitments and lifestyle need to take place?
- **Relationships:** *how they love, serve and lead.* How should relationships be transformed as a result of the learning? What role awareness or changes take place as a result of the learning?

Accordingly, through *appreciative inquiry* and dialogue the learners are involved not only in the determination of the learning program, but also in the assessment of it as well. Formation of *knowledge, skills, character* traits and *relationships* should be assessed *while* the learners are in the educational program.

#### *Program Assessment.*

Whereas planning in the learning design involves attention to the *substance* and *process*, assessment of the learning design focuses on the *process* and the *outcomes* (cf. Elias 1982:275). Two critical questions guide assessment:

- 1) *Did the learning program contribute efficiently to meeting the stated learning goals?* (process)
- 2) *Were the learning program goals accomplished?* (outcomes)

Program assessment should provide answers to both these questions. *Learning assessment* needs to be aligned with what is taught and conducted during the educational program. *Transfer assessment* is intermediate and applied. It would be evaluated through observation of differences and performance in the leadership and ministries of the pastoral leaders who have participated in the learning program. *Impact assessment* is broader and more long-term and its assessment would be more missiological in nature. Is the church healthy and impacting the community? Are new emerging pastoral leaders being multiplied? Kirkpatrick (1994) distinguished four types of assessment, which helps migrate *learning* towards *transfer* and *impact*:

- **Reaction**—is a matter of asking the learners what they liked or disliked about the learning experience. This has limited usefulness.
- **Learning**—involves informally or formally testing learners to determine the formation of knowledge and skill during the program. This is the assessment type used by formal education.
- **Behavior**—has to do with the change in job performance that results from the education or training program.
- **Results**—focuses on the effect of the program in achieving important organizational goals or measures.

The presupposition in this taxonomy of assessment, as well as in the process described above, is that of close relationships between teacher and learner (Berardinelli, *et. al.* 1998:12; cf. Parro 2002). The *aloof teacher* precludes the possibility of accountability and much less, assessment.

#### *Proposed Process of Assessment.*

This section is not intended to be another model or reference on assessment and evaluation procedure; many scholars and practitioners have done excellent work in this field. Rather, this section stands on their shoulders, as it were, by informing my own field practice in Zambia. Based on that field experience along with insights from: *educational theory* (Berardinelli, *et. al.* 1998; Elias 1982, 1986, Vella 1994, 1995; Young 1996) *leadership theory* (Hersey & Blanchard 1982; Wrong 1980)

*qualitative evaluation philosophies* (Cronbach 1983; Kirkpatrick 1994; Scriven 1967), *market research techniques* (Parro 2002) and *theological reflection*—I am proposing the following process of assessment in a local theology of pastoral formation. Basic presuppositions underlying this proposal are:

- 1) ***Interactive participation*** based on the Transformative Model as argued for in Outsider-Insider relationships (Table 1.1). Once again, it is people-centered. It is about a process of change that occurs on the inside of people. Participation and reproducible local leadership are emphasized with an aim towards *self-reliance*; control over the decision making process at all levels of society. This carries a political implication of devolved decision-making.
- 2) ***Dialogic methodology***. Practiced by *dialogue-as-relationship* and dialogue as a search for *understanding*. It is primarily a person-to-person encounter; it begins with appreciative inquiry and is nurtured by love, trust, humility, hope, faith and confidence.
- 3) ***Program planning and ongoing assessment*** in a learning program for pastoral formation, has as its departure point the question that Jesus sought, *what is God doing?* The precedence for this departure point is in Acts 11 where the early Church in Jerusalem was asking the same question about what was happening in Antioch (Parro 2002). Since we have located theological education in *missiologia*, asking this question reflects our missional purpose of participation in the *missio Dei* (Bosch 1991:391). As mission practitioners, we need to plan and assess, but our process needs to flow out of what we see the Father doing; thus, ministry activity must not flow out of our dreams or agendas, but out of the *missio Dei*, as we are able to discern what God is doing (Parro 2002).

Given these presuppositions, I submit there are three steps in the learning experience<sup>185</sup> (Table 6.2), each with their own corresponding assessment questions that inform the *planning-assessment cycle* (Diagram 6.1) by answering the foundational question, *what is God doing?* (Berardinelli, *et. al.* 1998:22; Elias 1986:4; Parro 2002:2-3):

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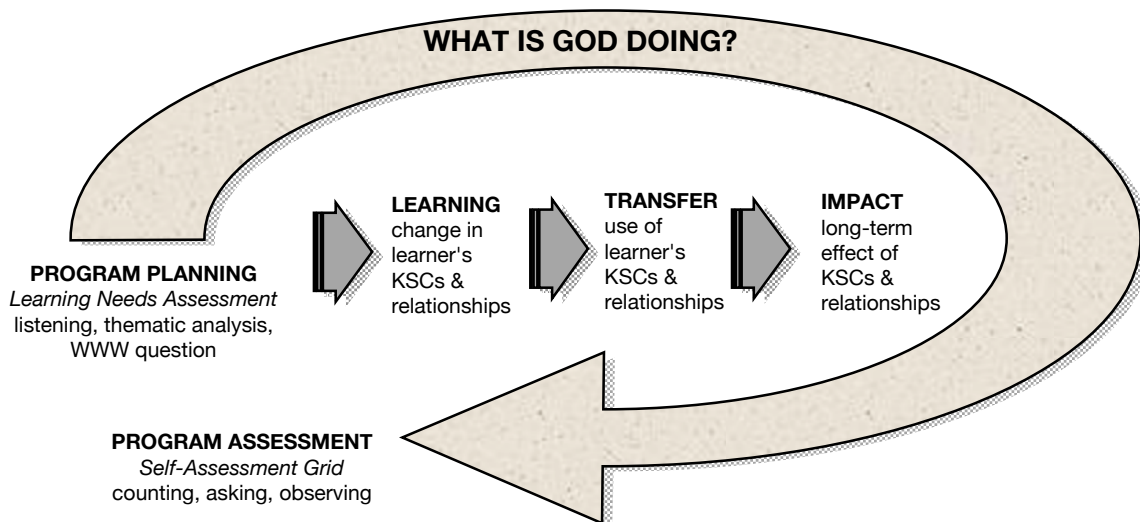
<sup>185</sup> Refer to *Appendix viii* for a biblical case study of the Learning Experience Steps.

**Table 6.2 Learning Experience Steps**

	1	2	3
Departure point	What is God doing?		
Step	<b>Learning</b> <i>paideia &amp; prokope</i>	<b>Transfer</b> <i>praxis &amp; poiesis</i>	<b>Impact</b> <i>metamorphoo</i>
Operational value	Formation	Application	Transformation
Assessment question	What did we hope to see happen?	Are these things actually happening?	What should we do differently in the future?

These learning experience steps are encircled by the program planning and assessment cycle seen below. Each of the three aspects inside the circle below needs to be assessed independently; *learning* is distinct from *transfer*, and *transfer* differs from *impact*. Yet, all of these aspects are also congruent. For without learning—a change in knowledge, skills, and character—learners will not be able to grow as trained pastoral leaders.

**Diagram 6.1 Planning-Assessment Cycle**



(Adapted from: Berardinelli *et. al.* 1998; Parro 2002; Vella 1994, 1995; Young 1996)

*Learning is the first step.* It determines whether participants have developed the *knowledge, skills, character and relationships* needed to achieve the learning outcomes (Berardinelli *et. al.* 1998:26). Two Greek word/concepts are useful here: *paideia* and *prokope*.

*Paideia* (παιδεία) is the basic concept of Greek education and learning (Brown 1978b:140). The RSV translates *paideia* as proverbs of Solomon (Proverbs 10:1, 25:1), the instruction of the wise (Brown 1978b:745). It was also used in the Septuagint (LXX) to translate the Hebrew word, which meant to *nurture, discipline, chasten*. This discipline and nurture occurring in the Jewish family was the background for the Psalmist's description of God chastening or disciplining his people. This gave rise in Judaism to ordered leaning, the study of the Torah with special teachers, rabbis (Farley 1996:32). A connection can be made here to theological education. Apart from the Hellenistic concept of education, which is also seen in the NT (Hebrews 2:15; Revelation 3:19), *paideia* has come to be understood as *education for character* (Tracy 1996:375) as well as *conscientization and reflective thinking* (Farley 1996:409).

*Prokope* (προκοπή)<sup>186</sup> as used in the Scriptures means *progress, advance, growth* or to *develop* (Philippians 1:25; 1 Timothy 4:15). The Apostle Paul used this word in 1 Timothy 4:11-15 when he cautioned Timothy to devote himself to the things of the ministry “*so that everyone may see your progress.*” In other words, spirituality or spiritual formation that comes from the learning. Paul was essentially communicating two important aspects to Timothy: first, true spirituality is visible to others as well as yourself. Therefore, we must watch our life and doctrine closely so that we may set an example. Second, even though Paul's exhortation seems to be a matter of human effort, it is also a grace (*charis*), a gift from God. In that sense, we must not neglect our spiritual gifts, but seek to develop them fully for the Body and God's glory. This is the connection between *prokope* and *paideia* as in the Ephesian

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<sup>186</sup> *Prokope* metaphorically also has a travel connotation in the nautical sense—“*to make headway in spite of contrary winds*” (Wilhelm 1992:10).

epistle, grace and salvation are connected in Titus 2:11 (*soterios*) saving; grace works to train us (*paideuouosa*) away from the world and towards eschatological hope (cf. Brown 1978b:122). Thus, *learning* in the first step is about knowledge and wisdom, character formation, spirituality, personal growth and ministry growth (skills) and relationships. The operative value here is *formation*. The assessment question for this step is: *what did we hope to see happen?*

*Transfer* is the second step, which is the effective use of *knowledge, skills, character* and *relationships* beyond the education program. It is intermediate and applied (Berardinelli *et. al.* 1998:27), which means *personal application* and *active participation* as well. The Greek word/concepts useful here are: *praxis* and *poiesis*.

*Praxis* (πρᾶξις) as previously defined is understood as *learning through our activity*. It begins with what is actually being done and proceeds to reflect and theorize upon what is being done (Miller 1987:164). *Praxis* is also a process that includes being/thinking/doing utilizing *cognitive* (ideas), *affective* (feelings), and *psychomotor* (actions) aspects (Reissner 1999:95). As such *praxis* involves personal application of the learning and active participation. *Poiesis* (ποίησις) was Aristotle's term for the productive life (Elias 1986:4; Stackhouse 1988:85). It entailed the making of things or the *skills* involved in a craft or art, specifically something 'handmade' (Brown 1978c:1153). *Poiesis* is also the assessment of human action in the sight of God. Human work is never neutral; it is either obedience or disobedience *vis-à-vis* God's claim on men (Brown 1978c:1155; cf. Stackhouse 1988) "whatever you do, do all to the glory of God" (1 Cor. 10:31). *Praxis* and *poiesis* reflect *transfer* in the learning steps. The accountability process involves collecting evidence of the learners' use of the educational outcomes, that is, a change in knowledge, skills and character. In assessing *transfer*, the following question is asked: *are these things actually happening?* This is the point where many learning programs fail because of assumptions made from a *transmissive teaching* perspective (cf. Parro 2002:5; Young 1996:77). These assumptions are usually overly optimistic in what the program can accomplish. Often there is

confusion between warm cultural *responses* and real, significant *results*. *Responses* are those initial reactions that usually are very positive and encouraging. *Results* are those things that take place over a longer time frame (application is more intermediate).

*Impact is the third step.* It is the broad and long-term result of the educational program (Berardinelli *et. al.* 1998:27). The ultimate goal is to determine if the educational program (curriculum and methodology) had any effect on the churches or ministries where the learners or pastoral leaders work. The goal here is transformation as understood in the Greek word/concept: *metamorphoo*. If there were one word in the NT that could inform (or even replace) the words *liberation* and *development* as integrating concepts—it would be *metamorphoo* (μεταμορφωω) or *transformation*. This word is used of Jesus' transfiguration<sup>187</sup> (Mark 9:2), of the transformation into the image of Christ for those who behold the glory of the Lord (2 Corinthians 3:18). It is also in Romans 12:1-2, which speaks of not being conformed to this world but being *transformed* by a complete change of mind that works itself out in the good and perfect will of God (Cogswell 1987:75). Transformation is *the* goal in the field of *theological education and development*. In this step, the assessment question is: *what should we do differently in the future?* This question not only assesses the third step but also contributes to the planning-assessment cycle as well (Diagram 6.1). *Impact* is usually identified through the mission or purpose of the learner or institution, focusing on the evidence of influence and results that lead to transformation.

As previously stated, assessment of *knowledge, skills, character* traits and relationships should be assessed *while* the learners are in the learning program as well as beyond it. A learner self-assessment resource in this regard is helpful:

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<sup>187</sup> I am well aware of the debate in these passages concerning the transfiguration being understood in terms of the Hellenistic epiphany stories. These issues are however complex and it is important to allow the whole biblical context to be the primary guide. Aside from the messianic motifs, the imagery of the biblical exodus is also prominent (Brown 1978c:863). Rather than limiting the imagery of the transfiguration scene to one point of reference, it is better to see it from both a typological (exodus) and an eschatological (parousia) perspective.

**Table 6.3 Self-Assessment Grid**

	LEARNING		TRANSFER		IMPACT	
	Immediate and specific		Intermediate and change		Longer term and influence	
CHANGES	What I want to learn	How do you know?	What I need to apply	Actions I will take	How I will use it	Evidence of the results?
<b>KNOWLEDGE</b> (what I know)						
<b>SKILLS</b> (what I do)						
<b>CHARACTER</b> (who I am)						
<b>RELATIONSHIPS</b> (how I love, serve & lead)						

Adapted from: Berardinelli *et. al.* 1998; Parro 2002, TOPIC Self-Assessment Grid

The question of how change is measured or how evidence is identified often provokes resistance or negative perceptions (Berardinelli *et. al.* 1998:99) especially when it comes to mission and Christian ministry. Assessment can sometimes be viewed as a waste of time and resources, a distraction, a threat in regards to identifying weaknesses in ‘cherished’ program designs, as unspiritual and this-worldly, as political—involving issues of power, etc. (cf. Parro 2002:6). Nevertheless, assessment is biblical<sup>188</sup> and can lead to greater effectiveness. It is important too, that assessment be done with participation from all the important stakeholders in the program (learners, teachers, churches, organizations, etc.) including the program planners as well (Berardinelli *et. al.* 1998:99; Young 1996:82).

Assessment results are of no value if they are not utilized. We only want to measure the most important changes that we hope will occur. What we measure should flow out of what we teach (Parro 2002:6). Thus, it is very important to assess only those elements of a learning program for which the stakeholders need information (Berardinelli *et. al.* 1998:101).

<sup>188</sup> Psalm 119:59; Prov. 1:1-5; 13:16; 14:8, 15; 22:3; 27:12; Luke 8:18, etc.



In field experience, evidence of *impact* or outcomes also point to another important element, which is the sense of *ownership*. Although *impact* is difficult to measure, it is not impossible (Berardinelli *et. al.* 1998:27). In my experience, *impact* is most effectively assessed by a sense of ownership, which involves not only *personal transfer* of the learning but also a *cross-transfer* of the learning as well. By cross-transfer I mean the reproducible nature of learning experience. For our purposes this means that pastoral ‘learners’ become pastoral ‘trainers’, who then train other ‘trainers’ *ad infinitum* for a multi-generational impact. This has specific import for the mission practitioner who usually does not have long-term time and relational exposure to local pastoral leaders. Thus, I argue that if a multi-generational value is not part of the learning design, then its long-term *relevance* and *impact* are questionable.

#### **6.3.3.6 Capacity Building as a Resource**

Capacity building is rapidly becoming a central part of the strategic focus for development. Never before in history has there been a period of such expansive social, cultural and institutional change on a global scale. As such, the capacity of ecclesiastical structures, organizations and institutions pertaining to mission, becomes so important. Any effort to understand, let alone implement, significant development, needs a sustained commitment to improving our knowledge and practice of *organizational capacity*. This is readily observed in the different generational approaches to development that are rapidly losing relevance (Johnson & Ludema 1997:8). The traditional transfer of resources (funds, programs, expertise) from North to South is proving to be inefficient, ineffective and, in most cases, inappropriate to achieve any kind of sustainable change.

Furthermore, there is a growing understanding of the need for multiple ways of knowing. Pushed by the failure of Enlightenment thinking (Hough & Cobb 1985:31; Stanley 2001) to provide hope for a socially, spiritually, economically and ecologically sustainable future and pulled by the contributions of local bodies of knowledge can make in this regard; local ways of knowing are assuming a new level

of importance in development thinking. Pervasive skepticism about development impact (especially in Africa) is putting organizations under increasing pressure to demonstrate result and fiscal value. Issues focusing on accountability, program performance, measurement, control, are increasingly becoming important in the development debate. In short, the need for and interest in capacity building as the way forward is growing. Yet, despite this growing interest, capacity building (much like the concept of development) is ‘all over the map’ as a body of knowledge and framework for thinking and action.

Because many values in capacity building overlap with other educational concepts discussed in this study, the following principles are outlined as a holistic development approach (among other understandings) as it relates to mission:

- ***Capacity building must be firmly grounded in mutual collaborative partnerships.*** This is the starting point for capacity building. It is not a *doing-for* but a *working-with* relationship among equals. Traditionally, the North has seen development and even capacity building as something they *can* and *should do* for the South. Implicit in this understanding, is the view that the South either does not care about their own capacity or are incapable of developing it. To be effective, that capacity-building paradigm needs to change to one of respectful reciprocity in relationship. This assumes a relational process in which each partner learns, grows, and develops as a result of “walking together”. It is a never-ending journey of mutual learning in which the partnerships interact with a variety of others to expand their capacity and heighten their integrity and effectiveness.
- ***Capacity building requires dialogue and works best when it is appreciative rather than evaluative.*** Organizations live and thrive not primarily because of their problem-solving ability, but because of a host of contextual variables such as cultural values and worldview, good leadership, a deep spiritual core, sound managerial and financial systems, and strong relationships with other organizations—that support and sustain their existence (Johnson & Ludema 1997:10). Appreciative inquiry is a needs assessment resource that frames research questions in an appreciative way. It looks for the life-giving aspects of the organization, rather than the deficiencies and weaknesses.
- ***Capacity building must always be context-specific.*** Contextual variation is a major factor in capacity building. Its effectiveness and sustainability is dependent on it being rooted in the socio-cultural context of an organization’s local environment and based on an organization’s

contextualized vision of the future, not on an outside behaviorist general ideal or an existentialist intuition. To be contextual, new definitions on capacity that are specific to a local culture need to be developed. Capacity based on techno-rational definitions that assume if organizations conform to a rigid set of standardized KSCs—they will have a strong capacity to accomplish their mission and purpose. This assumption is prescriptive. A more appropriate praxis would offer a process and indicators (such as a competency-based learning model) that are inductive and contextualized. Such praxis would utilize dialogue to learn and begin with local wisdom and collaboratively build from there. It reflects the developmental model of a pilgrim's journey toward the *what-if* scenarios of God's leading and "*making things grow*" in that particular context.

The locus of this study is centered in the formation of pastoral leaders. If development is a belief in the potential of the poor, then organizations and structures, not individuals, provide the resources that put these beliefs into practice. Organizations and (ecclesiastical) structures require mature and equipped leaders in order to be healthy conduits of development. Hence, capacity building not only focuses on developing leaders, but also on building and strengthening organizations.

Finally, capacity building is important to the concept of sustainability. Development is to be sustainable, yet the idea of sustainability needs critical reflection. Sustainability (survival systems) is to some extent, inherent in even poorest communities. There is considerable evidence that poor communities are quite sophisticated in developing sustainable survival strategies (cf. Kritzinger 1996) in terms of food, water, housing, and living within the social constraints of a marginal environment. It is also important to affirm that the ultimate source of sustainability is not ours to control. It is ultimately God through Christ who sustains life. Psalm 104 is a parable of this, describing God's active role. Most communities are already sustainable in some manner because God has been and is working through them. Referring back to the Zambian pastor who confided in me— "*We do not want to remain dependent; but we just need something to help us get started*" — he was really saying they had a survival strategy, that God has been and is working among them, yet they needed capacity building. The third reason for critical reflection is to ask whether the idea of sustainability is enough. If sustainability simply means

*maintenance* or *activity continuance*, is this enough? I believe that any idea of sustainability needs to be understood in terms of *transformation*, continued and replicable growth, plus learning and development. Then, sustainability needs to be understood holistically to include the physical, mental, social and spiritual. My experience in Luapula has shown that holistic sustainability can be achieved through pastoral formation, strengthening churches, social organizing and alleviating poverty.

#### **6.4 Summary**

Based on the case study in this chapter, I have surveyed and described the praxis used in the Luapula pastoral formation ministry. This story has not been written from a historical success point of view. We are still engaged in the transformation process in Luapula and continue to learn how and what the converging of stories means. This would be impossible without *prayer*, *appreciative inquiry* and *dialogue*. The progress made strongly endorses *participatory learning and action*, *competency-based learning design*, as well as the attention and commitment to *planning* and *assessment*. Our *capacity building* efforts look promising but are in the beginning stages. Hence, we continue in bold humility towards the new story of Luapula.

## Chapter 7

### IMPLICATIONS FOR MISSIOLOGY

#### **7.1 Introduction**

In this final chapter, I focus my attention and arguments primarily on outsider responses and implications for missiology. Of critical importance is the philosophical basis in retooling the Church for its *theological education and development* functions to remain relevant and effective in today's changing world context. Therefore, I begin with acknowledging *change dynamics* and its implications for missiology. Following that is a brief discussion regarding issues for further research emanating from field experience in Luapula.

#### **7.2 Implications for Missiology**

Missiology as previously argued, is interdisciplinary in theory and practice. It is also the study of the expansion and growth of the mission of the church in all its dimensions. As such, missiology's challenge is to keep abreast of the world's changing context. Missiological praxis is only authentic insofar as it reflects *participation* in the mission of God (Bosch 1991:391). Practices are too often left unquestioned, possibly because theory has yet to relevantly formulate those questions. The expansion and growth of the church is not fully understood either, possibly because there are dimensions of God's action in the world (through the church) that need more attention and reflection. Appealing once again to Wallis (1994:47), "*We need more than new ideas...we can't be content to be better informed about problems of the world; we must discover how our lives can make a difference.*"

Bosch (1991:7) refers to a crisis as “*the point in which danger and opportunity meet.*” Africa faces changes and the danger of crisis in many aspects. Missiology needs to spawn theory and practice that is capable of capitalizing on the opportunity for change. In 1965, Toffler (1970:12) coined the term *future shock* to describe the “*shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short of time.*” Toffler wrote to show that *rate of change* has implications quite apart from and sometimes more important than the *directions of change*. Contextualization recognizes the dynamics of change. In many areas of the world, cultures are experiencing rapid social change due to modernity and urbanization, yet they are also subjected to oppression, poverty and hunger.

Missiology’s concern for crossing barriers with the gospel implies a need for further reflection on how the *rate of change* affects the social dimension of culture and its task in the *missio Dei*. Change is not only rapid; it can be oppressive and dehumanizing as well. Change has also been the single contextual constant in global mission. Theology has narrowed, then broadened. Methods have multiplied. Values have shifted and some have fragmented. Generational movements have come and gone. As the world has changed, the way we do mission has changed along with it. But mission has often been painfully slow at keeping abreast of both global and local changes. Change will occur, but change does not necessarily mean improvement (Hoke 1996a:115). “*Clinging to yesterday’s images*” of missionary consciousness and practice, argues Bosch (1991:7) is clearly not the answer; what is needed is *new vision*.

Missiological response to the radically changing global scene must recognize that recent methodologies even within the last decade may easily have become outdated and irrelevant. We live in world where nations, people groups, families and individuals seek to discover their own definitions of truth and invent new “realities” for their lives. Day (1996:119) suggests a new vision for missionary response to these peoples must emerge from three strong commitments:

- 1) We should understand the significance of past and currently emerging societal and global trends as the contexts in which Christ's redemptive love is learned.
- 2) We should retire all paradigms, programs and individuals whose insightful light and salty significance no longer relate to the world's changing life contexts.
- 3) We should return to the Lord in honest humility, prepared with the knowledge of the signs of the times, but peacefully waiting the anointing of his Spirit for the adventures ahead.

If missiology's concern is also about Christian witness to the wider world, it must find ways to be informed and in touch with the times. It must assess the trends and understand their significance in order to accomplish the *missio Dei*. An inadequate foundation for mission and ambiguous missionary motives and aims are bound to lead to an unsatisfactory missionary practice (Bosch 1991:5). Many nineteenth and twentieth century (primarily Northern) assumptions about learning, leadership formation, group processes, economic development are no longer helpful or valid. Yet, habits persist, especially when left unquestioned. A missiological reexamination of standing assumptions about theological education and development models needs to take place in light of a number of emerging global trends. This requires change. "*Change is the process by which the future invades our lives*" (Toffler 1970:11). Change is not an end in itself but a means to an end, a better future. The Christian life is about change, which began with repentance and faith. The Christian life is also a journey. Faith is not something static but something that is ongoing and transformative. If we are to impact our lives with a better future and not be overrun by the future, we have to change our understandings and put off all the traditional restraints we have put on mission and ourselves. "*No one pours new wine into old wineskins*" (Matt. 9:16-17; Luke 5:36-39). We must change our understandings, practices, relationships and structures in order to embrace the new wine that God is waiting to pour out. These must serve our vision and strategy for the reign of God's peace.

### ***7.3 Issues for Further Research***

In the following sections, several issues for ongoing research identified from the Luapula ministry context are briefly described. These issues have been alluded to throughout this study and are important to the proposal for transformational development and further contribution to the discipline of *theology-and-development*. These issues can be liabilities or assets, depending on how they are understood and used in that context.

#### ***7.3.1 A Theology of Power and Authority***

Because mission engages communities as God's *action* in the world (Kritzinger *et. al.* 1984:2), issues of *power* and *authority* will constantly need theologizing. Regina Coll (1986) identifies a *theology of power* as a need in the context of the poor, powerlessness and 'developing of leadership.' Aside from these ongoing aspects of *knowledge and information as power* in the educational dimensions and *resources and control as power* in the development dimensions—a theology of power and authority needs to be more fully developed under the rubric of *theology-and-development* as a discipline.

For example, in mission and theological discourse today, *syncretism* and *contextualization* are power words. Although they can be used simply as descriptive words, syncretism and contextualization are most often used as part of a political agenda designed in the one case to express disapproval of what someone else is innovating and in the other case, to claim legitimacy for what is being done in the face of potential traditionalist disapproval (Heinemann 1997:37). To posit that these are power words is not to discredit them nor to rule them out, but to give ourselves, (as outsiders) greater sensitivity to the context in which issues of syncretism and contextualization must be confronted. Schreiter (1993:52-53) also encourages new theological reflection on these terms because of the phenomenal cultural changes in the world, the complexities of intercultural communication and the transformation of Christian communities in terms of their Christian identities.



My own conscientization regarding the need to reflect on these power words stems from the realization that my own worldview is still struggling with the faith contextualized (dare I say syncretized?) by the Western church's alliance with the Enlightenment or romanticism or with individualistic capitalism. It may well be better to humbly enter into these 'power matters' with more reflection. These are matters of pneumatology, of the work of the Holy Spirit, in which the grace and salvation of God can become thoroughly confused and mixed up with human failings as well as human wisdom (Maeliau 1987:124-125).

### ***7.3.2 A Theology of Economics***

Another issue for further research is to ask the question, *To what extent does a community's (in the Luapula context) belief system or worldview affect their prosperity or poverty?* I raise this question because "a worldview is a conceptual scheme by which we, consciously or unconsciously, place or fit everything we believe and by which we interpret and judge reality" (Nash 1992:16).

As such, to what extent does Weber's (1958) *Protestant work ethic* influence our praxis of *theological education-and-development*? Weber argues that this ethos is what empowered the countries of the North to lift themselves out of poverty. For Weber, the *Weltanschauung* of Protestantism stood in contrast to the world and the life systems of the coming secularists, the East and animism (Miller 1998:37). Can a theology of economics reflecting the Protestant work ethic be understood interculturally? Miller (1998:245) argues that John Wesley's (1872) articulation of the Protestant work ethic, "Work as hard as you can; save as much as you can; give as much as you can,"—reflects three basic biblical principles of economics—diligence (*capital formation*), thrift (*capital savings*) and charity (*capital sharing*). This may well be true, however, for *theology-and-development* to mature as a discipline, deeper reflection and theologizing is needed in the area of economics and theology.

### 7.3.3 Continued Research in Curriculum Design

Effective curriculum design (planned instruction) or the actual training itself must be informed. That information must come from ongoing and locally done research. A well-designed curriculum and instructional program as previously argued, is not universal and will not fit optimally in another situation without some flexibility and adjustment. Curricular variables are never the same from one situation to another.<sup>189</sup>

These differing variables always change the dynamics of the instruction and what is required for an optimally effective curriculum (Elliston 1996:133). Ongoing research must continue from a biblical and theological perspective and into the changing local contexts. The *kinds* and *numbers* of pastoral leaders needed by the church in a given context is also an ongoing research question. Methodological concerns for the training and formation of pastoral leaders to benefit and participate in the *missio Dei* revolve around three major areas of further ongoing research: *values to be applied, situational variables* and *resources for assessment*.

The range of *values to be applied* includes values from a biblical perspective and the existing values in the local context. When the values in the local situation are known, one can identify the changes and transformations needed to be made through the educational process. Looking at a person in community evokes two questions: “*What is the present condition of the person in their context?*” and “*What should be the outcome of that person in terms of knowledge, skills, and character formation?*” The difference between the two questions provides the educator with the research arena to develop effective curriculum. The “*what*” question (*What should the learner be learning?*) in that research arena should be informed by the context of the learner, as well as the community to be served and the subject matter specialist—all the while being guided by a biblical and theological base. The “*how*” question (*How should the learning be delivered?*) concerns delivery system questions of: purpose, resources, who the learners are, instructor competencies and learning styles. These

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<sup>189</sup> Some curricular variables include the following: purpose, content, control, costs, resources, delivery systems, learner needs, learning style(s), instructional style(s), selection of the learning experiences, selection of teachers, venue, timing, spiritual and community formation, community needs, assessment, etc. (Woodberry *et. al.* 1996).

curricular variables must be researched thoroughly and locally to adequately contextualize the curriculum and instructional approach.<sup>190</sup> Educational research is needed in each community, with each generation, and as developmental change occurs to keep the curriculum relevant and effective (Elliston 1996:137). Research is needed to inform both the *perspectives to take* (theory) and appropriate *decisions to make* (assessment).

#### **7.3.4 Continued Development of Broad Appraisal Resources**

Another area of needed research concerns the formulation of broad appraisal resources, which could facilitate the pastoral formation needs assessment and planning process. In particular, I have experienced the need from the Luapula ministry for resources that could assess levels or abilities in *reflective thinking*. David Kember and his team (Kember *et. al.* 1999) have done some work in this area utilizing Mezirow's (1991) coding scheme. I believe further development and utilization of this kind of research would be valuable with specific regards to non-formal training in pastoral formation. In addition, other assessment resources that can holistically test non-formal education models would be most helpful.

#### **7.4 Conclusion**

In this study a number of arguments were advanced in favor of a fresh synergistic approach that appropriates *theological education and development* to propose a local theology of pastoral formation in the African context. As argued earlier, construction of a local theology is not merely about outsiders (*vis-à-vis* a *partner-with-doing-for* approach); rather, it is a local community “walking together” with others towards transformation that ultimately produces it. I like the way a Brazilian theologian (Müller 2003) phrases it, “*Mutual information producing formation leading to transformation.*” Information, formation and transformation all suggest a journey (a *partner-among-doing-with* approach) of mutuality and community. The arguments

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<sup>190</sup> A common mistake when educating in a new community or across cultural boundaries is to generalize about educational needs and planning too soon. The issues of validity and reliability are complex. In educational research, one might discover inconsistent (unreliable) answers that require the research questions to be changed (a validity question).

were drawn from personal field experience and literary study supported by qualitative research methods. A proposal was advanced towards a transformational praxis that relevantly address the intersubjective context of leadership formation of African pastors utilizing a Freirian non-formal pedagogy and a people-centered development approach. These arguments are intended to challenge the church in Africa to redefine its task and itself in the face of the social problems posed on all levels of African life (Éla 1986:7).

That task might be described as both the opening of the church's *front door* and the closing its *back door*. The front door represents the critical need to get equipped and maturing pastoral leadership into the churches. The back door represents the severe economic realities and the resulting discouragement. Most of these churches cannot support their pastors. Thus, pastors need figure out their own survival strategies while at the same time trying to shoulder the burden of the flock. Consequently, many of these leaders end up going 'out the back door' and leaving the church or the ministry altogether. If churches are the key to God's transformative agenda, then both the front and back doors need to be addressed collectively.

In summary, I have argued that a local theology of pastoral formation in the African context is most transformative when *theological education* (front door) and *development* (back door) are woven together in a synergistic approach and that equipped pastoral leaders and healthy churches are at the heart of the process for holistic transformation.

### ***7.5 Epilogue***

Throughout this study I have made use of a journey, travel or life walk metaphor. The African proverb, "*If you want to walk fast, go alone. If you want to walk far, go together*" —is not only reflected in the title, but is also the thematic center of this study on *theological education and development* for local theology of pastoral formation in the African context. The journey or travel metaphor sees education as *a life walk to be shared*. Kliebard (1972:404) says it so well:

The curriculum is a route over which students will travel under the leadership of an experienced guide and companion. Each traveler will be affected differently by the journey since its effect is at least as much a function of the predilections, intelligence, interests and intent of the traveler as it is of the contours of the route. This variability is not only inevitable, but wondrous and desirable. Therefore, no effort is made to anticipate the exact nature of the effect on the traveler; but a great effort is made to plot the route so that the journey will be as rich, as fascinating and as memorable as possible.

This metaphor of *education as travel* is not about modern modes of travel. It is about the walk—purposeful yet subject to the thousand-and-one revelations that emerge as the trail unfolds to meet the pilgrim’s step. God’s pilgrim people need only two things: support for the road and a destination at the end of it (Power 1970:28). Such a vision of *theological education and development* does not suggest wandering, though it allows for exploring and discovery. It does not lack purpose though it affirms that *being* is more important than *going*. This view of teaching and learning suggests a destination, though it implies that the experiences of going there are as important as the arrival. My own journey in this regard is by no means complete, nor has it been walked alone. It continues to be an ongoing *life walk* in community among others. It is also a process that remains open to ongoing dialogue and personal formation.

The *life walk to be shared* is at once, so African and so biblical. Jesus used this metaphor extensively. It fulfills the biblical teachings about human relationship, authority and the inalienable sovereignty of God (Ward 1996b:49). All through the Scriptures God’s people are seen as strangers and sojourners, walking *together* with God in the lead. We are pilgrims in a life-walk. Ours is not to “finish our education” and “settle down” (awful metaphors of human fulfillment). Christians are to learn, to develop and to experience the continuation of God’s work begun in them (Philippians 1:6). We learn through the encounter of life’s realities as we discover God providing according to our needs, including the need for knowledge and wisdom.

As companions in the way, Christians have each other. Some are gifted to teach others to help. We all interrelate; we are an interdependent community. Having one Teacher, one Father, one Leader, we are all family (Matthew 23:8-10). Kritzinger

(2002:159) aptly describes this as a *communal hermeneutic* which is essential if we are to develop a transformative praxis. “*The community of believers—as an interpretive community—is an epistemological necessity for good mission praxis*” (2002:159). This principle is evident in Ephesians 3:18, where the Apostle Paul prays for the Ephesians that they “*may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.*” In this context, mission is a life walk to be shared, a *journey of learning and embrace*. “*World mission is the pilgrimage of the people of God through time and space, moved by the Spirit of God to follow in the footsteps of Jesus and to continue his work on earth*” (Kritzinger 2002:159-160). Similarly, Bosch (1980:71) following D.T. Niles, uses powerful imagery to describe holistic mission praxis, “*We are beggars, telling other beggars where to find bread.*” And what we find we share, and in the sharing, the Bread of Life and truth becomes more nourishing for each of us than if we had found it by ourselves. In this way we genuinely reflect and to some extent, realize *shalom*, the reign of God’s peace.

## *APPENDICES*

### *Appendix i) The Pastoral Cycle*

The following is a personal account of an educational journey from praxis to reflection and back again to praxis:

#### *Identification.*

I came to southern Africa as a missionary in 1989. Initial ministry experiences were among Mozambican refugees in the camps as well as in the capital city of Swaziland, Mbabane. This was followed by increasing engagement in pastoral training. By early 1990, I began to realize that the basic church-growth training ministry that I was involved in was somehow inadequately equipping African pastors. It is clear now that my outsider's assumptions of what African pastors needed in terms of training and equipping was a major part of the problem. I was trying to determine what they needed to learn and how they needed to be equipped. Furthermore, my whole understanding of training and equipping was limited to knowledge transfer—'bucket filling'—both in content and process. Most educators know that they tend to teach in the same way as they were taught. If their teaching and training does not lead to a new experience of education, then they as teachers will revert to their known framework and familiar models (Van Engen 1996:240; Vella 1995:xii). That lack of understanding and weak missiological praxis was a *kenosis* experience that led to the primary motivation of this study and the missiological *raison d'être* for re-examining leadership formation in general. I am grateful for José Comblin's (1979:80; cf. Bosch 1991:49) redeeming perspective, "*Weakness is no accident in the work of the Gospel mission, nor need it be lamented. On the contrary, it is a necessary precondition for any authentic mission.*"

#### *Contextual Analysis.*

An organizational change and a move to Johannesburg in 1992, led to an expanded pastoral training ministry in Mozambique, Malawi, and Zambia. At this stage, I began to question current praxis and methodologies. In an effort to reshape ministry through effective partnerships with African church leaders, I founded *Project Nehemiah Ministries* in 1993. This led to the realization of personal need for further equipping. From 1995 to 1998 I focused on research and writing for an MTh Missiology degree at University of South Africa. I continued with training ministry, as I understood it, in Mozambique, Namibia and

Lesotho. An unintentional personal *kairos* experience in 1995 became my first encounter of *dialogue as education*. That year I went to northern Mozambique to re-establish contact with rural churches after the war years. We went there to determine how we could best serve and partnership with those churches. When we found the key pastor in the area, he was jubilant! He paraded us around for all to see, as if we were some kind of trophy. “*My missionary!*” he boasted. When asked about this, he explained that for years he had been ridiculed and derided because he had no missionary. Now everyone could see his missionaries—this gave him some sort of accorded status. ‘Having a missionary’ it seemed, was akin to having a personal bank account, increased activity, programs, etc. Past missionary exposure had left him with a *marred identity* and *distorted sense of vocation*. In response to his perspective of ministry, we commenced with dialogue to begin understanding his themes and needs. When asked what he perceived to be his greatest need as a pastoral leader, his answer was “*I don't know...but you can tell me, because you are the white men and you are the educated ones.*” It took some time but eventually he sensed enough safety, was able to openly, and honestly share his needs. This ‘*my-missionary syndrome*’ demonstrates the dependency and passivity issues often observed in many African pastors who have been oppressed and are unable to give up the familiar yet old oppressive colonial missionary paradigm. Since missionaries have, in the past, always appeared to know best and have had access to greater resources, it’s easy to see how well-meaning locals would prefer to let the missionary take the initiative, either out of humility or a sense of impotence caused by a marred image and distorted sense of vocation.

#### *Theological Reflection.*

The experience above profoundly affected my thinking in two ways. First, I began to realize that without dialogue, it becomes so easy to assume we are engaged in significant ministry; yet, the dynamics of the cultural gap and the realities facing of rural pastoral leaders differ vastly than our assumptions.

Secondly, God touched my heart concerning this pastor's situation and the needs facing the rural churches in Africa. This pastor had 46 churches under his care, spread over a vast area in the Zambezi province. None of these churches had a pastor (leader). He owned a bicycle, but after two years, he had only briefly visited a handful of them. The spiritual formation in his own village church was very basic and in great need of Biblical teaching. This picture of



*rural Africa*<sup>191</sup> led to a paradigmatic shift in my concept of mission education as well in my vision for ministry. This not only eventually changed my mission praxis, but it changed me as well.

*Strategies for Mission.*

The next four years were ‘plateau years’ in terms of ministry. I knew that dialogue as education was the way forward, but at that point, I could not verbalize it and worse yet, had no road map on how to get there. Then in 1999, a ministry formation breakthrough came by way of involvement with TOPIC (Trainers of Pastors International Coalition) on an international level. TOPIC was initiated towards the end of 1997, when a significant meeting was convened in Wheaton hosted among others, by *Ramesh Richard Evangelism and Church Helps International* (RREACH) and the *Billy Graham Institute for Evangelism* in what was to become the first TOPIC Consultation. At this meeting, over 100 North-based organizations involved in pastoral training gathered. Among them, were mission educators, mission agency CEOs, mission practitioners, and others. The focus of the meeting centered on the recognition that the global leadership crisis was staggering and the hindrances overwhelming. That over the past 25 years there has been explosive growth in the Church, especially in the majority world. This has produced multitudes of churches without a single trained pastoral leader. Thus, the Church is globally facing a need for at least *two million pastoral leaders* (TOPIC 1999). Out of this dialogue came the realization that the task of effectively equipping millions of pastoral leaders, is of such magnitude that it cannot be accomplished if organizations and individuals continue the *status quo* and going it alone; but instead to come together, seek God’s guidance, and begin something new. Chipenda (1997b:22) rightly points out,

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<sup>191</sup> One may question my preoccupation with the rural areas in light of the rapid process of urbanization. While it is an undisputed fact that Africa has the highest rate of urbanization, the percentage of the population that is urbanized is still relatively low. About 60 percent of Africa’s population is still rural (World Bank 1990:182-185). In some regions the rural population is significant. Over 90 percent of the fifteen million people of Tanzania live in the rural areas (Vella 1994:53); in South Africa 42%; DRC 61%; Zambia 46% (World Bank 1990:238-239). Secondly, as rural areas depopulate primarily because of poverty (Cornwell 2000:128), they lose their most able, literate, and innovative individuals to urban centers (Gilbert & Gugler 1984:59). Migrants to urban areas tend to be men and women aged between 15 and 24 (Regan 1996:265). These further compounds the transformational needs of rural communities, and as such, presents a formidable challenge to the church and its pastoral leaders.

In the coming years the Church will be tested. Increasing grassroots involvement in Church and society, all over the world, will have tremendous effect on the mission frontier of the Church. If we do not take our work seriously, people will discover that we are part of the problem instead of being part of the solution to the problem. We cannot do it alone. It is our obligation to rely on the power of the Holy Spirit to make the Church relevant in every situation and in every country.

This something new will require a wide array of formal, non-formal and informal efforts to provide training for the millions of church leaders. A traditional '*west-to-the-rest*' approach will not work; only a truly international grassroots movement can effectively equip the huge numbers of pastoral leaders. Furthermore, this something new presupposes a rethinking of our current educational paradigms and development predilections, methodologies, and measurement criteria.

As I commenced DTh studies and narrowed down my specific interest to theological education and development in a missiological framework, I also began a pilot training ministry in northern Zambia applying non-formal training principles learned from field research and experimentation with non-formal training. As previously stated, this project is also a continuation of my previous MTh study on leadership, which focused on a rediscovery, an appreciation and mature re-appropriation of inherent traditional African leadership values and practices. The final chapter (*Towards Leadership Development in Africa*) culminated around the question, "*How do we 'develop' pastoral leaders?*" Therefore, it is from this point of inquiry where I commenced this study.

## ***Appendix ii) Survey Instrument***

### ***Pastor's Training and Empowerment Survey***

#### ***Poverty***

1. How many people attend your church each week? \_\_\_\_\_
2. How many people in your church have regular employment or income? \_\_\_\_\_
3. What are your people's expectations of you as a pastoral leader concerning poverty?
4. In your opinion, whose responsibility is it to help the poor...  
 Government     the church     the pastor     Aid organizations

Other \_\_\_\_\_

5. What ideas would you propose for an empowerment project for your church (give as many as possible)?

**Training**

6. Have you ever had formal theological training (Bible School, seminary, etc.)?

yes  no

If yes, how long?  less than 1 year  1-2 years  2-3 years  3+ years

7. Where is your home or church? \_\_\_\_\_

8. How many pastors do you know in your area that would desire further ministry training and equipping? \_\_\_\_\_

9. What are the main reasons why some pastors might not be open to more training?

10. What are your most 5 most urgent needs in terms of ministry training and equipping?

1 \_\_\_\_\_ 2 \_\_\_\_\_

3 \_\_\_\_\_ 4 \_\_\_\_\_

5 \_\_\_\_\_

11. What important ministry issues do you have to deal with in Luapula?

12. How many individuals in your church are you presently and intentionally developing into leaders? \_\_\_\_\_ If you are presently developing leaders, what exactly are you doing and how often do you meet?

13. What suggestions do you have to make pastoral training more effective and available for Luapula?

14. Please suggest some names of those who would be effective and gifted trainers of other pastors and emerging leaders.

Name	Church and/or area
_____	_____
_____	_____
_____	_____

### *Partnership*

15. What advice or comments would you have for outsiders (mission groups, NGOs, aid organizations) who desire to partner with you concerning the physical and spiritual needs of people in Luapula province?

16. Have you had any past or present partnerships with outside groups? If yes, what were the positives and negatives of that experience?

### *Appendix iii) Luapula Survey Results*

<b>PASTORS TRAINING AND EMPOWERMENT SURVEY RESULTS</b>				
		Total	Average	%
Churches/pastors		60	—	—
Attendance		5460	91 / church	—
Employment		930	16 / church	17.0
Unemployment		4530	76 / church	83.0
Who will save us? Perception of responsibility for poor (out of 89 responses)	Government	15	—	16.9
	Church	49	—	55.0
	Pastor	9	—	10.1
	Aid Org.	16	—	18.0
Pastors with formal theological training	Less 1 yr.	11*	—	18.3*
	1-2 yrs.	13	—	21.6
	2-3 yrs.	6	—	10.0
	3+ yrs.	2	—	3.3
Pastors intentionally developing other pastoral leaders	Pastors	53	—	88.0
	Leaders being developed	476	9 / pastor	—

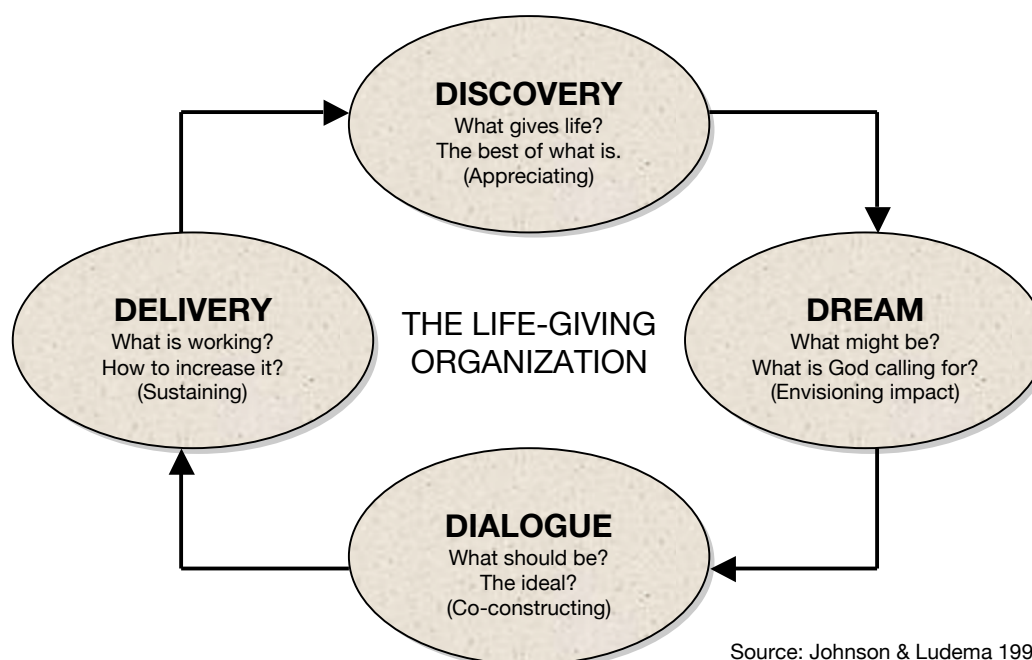
\* The reliability of this figure is doubtful due to comments submitted with the answers to this particular question. The feedback seemed to indicate that the delimitation of “less than 1 yr.” was not comprehended fully.

*Appendix iv) Rapid Rural Appraisal and PLA Comparison*

	<b>Rural Rapid Appraisal</b>	<b>Participatory Learning and Action</b>
<b>MODE</b>	Finding out, extracting	Empowering, facilitation
<b>OUTSIDER'S ROLE</b>	Investigator	Facilitator
<b>OWNER OF PROCESS</b>	Outsiders	Local people
<b>METHODS USED</b>	Secondary data Observing directly Interviews Seeking out experts Probing questions Case studies and stories	Handing over the stick Do-it-yourself research Local analysis of secondary sources Time lines by the people Trend analysis by the people Causal link by the people Wealth and power rankings by the people

Source: Myers 1999:173

*Appendix v) Visioning Through Appreciative Inquiry*

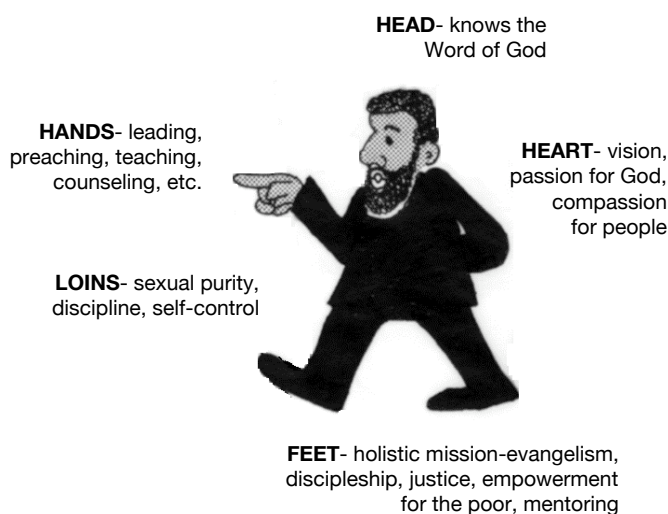


Source: Johnson & Ludema 1997:75

Appreciative visioning begins with the discovery of what is working and creating life and value. This leads to dreaming about what might be if the good of today or the past were expanded or built on upon. The next step is a dialogical one about what should be. *What is*

*best for us?* This is the place where the view of the facilitator comes in as they participate in this step of co-construction of a vision. Asking about the ideal also opens the door to ethical considerations about appropriateness, justice, and sustainability. Finally, appreciative visioning also reflects a vision-and-values approach, which is people-centered and leads to greater participation and empowerment. The appreciative bias can also be extended to assessment.

### ***Appendix vi) Pastoral Formation Needs Assessment Diagram***



- The *head* represents an increasing competency in handling the Bible. This is the cognitive knowledge part—knowing, understanding, reflecting and relevantly applying God’s truth. In addition, having a biblical worldview.
- The *heart* illustrates an increasing conformity to Jesus Christ in character and conduct. Being a Spirit-led servant, who is also a maturing leader. Leadership qualities like vision, passion for God, compassion for people (active solidarity): are character qualities a trained pastoral leader needs for effective ministry.
- The *hands* depict increasing competency in ministry skills—preaching, teaching, counseling, administrating and leading. The hands also represent the need for vocational skills, or tent-making exemplified by the Apostle Paul’s ministry.
- The *loins* are not often talked about, but equally important in the life of a leader; revealing a growing conformity to Christ in their inner world. This specifically addresses issues such as sexual purity, discipline, self-control, integrity, etc. This is the moral and personal dimension of an equipped and maturing pastoral leader.
- The *feet* portray increasing ministry engagement in their outer world. Evangelism, holistic mission and leadership multiplication are some of the ministry aspects trained pastoral leaders effectively carry out.

### ***Appendix vii) Hersey & Blanchard's Power Bases and Leadership Model***

Hersey and Blanchard (1982:178-179) hold that power must relate situationally to the leader's style. They outline seven basic power bases utilized in different situations according to varied styles.

- ***Coercive power***—based on fear, and potential for sanctions
- ***Connection power***—based on “connections” with influential people
- ***Expert power***—based on the leader's possession of expertise
- ***Information power***—based on information that is perceived as valuable to others
- ***Legitimate power***—based on the position held by the leader
- ***Referent power***—based on a leader's personality traits
- ***Reward power***—based on a leader's ability to provide rewards

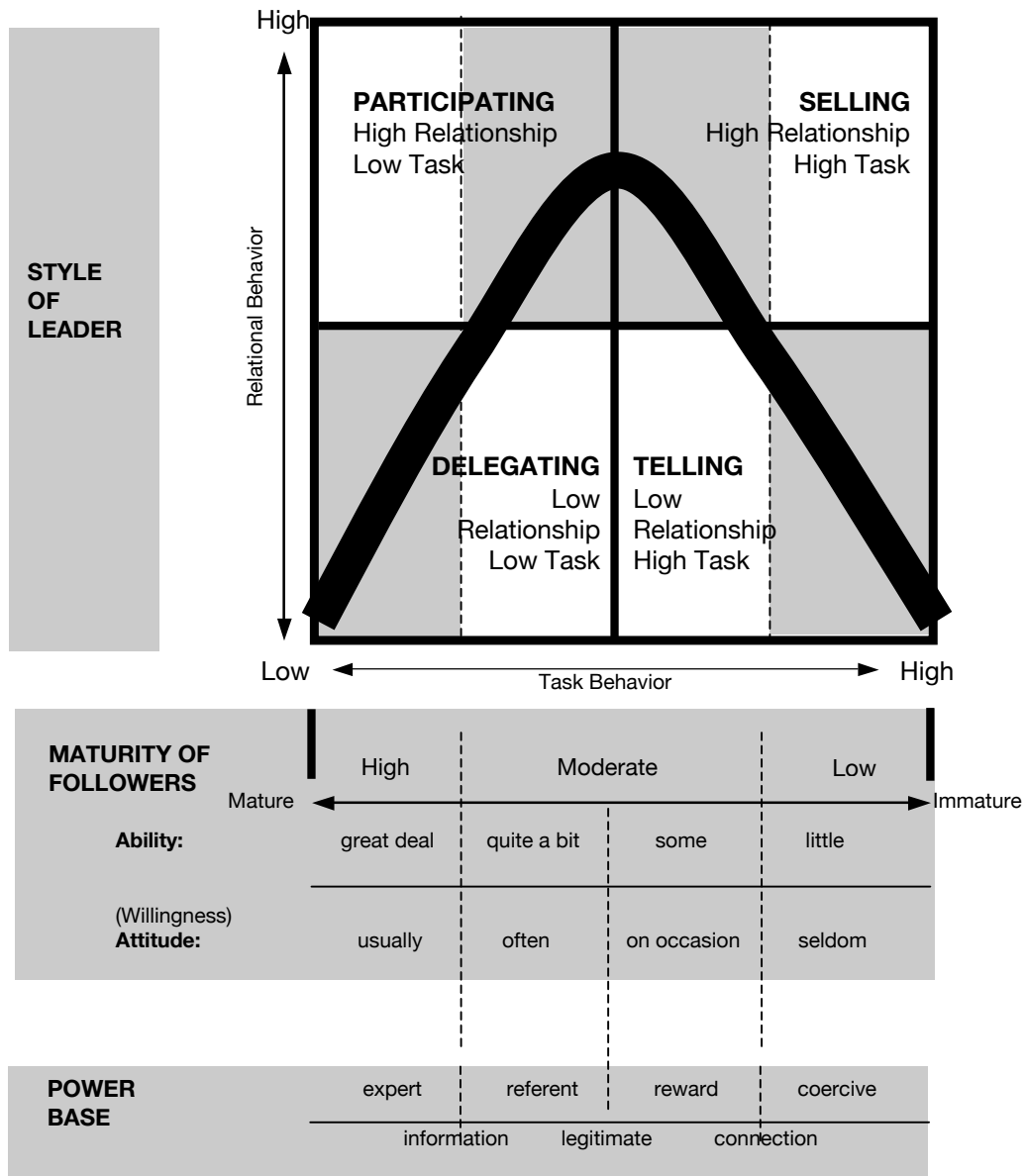
#### **Description of Leadership Model:**

A multi-style leadership model, which advocates that as leaders vary styles and appropriate power bases according to follower maturity, effectiveness increases.

#### **Summary:**

The basic assumption of this model is: that the more leaders can adapt their style of leader behavior to meet the situation and the needs of their followers, the more effective they will tend to be in reaching personal and organizational goals. Style is the behavior pattern that a person exhibits when attempting to influence the activities of others as perceived by those others. (Hersey & Blanchard 1982:95-96). In summary, empirical studies tend to show that there is no normative (best) style of leadership. Effective leaders adapt their leader behavior to meet the needs of their followers and the particular environment. If their followers are different, they must be treated differently. Effectiveness depends on the leader, the followers, and other situational variables. Therefore, those interested in their own success as a leader must give serious thought to these behavioral and environmental considerations.

*Hersey & Blanchard's Situational Leadership Model*



*Appendix viii) A Biblical Case Study of the Learning Experience Steps*

An OT case study of these steps is found in Ezra's Jerusalem exilic ministry. "For Ezra had devoted himself to the study [Learning-formation] and observance [Transfer-application] of the Law of the Lord, and to teaching [Impact-transformation] its decrees and laws in Israel" (Ezra 7:10). Closer examination reveals that this process in Ezra's life, as well as that of his contemporary, Nehemiah, was informed by the larger question: what is God doing? (Ezra



7:6; Neh. 1:2, 13-15). Chapters 8-10 of Nehemiah records the impact (transformation) on the community that Ezra and Nehemiah affected by these steps in their lives and leadership.

Personal impact and transformation in the lives of these leaders is evidenced in Nehemiah's adaptable leadership styles. There is a natural sociological division in Nehemiah concerning leadership influence means and social structures (Wilhelm 1998:83-85). Nehemiah 1-7 represents a sodality structure; Nehemiah 8-13 represents a modality structure. These organizational attributes form a backdrop to understanding Nehemiah's choice of leadership style.

Nehemiah, throughout his leadership, employed not a fixed style but, varied his leadership styles to fit the context accordingly. In this way he was able to maximize his effectiveness. In the first half of the book, the focus is on rebuilding the walls. Because of this intensive task orientation, a sodality organizational structure was in place. Nehemiah wisely balanced this sociological structure by emphasizing power from a personal base (cf. Hersey & Blanchard 1982:178-179). He chose to use consideration, and a high degree of diffusion in his power, which led to high extensiveness, comprehensiveness, and intensity in terms of his influence (cf. Wrong 1980:24). He successfully used his power in such a way that complemented the task-oriented structure of a sodality. Nehemiah did this by communicating personal power and personally identifying with the people (Nehemiah 1:4; 2:17-20).

On the other hand, chapters 8-13 reflect a modality structure. Here the emphasis was not on a task but on the people. To continue successful leadership and influence in a changing situation, Nehemiah had to change the organizational structure. Again, his choice of how he employed power was to balance out the organizational distinctive of a modality, with an emphasis on positional power. Under a task-oriented situation, diffusion of power (cf. Wrong 1980:24) worked well. But in a people-oriented situation, diffusion of power had to be lowered to prevent corruption and anarchy (everyone doing what was right in his own eyes). Nehemiah was able to do this without elitism. In the second half of the book, his extensiveness remains high, but comprehensiveness and identity dropped considerably. This probably had nothing to do with his leadership per se, but rather his absence from Jerusalem.

Generally speaking, Nehemiah used his referent power (power based on a leader's personality traits) in chapters 1-7 (task structure) thus balancing out the organizational distinctives. Likewise with the second half, chapters 8-13, he brought balance by using his legitimate power (power based on the position held by the leader), which provided equilibrium in leader-follower relations (cf. Hersey & Blanchard 1982:178-179).

There are a few specific exceptions where Nehemiah deviated from this pattern. These deviations came in the context of crisis situations. In chapters 4 and 6 there was external opposition. Nehemiah's referent power was set aside for connection power (power based on relationships with God and King Artaxerxes) to meet the crisis. In chapter thirteen, there was an internal crisis, that of corruption. Upon returning to Jerusalem, Nehemiah found the situation in disarray. His use of legitimate power would have been an acceptable choice, but he used coercive power (power based on fear and sanctions) to deal with the crisis decisively. Having used coercive power with Eliashib, he then used reward power (power based on a leader's ability to provide rewards) with Shelemiah, Zadok, Pedaiah and others who were considered trustworthy and gave them leadership positions.

Hersey & Blanchard describe two other power bases: expert power (power based on a leader's possession of expertise) and information power (power based on a leader's possession of information). There is no indication from the text that Nehemiah utilized these forms of power. Nehemiah was able to effectively adapt his leadership style and power base as follower-maturity and the situation demanded.

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