Pneum Africa

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Dear friends,

Greetings and welcome to the inaugural issue of *PneumAfrica Journal*!

From the very beginning, Christianity has been concerned to preserve its pedagogical function. In the letters of Paul, especially 1 and 2 Timothy and Titus, we encounter the missionary-theologian frequently stressing to his younger co-workers the importance of upholding sound doctrine. Sound doctrine though, for the apostle Paul, is never divorced from the fruit of godliness that it produces (see 1 Tim. 6:3). That is, the work of expounding doctrine faithful to the teachings of Christ is no mere academic exercise, but rather a call to embody the character of Christ in all that we do. This same incarnational approach appears later in the second century; Christian catechumens receive instruction via the *Didache* that right doctrine should produce righteous living (11.2). Here too the true teachings of the church are held in close proximity to a life of faith in Christ.

In this issue of *PneumAfrica Journal* we have sought after this same balance. First, John Easter calls our attention to the relevant values of theological training in Africa, in his article, "Under the Mango Tree." His goal is to "provide a leadership map" for theological training in Africa. Similarly, Irving Whitt, in his article "Contextualized Training for Pentecostal Leaders in Africa: Retrospect and Prospect," looks both back to the past and forward to the future in assessing some of the relevant challenges and opportunities that exist for theological training on the continent. And finally, Richard Bogere provides a practical analysis of what it looks like for all of this to be worked out in the real world, in his article, "Kampala School of Theology: A Case Study in the Development of a Holistic Training Model."

In keeping with the emphases of Paul and the early Church, our desire in this issue is to foster not only an academic assessment of theological training in Africa, but to also build a bridge to its practical implications in the life of faith. Thus we include articles both of a theoretical nature, and of a practical nature. Finally, we would add that though this issue focuses on theological training in Africa, we remind you that this is not the sole or even primary focus of our journal. Instead, we seek to address a wide range of topics relevant to Pentecostal Christianity in Africa from a theological, biblical, historical, missiological, philosophical, and practical perspective. In

short, we welcome submissions relevant to Pentecostal Christianity in Africa within *any* of these disciplines.

Thank you for your interest in *PneumAfrica Journal*, and we pray that this material proves helpful to you as you endeavor to better know and serve the Lord.

In Christ,

Jerry M. Ireland
Managing Editor

UNDER THE MANGO TREE:
PENTECOSTAL LEADERSHIP TRAINING IN AFRICA

John L. Easter[1]

Introduction

On any given day on the campus of the Assemblies of God School of Theology in Lilongwe, Malawi, you will find students gathered together under a mango tree discussing theological matters and how they apply to their life and ministry in the world in which they live.

As a missionary educator it did not take long to discover the significance of the mango tree in the life of the African. The mango tree serves as a focal point for the community, a place of decision-making by village elders, under whose branches refuge from the heat and the rain is provided. Beneath its shade relationships are reinforced, dialogue transpires, and networking occurs—the place where nourishment can be found, and where history transmitted and remembered becomes part of oral tradition. There are many notable trees in Africa, but this one has become an important symbol to daily life.

The mango tree also serves as a formal and informal classroom of training. The relationship between the mango tree and the student has formed an iconic description of African learning patterns. Even the effects of urbanization and globalization felt in African society have not changed this dynamic. Classrooms made of concrete blocks can be found with blackboards, desks, and electrical outlets in the urban centers; nevertheless the continued presence of students under the mango tree requires a regular assessment of training models and expectations sensitive to local traditional culture within a rapidly changing world. Pentecostal leadership training is not exempt.

The need for Pentecostal leadership training in Africa quickly became apparent in the wake of the phenomenal growth of Pentecostalism that transpired throughout the world in the 20th century, which shows no sign of dissipation.[2] It did not take long for national leaders and missionaries to realize that a growing continental constituency required many well-trained pastors, evangelists, and church planters to direct and strengthen a young, vibrant, and emerging church.[3] Naturally, Pentecostal missionaries from the West, including from within the

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[1] John L. Easter holds a PhD from Assemblies of God Theological Seminary in Missiology, and serves as Executive Director of Africa's Hope.

[2] J. Kwabena Asamoah-Gyadu, "Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa," *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 339–355. See also Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: Da Capo Press, 1995); Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, rev. and exp. ed. (Oxford: Oxford University Press, 2007), 8–9. For statistical information on the growth of the world Pentecostal movement, cf. *The World Christian Database*, Center for the Study of Global Christianity, Gordon-Conwell Theological Seminary, http://www.worldchristiandatabase.org/wcd.

[3] Interview with George Flattery (February, 2009). This growth includes the regions of Latin America and Asia. See Melvin L. Hodges, "Training the Worker" (paper presented at the annual meeting of the Mission

Assemblies of God, applied their Western approaches of leadership training to higher learning in order to fulfill the Great Commission. Educational methods, curriculum, and structures exported from the West became the models by which leadership training would be primarily defined.[4]

Like other Pentecostal movements, the Assemblies of God established institutions dedicated to theological, doctrinal, and practical commitments.[5] Paul Lewis describes the Pentecostal training approach as a holistic model emphasizing: *1) orthodoxy,* right belief; 2) *orthopraxis*, right action; and 3) *orthopathy*, right experience.[6] For Pentecostals this model serves as a paradigm for life and in theory carries over to Pentecostal leadership training.[7] However, while acknowledging the contribution of Pentecostals by emphasizing the role of *orthopathy* in the equation, the question remains: Does this go far enough to produce effective Pentecostal ministers within their local settings?

Reflecting on the importation of the Western model of leadership among non-Western peoples, Alan R. Johnson identifies two problematic assumptions: (1) the belief that methodologically we can communicate content and tell people how to lead and this will change their actual practice, and (2) that principles of leadership are primarily universal and therefore one does not have to pay too much attention to the impact of local culture and social organization.[8] Underlying the second assumption, according to Johnson, is a "one-size-fits-all strategy that takes whatever the current hot principles and techniques are from a particular spot

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Executives Retreat at Winona Lake, October, 1956, Heritage Center archives of the Assemblies of God, Springfield, MO, 1–7). Also see Carl Malz, "The Philosophy of Overseas Theological Education" (Heritage Center archives of the Assemblies of God, Springfield, MO; paper first published in *Central Bible College Bulletin* (August, 1970): 1–7). Recent projections provided by the 2007 Report by the *Annual World Statistics Research Office* of the Africa Department of the *Assemblies of God World Missions* U.S.A. indicates 232 Pentecostal Bible Schools and extension centers have been established since the origin of the Assemblies of God movement in Africa; also cited on the Africa department website: http://www.worldmissions.ag.org/regions/africa/.

[4]Alice E. Grant, *Theological Education in India: Leadership Development for the Indian or Western Church?* PhD dissertation, Biola University, 1999. Also see, David G. Scanlon, "Conflicting Traditions in African Education," in *Tradition of African Education*, ed. David G. Scanlon (New York: Teachers College Press, 1964), 4.

[5]Miguel Alvarez notes six aspects of this commitment drawing on elements listed in the Catalog 1998–2000 of the *Asian Seminary of Christian Ministries,* Manila, Philippines, in identifying foundational elements in Pentecostal education. Pentecostal education is: (1) passionate for God, (2) aims towards the fullness of the Holy Spirit in the life of students, (3) rooted in sound biblical doctrine, (4) aims towards efficacious service and academics, (5) is dynamic, critical, and creative, and (6) is missiologically involved. Alvarez recognizes these qualities as integral to Pentecostal theological education; cf. Miguel Alvarez, "Distinctives of Pentecostal Education," *Asian Journal of Pentecostal Studies* 3, no. 2 (July 2000): 283.

[6]Paul W. Lewis, "Explorations in Pentecostal Theological Education," *Asian Journal of Pentecostal Studies* 10, no. 2 (July 2007): 168. Lewis describes *orthodoxy* as setting the boundaries for experience and work; *orthopraxis* supplies action to belief and experience/passion; and *orthopathy* grants the heart and life to belief and work. Also see Stephen J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 2001), 32–47, and Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism: A Religion Made to Travel*, eds. Murray W. Dempster, Byron D. Klaus, and Douglas Peterson (Oxford: Regnum Books International, 1999), 75–79.

[7]Lewis, ibid.

[8]Alan R. Johnson, "An Anthropological Approach to the Study of Leadership: Lessons Learned on Improving Leadership Practice," *Transformation* 24, nos. 3 and 4 (July and October, 2007): 213–221.

in the world and markets them as the answer to the leadership woes of another completely different social setting."[9]

Toward the end of the twentieth century, studies in anthropology and missiology increasingly informed missionaries of the necessity to "contextualize the gospel into the indigenous culture and develop culturally-appropriate methods and ministry structures."[10] Among Assemblies of God educators in Africa, both national and Western, a growing concern hovers over how a contextual model of training can instill leadership qualities valued by one's national church and larger cultural community, resulting in effectual leaders in a rapidly changing world. Does the theological educative process prepare students to be leaders who can appropriately transfer knowledge to real-life situations? In what way can Pentecostal training assist students to know and love God in a way that addresses the whole individual? Moreover, does the spiritual environment foster a consciousness of the person and work of the Holy Spirit in the educative process, impacting student's values, beliefs, and behaviors as they are transformed in the light of biblical truth?

The purpose of this paper is not to provide a prescriptive list of methodologies as to how leaders might be trained; rather, it is to identify and describe a set of values that should inform the ways we approach leadership training. These values will be described in three dimensions that can serve as a leadership map for effective Pentecostal leadership training in Africa. First, Pentecostal leadership training must be contextual; second, it should utilize experiential learning methods patterned after traditional ways of instruction and biblical principles; third, it must understand its missional *raison d'être*; and last, it should foster a culture of the Spirit leading to transformational outcomes. As the paper progresses, attention will be placed on positive aspects of relevant leadership and negative aspects to be avoided.

PART 1
IF THE MANGO TREE COULD SPEAK:
Pentecostal Leadership Training as Contextual

A fundamental lesson of the mango tree teaches that training does not take place in a contextual vacuum. As Judith Lingenfelter observes, "Every training or educational situation has a cultural context of teaching and learning."[11] Culture exists in a contextual framework, and serves as the inextricable component of both individual and social identity.[12] It is an integrated system of learned patterns of behavior, beliefs, and values characteristic of a given society.[13]

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[9]Ibid., 213.

[10]Beth Grant, "Theological Education in the Twenty-first Century: Re-evaluating some Basic Assumptions," *Evangelical Missions Quarterly* (2003), handout, 1.

[11]Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic, 2003), 17.

[12]Timothy Reagan, *Non-Western Educational Traditions: Indigenous Approaches to Educational Thought and Practice*, 3rd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2005), 32.

[13]Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids, MI: Baker Book House, 1983), 33–37. There are disagreements among social and cultural anthropologist as to an agreed-upon definition of *culture*. The definition provided is a simplified one, yet underscores that culture is *transmitted* and *learned*, and significantly impacts the educational process.

Using the analogy of computer programming, Hofstede and Hofstede suggest that "layers of culture" correspond to categories in our mental programming—each layer representing a critical dimension in how individuals learn, perceive, and live life.[14] In reference to the educative and cultural process, the noted anthropologist George Spindler argues that culture is "a continuing dialogue that revolves around pivotal areas of concern in a given community."[15]

An inquiry into how culture is transmitted has enamored anthropologists and cross-cultural educators.[16] In every cultural setting, techniques are utilized to strengthen cultural norms and expectations, such as reward, modeling, imitation, play, dramatization, verbal instruction, and storytelling.[17] Education is a major cultural system employed in this regard.[18] As such, the vehicle of training serves to bring conformity into the existing cultural system, and to reinforce traditional values held dear by a community.[19]

Education has also become the means to bring about change within cultural systems. Since the era of modernity and globalization this has been especially true in third-world contexts like that of Africa, where societies are under increasing pressure to align with global market forces, expanding information technology and mass communication.[20] African educators Adeyemi and Adeyinka observe that as African "society becomes more highly urbanised and

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[14]Geert Hofstede and Gert Jan Hofstede, *Cultures and Organizations: Software of the Mind*: *Intercultural Cooperation and Its Importance for Survival*, 2nd ed. (New York: McGraw-Hill, 2005), 10–11. Hofstede describes the layers of culture as making up the following dimensions: (1) a national level, according to one's country (or countries for migrating peoples); (2) a regional level and/or ethnic and/or religious and/or linguistic affiliation; (3) a gender level; (4) a generational level; (5) a social class level; and (6) a level for the way employees have been socialized by their work organization.

[15]George Spindler and Louise Spindler, "Ethnography: An Anthropological View," in *Education and Cultural Process: Anthropological Approaches*, 3rd ed., ed. George Spindler (Long Grove, IL: Waveland Press, 1997), 52.

[16]Solon T. Kimball, *Culture and the Educative Process: An Anthropological Perspective* (New York: Teachers College Press, 1975), 139.

[17]See George Spindler, "The Transmission of Culture," in *Education and Cultural Process: Anthropological Approaches*, 3rd ed., ed. George Spindler (Long Grove, IL: Waveland Press, 1997), 275–309.

[18]Ibid., 276.

[19]Ibid., 302–303. Spindler observes that this is true in the case of cultural transmission among both societies that have experienced no input from the outside, and those societies that have had massive input from the outside. Naturally, however, the ability for traditional educative methods to transmit cultural values, behaviors, beliefs, and expectations resulting in the guarding and maintenance of traditional ways is altered to the degree of exposure to the outside in this era of globalization. As Spindler remarks, "There are, however, virtually no culturally systems left in the world that have not experienced massive input from the outside, particularly from the West. This is the age of transformation. Nearly all tribal societies and peasant villages are being affected profoundly by modernization" (302).

[20]Yeboah Kwame, "The Impact of Globalization on African Culture," University of Southern Denmark, Odense: website http://www.csus.edu/org/capcr/documents/archives/2006/conferenceproceedings/kwame.pdf. Also see Heidi Hadsell, "Theological Education for a Globalized World," *The Ecumenical Review* 56, no. 1 (January 2004): 128–135; and Sarojini Nadar, "Contextual Theological Education in Africa and the Challenge of Globalization," *The Ecumenical Review* 59, no. 2–3 (April-July, 2007): 235–241.

detribalised, particularly in an age of science and technology, the process of education becomes more complex."[21] The training systems increasingly become negotiators of modernization and "intentional agents of cultural discontinuity" which do not value cultural norms, nor reinforce traditional values historically adhered to.[22] Consequently, consternation has been fueled on two sides of the educational debate—one side holding solely to indigenous models resulting in hyper-nationalization, and the other decidedly for Western forms of education, a drift from cultural sensitivity.

In addressing theological education in general for the twenty-first century, Beth Grant challenges commonly held assumptions that she identifies as implicit in missiological literature from the 1970s through the 1990s: (1) Western and indigenous are mutually exclusive categories which can be identified, (2) indigenous methods are inherently more effective in a non-Western missions context than Western ones, and (3) Western methods are inherently less effective in a non-Western missions context than indigenous ones.[23]

Grant refers to three developments that support her thesis. First, nations in the two-thirds world increasingly reflect a complex blend of cultural and historical influences, and "as a result, the lines of whether certain aspects of education are actually imported Western or indigenous can become blurred over time."[24] Secondly, many nations have adopted and utilized aspects of Western education in an effective manner. Grant comments, "Many of those systems, including educational ones, were adopted long ago by non-Western nations and are now associated with a globally competitive education."[25] Last, it cannot be assumed where a visible Western system has been adopted in a non-Western culture that transmission of *non-visible* values and the dynamic of leadership development have not transpired.[26]

If this is accurate, then Pentecostal leadership training must develop creative and integrated approaches that are responsible to contextualize the content, methods, and structures of a local contextual framework, while simultaneously allowing values and principles of biblical leadership to influence local leadership development. While taking into account the observations of Grant noted above, Johnson stresses the need for contextual leadership training by pointing out two possible dangers:

> The result of non-contextualized training when combined with the natural tendency to default to our local cultural values is to have leaders that are both *too contextual* (in that they embrace leadership values and patterns from the non-Christian, secular culture) and at the same time *not contextualized enough* (in that they embrace values and patterns learned in

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[21]Michael B. Adeyemi and Augustus A. Adeyinka, "The Principles and Content of African Traditional Education," *Educational Philosophy and Theory* 35, no. 4 (2003): 428.

[22]Spindler, 302.

[23]Beth Grant, 2.

[24]Ibid.

[25]Ibid., 2–3. Grant underscores the deep sorrow in historical travesties in how Western systems were forcefully imposed upon non-Western cultures, but submits that if theological education is to be viable in the twenty-first century, there must be recognition that history cannot be altered and present realities cannot be ignored.

[26]Ibid., 3.

their W[estern] education that cause them to miss/ignore/reject local cultural solutions) (emphasis mine).[27]

African Socio-Cultural Considerations

While African societies are quite diverse, and patterns of traditional African education can vary, there are many shared characteristics. Citing J. P. Ocitti, Adeyemi and Adeyinka list five foundations or principles of African traditional education.[28] The first foundation of *preparationism* implies that the role of learning is to equip students for their distinctive roles in society, typically gender-based. Second is the related foundation of *functionalism*, which is participatory education, taught through imitation, initiation ceremonies, work, play, and oral tradition. The third foundation of indigenous African education, *communalism,* emphasizes an individual student's relationship to the community. This foundation is non-negotiable, and underscores one's loyalty to the group over self. The community has a stake in the upbringing of the student, and therefore plays a key role in the training process. *Perennialism* constitutes the fourth foundation. Traditional communities in Africa perceived of education as a means to preserve the cultural heritage, and as a result progression was discouraged. Last, African indigenous education systems are *holistic* or multiple learning. The holistic nature of African learning models enable students to acquire a variety of skills necessary to take care of the whole life. For the most part, African learning patterns were not specialized nor fragmented, but concerned for the whole person: physical, emotional, mental, and spiritual.

African Learning Styles

A responsibility of Pentecostal trainers is to seek to understand how best their students learn. Citing research by Bowen and Bowen, Murriel McCulley provides eight characteristics of African learning styles: (1) they are sensitive to what others think, (2) they value interpersonal relationships, (3) they are socially oriented collectivists rather than individualists, (4) they seek social reinforcement, (5) they have a high regard for authority, (6) gender and age roles are often rigid and culturally determined, (7) they are not analytical in approach to problem solving, and (8) they value social acceptance over autonomy.[29] The learning styles listed above highlight both community and holism in the educational process.

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[27]Alan R. Johnson, "Why We Need Contextualized Leadership," in *MCS 932 Contextualized Leadership Training: Course Study Guide*, 1st ed. (Assemblies of God Theological Seminary). Regarding the first danger, Elliston comments, "Leadership is nearly always closely tied to local cultural models. With this close association the Christian distinctive are often compromised." See Edgar J. Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 11. This issue leads to another major tributary: the process that governs how we select our leaders. Elliston addresses this consequential issue stating, "Our leadership selection processes closely follow the dominant patterns in our culture as do the selection processes in other cultures. That may be why some of our "Christian" leaders look and act like leaders in other social organizations in our societies but ail in the issues of ministry and spirituality" (20).

[28]Adeyemi and Adeyinka, 431–436. Also see J. P. Ocitti, *African Indigenous Education: As Practiced by the Acholi of Uganda* (Nairobi: East African Literature Bureau, 1973). These foundational principles they believe generally apply to all African societies.

[29]Murriell G. McCulley, *Beyond the Classroom: Teach for Life* (Springfield, MO: Life Publishers International, 2008), 53. McCulley cites D. N. Bowen and E. A. Bowen, "What Does It Mean to Think, Learn,

In a reflective statement related to the characteristics of traditional African education, McCulley offers a challenge to theological educators in Africa:

> It now becomes the responsibility of teaching institutions across Africa to create a safe learning environment that will incorporate the holistic, interconnectedness of the African learning styles. Classes must allow space for the learner to see his or herself embedded in the learning process and not separate from it. Classes need to move away from teaching that promotes acquisition of knowledge without living out what is being learned.[30]

Pentecostal leadership training does not take place in a contextual vacuum. The impetus behind effective instruction requires sensitivity to a larger cultural setting.

The Hidden Curriculum—The Unseen Factor

Leadership training in Africa is composed of more than the explicit curriculum and classroom activities.[31] The African student brings to class a framework of values and beliefs formed by life experiences.[32] "If we think about education as the entire process of cultural transmission, schooling with its formal curriculum is a very small part," states Judith Lingenfelter.[33]

Cross-cultural educators, like Lingenfelter, emphasize that the training process always occurs in a larger cultural context.[34] This larger context is referred to as the "hidden curriculum."[35] Lingenfelter defines hidden curriculum as "the cultural learning that surround the much smaller 'stated curriculum' of schooling. This hidden curriculum is 'caught' rather than 'taught.'"[36] How educators apply the principles of the explicit curriculum to practical issues that emerge from a student's larger context becomes the challenge. All the more problematic can be recognizing two dimensions of the hidden curriculum in a cross-cultural setting, namely, both the teacher and students are blinded to their cultural values and habits. The unseen factor in the educative process is the cultural agenda at work in a learning environment.

When applying this knowledge to leadership training, Johnson asserts:

Teach?" (Paper presented at the Manila Consultation on Two-Thirds World Missionary Training, Manila, Philippines, July 8–11, 1989).

[30]Ibid., 54.

[31]Beth Grant, 3; Lingenfelter and Lingenfelter, 28–34.

[32]McCulley, 54.

[33]Lingenfelter and Lingenfelter, 28.

[34]Ibid.

[35]See Philip Jackson, *Life in Classrooms* (New York: Holt, Rinehart and Winston, 1968). Jackson originally used the term. Also see John Dewey, *Experience and Education* (New York: MacMillan, 1938), 18. Dewey references the concept of hidden curriculum without using the terminology.

[36]Lingenfelter and Lingenfelter, 28.

From a training perspective, what the role of implicit knowledge in leadership means is that when we teach paradigmatic knowledge from another sociocultural setting or even from within the very context we are working in, we are only touching the tip of the iceberg.[37]

Effectual leadership training must work at mining the implicit knowledge from the deep layers of a student's cultural setting. In Johnson's estimation, "we cannot teach someone to be a good leader if we have no clue as to what good leadership looks and functions like in that particular sociocultural setting."[38] In so doing, this allows for trainers to ask the right questions and dig in the right places before beginning the leadership training process.[39]

Yet, as stated earlier, the challenge for educators is how to apply the principles of the explicit curriculum related to leadership values to practical issues that emerge from a student's sociocultural setting. The task of training effective local leaders requires that educators must find ways to sensitize and provide skills in mining the implicit values in their context and bring them into conscious thought.[40] Johnson's assertion that "it is precisely those people who are able to step outside of themselves and reflect on leadership behavior in the light of idealized cultural preferences . . . who are able to devise strategies of action that are fruitful for task accomplishment."[41] The way forward may be for Pentecostal educators to implement an informal and formal reflective process that encourages personal and group reflection activities related to leadership issues.[42] According to Kirk Franklin, we must "intentionally develop reflective thinkers—a pool of general reflective practitioners . . . we want to encourage all our leaders to make time to read and think reflectively."[43]

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[37]Johnson, 217.

[38]Ibid., 219.

[39]Ibid.

[40]Ibid., 220.

[41]Ibid. Johnson argues that such people become valuable sources for learning the implicit values in that individual's cultural setting; this includes not just their behavior, but the conditions and circumstances behind the behavioral pattern.

[42]Reflective processes should include personal and group reflection activities, including the sharing of personal and organizational narrative, which allows individual and corporate experiences to be shared. This impacts the depth and breadth of the reflective activity allowing for a more effective "mining" in leadership practice that is more non-discursive.

[43]Kirk Franklin, "Leading in Mission at a Higher Level: How to Become a Reflective Practitioner in Mission Leadership," *Evangelical Missions Quarterly* 45, no. 4 (October 2009): 417.

PART 2
SHAKING THE MANGO TREE:
Pentecostal Leadership Training as Experiential

Learning under the mango tree is experiential. Instruction must go beyond mere verbal instruction, and employ pedagogical methods that teach more than "mangos are good to eat." At the right time, a teacher must climb the mango tree in front of their students and shake its branches so that mangos fall to the earthy ground where they stand. Afterwards, the students must climb the mango tree for themselves.

Adeyemi and Adeyinka stress that while some indigenous African education was formal, the greater portion of training was informal.[44] Storytelling, modeling, imitation, play, and dramatization characterized an informal mode of education. Moreover, whether formal or informal, indigenous training was holistic, involving the physical, social, and spiritual aspects of a student's environment.[45]

One of the challenges of effective leadership training is helping students understand the relationship between the content of what they are learning and their everyday lives.[46] In order to do this successfully, a commitment to incarnational and participatory learning must take place.

Incarnational Learning

The learning process in a cross-cultural setting should begin with the teacher and not the students. A significant lesson of the hidden curriculum teaches that the explicit curriculum forms only a small part of what students must learn to be effective ministers of the gospel.[47] For this to happen, the teacher must become a pupil of the hidden curriculum so that new values, beliefs, and patterns are learned and utilized to empower the teaching process by taking on an Incarnational approach to teaching.

God's Pedagogical Approach

The starting point of incarnational teaching begins with the example of Jesus Christ. While social and anthropological studies assist our engagement of culture, our primary instruction comes from learning how Christ engaged humanity's frame of reference. In His incarnate state, Christ as Teacher demonstrated qualities of a true learner, motivated by a deep-rooted love to genuinely know others (Phil. 2:4–8).

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[44]Adeyemi and Adeyinka, 435.

[45]Ibid., 433–434.

[46]Lausanne Committee for World Evangelization, "Effective Theological Education for World Evangelization," in *Lausanne Occasional Paper* no. 57 (2004): 3.2.c.

[47]Lingenfelter and Lingenfelter, 33.

The incarnational model is a key for Pentecostal leadership training.[48] Incarnation speaks to the activity of laying down one's own prerogatives. It is an act of self-denial that demonstrates a servant's heart and "most of all a test of the veracity of one's love."[49] God in Christ was able to fully identify with humanity. In becoming man, Jesus provided a pattern for Pentecostal educators to rely upon the presence and power of the Holy Spirit as one engages the larger cultural framework of others (Phil. 2:6–8).[50]

Throughout His life, Christ exhibited a growing knowledge of His surroundings in a cross-cultural environ.[51] Consequently, He was able to employ an extensive teaching repertoire intended to instruct His students in meaningful ways that applied to real-life issues of ordinary people to whom His disciples were called to serve. Sherwood Lingenfelter and Marvin Mayers see two significant implications about Jesus' incarnational ministry. First, Jesus came as a helpless infant. Christ did not engage humanity as a fully developed adult, nor as an expert in cultural anthropology. Second, Jesus was a learner. He had to learn a language, culture, and lifestyles.[52] Whether in cross-cultural settings or within one's own cultural framework, Pentecostal educators should assume a humble disposition in the pedagogical task as part of the developmental process. Like Christ, the teacher commits to an Incarnational model of education through an intentional lifestyle of learning.

Charles Kraft supports this model of ministry. Kraft lists three characteristics in the communicative process of Christ's teaching ministry: (1) to love communicationally is to put oneself to whatever inconvenience necessary to assure that the receptors understand, (2) to identify and interact in a personal way, and (3) to ensure that one's messages are presented with a high degree of impact.[53] Kraft argues that these distinctive elements provide the basis by how Christ, as God incarnate, engaged humanity's all-embracing life context.[54] These rudiments highlight that verbal communication, although important, is only part of the pedagogical process.

Illustration: Incarnational Learning in Malawi

As a Pentecostal educator in Malawi, the importance of being an Incarnational learner quickly became apparent. Teaching in Malawi comes with certain cultural expectations—

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[48]Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 91–110; Charles H. Kraft, *Communication Theory for Christian Witness*, revised edition (Maryknoll, NY: Orbis Books, 1991), 1–10.

[49]Sherwood Lingenfelter and Marvin Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2003), 25. It is the model the Apostle Paul adopted as he traversed Roman Empire preaching the gospel and planting the Church, "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel" (1 Cor. 9:22–23).

[50]Kraft, 5.

[51]Dan Lambert, *Teaching That Makes A Difference: How to Teach for Holistic Impact* (Grand Rapids, MI: Zondervan, 2004), 15.

[52]Lingenfelter and Mayers, 16–17.

[53]Kraft, 15–19.

[54]Ibid., 15.

whether one is a national or an expatriate. In many ways, the effectiveness of meeting educational objectives greatly hinges upon how students perceive these expectations are met. Malawian students distinguish their teachers as fathers or mothers—as rooted in the traditional way Malawian children are raised by their biological parents, extended family, and the community.

An American cultural upbringing of individualism was in conflict with this expectation. This kind of relationship comes with responsibility and obligations to be fulfilled, which can be misunderstood if not interpreted within the larger context of their traditional rearing. Malawians have many mothers and fathers, so why should their teachers not also relate to them in this manner? By engaging the larger context more deeply to understand this hidden dynamic, and by being a learner of new cultural values and expectations, my feelings changed. At the heart of this cultural layer was the students' desire to be acknowledged, and to acquire knowledge and advice. In turn they provided loyalty, admiration, and respect.

Teachers who want to communicate effectively with Malawian students must not be tied to time or proximity. The teacher who learns to relax and enjoy relationships with students will find that time spent this way enables and fortifies relationships key in the educational process. A model for teaching leadership principles drawn from biblical patterns of Incarnational ministry emerges. Pentecostal leadership training should embrace Incarnational-oriented commitments on every level.

Participatory Learning

An important paradigm shift in training leaders allows for students to be partners in cooperative learning. This takes place through experiential methods resulting in reflective engagement of the subject matter and its relationship to everyday life. Chet Meyers and Thomas Jones promote participatory learning as "active learning."[55] According to Meyers and Jones, active learning derives from two basic assumptions: (1) that learning by nature is an active endeavor, and (2) that different people learn in different ways.[56] They provide two supporting corollaries: "First, that students learn best when applying subject matter—in other words, learning by doing—and second, that teachers who rely exclusively on any one teaching approach often fail to get through to significant numbers of students."[57]

Jesus employed the active learning model as He trained the disciples. His teaching repertoire went beyond didactic instruction and included storytelling, the use of proverbs, Socratic dialogue, group discussion, modeling, and group exercises. Likewise, Pentecostal

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[55]Chet Meyers and Thomas B. Jones, *Promoting Active Learning: Strategies for the College Classroom* (San Francisco: Jossey-Bass Publishers, 1993), 3–11.

[56]Ibid., xi. Also see Howard Gardner, *Frames of Mind: The Theory of Multiple* Intelligences (New York: Basic Books, 1983), and Thomas Armstrong, *Multiple Intelligences in the Classroom*, 2nd ed. (Alexandria, VA: Association for Supervision and Curriculum Development, 2000). Gardner, an educational psychologist, challenged the educational establishment, and charged that Western culture had too narrowly defined intelligence. His research has proposed nine possible forms of intelligence. Thomas Armstrong strongly supports this theory and calls for experiential learning methodologies to be incorporated in classrooms of learning recognizing that people respond differently to various stimuli in the learning process.

[57]Ibid.

educators should seek to augment their teaching tactics by finding creative ways that create a more dynamic experience for their students in engaging and practical ways.

Experiential Learning

To enhance the learning process, Pentecostal leadership training must incorporate opportunities for students to put knowledge, attitudes, and skills to work in practical everyday settings. Experiential learning promotes a praxis-oriented learning process where serious reflection occurs in the life of the student who struggles with the tension between theory and practice in the context of community and society.

Pentecostal leadership training in Africa must also be conscious to allow for this learning to be communal—inclusive of the teacher to ensure supervision, encouragement, and evaluation. This cultural dimension strengthens the praxis-oriented approach of instruction in the African cultural context, and naturally reflects a Pentecostal ethos in the teaching process.

Holistic approaches. The African worldview consists of an integrated thinking pattern, which incorporates all aspects of life—the volitional, emotional, intellectual, social, physical, and spiritual. Africans perceive all of these dimensions as a natural whole. Unlike the Western worldview that compartmentalizes life and thinks in strictly linear patters, the African approach to life appreciates how these aspects interrelate and impact the value of daily existence.

This reality should inform Pentecostal leadership training. To employ a holistic approach for training leaders the process must consider the entire person. Dan Lambert advocates, "The idea is to teach individuals in the way God has created us, as whole beings made in his image, rather than fragmented parts."[58] This type of educational approach addresses the felt needs of students in a deep and meaningful way. According to Einike Pilli, "Educating the whole person means that learning is much more than individual cognitive activity and that becoming a good professional in the area of theology and Christian ministry means much more than simply knowing facts."[59]

According to Johnson, for educators who really want to assist local leaders to reflect and improve their leadership practice "it will require grappling holistically with leadership as perceived and practised in real-life settings to produce conceptual insights grounded in local understandings."[60]

Active learning environment. Creating an active learning environment promotes an engaging context for students to process the subject matter in different ways. An active learning environment must provide a safe context, and encourages student and cultural learning styles. Meyers and Jones suggests four elements to create a workable active learning environment: (1) clarifying course objectives and content, (2) creating a positive classroom tone, (3) coping with

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[58]Lambert, 17.

[59]Einike Pilli, "Toward a Holistic View of Theological Education," *Common Ground Journal* 3, no. 1 (Fall, 2005): 92. http://www.commongroundjournal.org (accessed February 10, 2009). Also see Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (Newburgh, IN: Edcot Press, 2006)270–305.

[60]Johnson, 216.

teaching space, and (4) knowing more about our students.[61] This kind of workable learning environment, however, requires diligent planning and flexibility.

Pentecostal educators should seek to create a dynamic and creative environment that provides safety for students to learn according to their individual and cultural learning styles. According to Jane Vella, "safety is a principle linked to respect for learners as decision makers of their own learning."[62] Vella suggests five components to create an environment of safety for learners: (1) trust in the competence of the design and the teacher, (2) trust in the feasibility and relevance of the objectives, (3) allow small groups to find their voices, (4) trust in the sequence of activities, and (5) realize that the environment is nonjudgmental. This environment must not be static, but rather adapt and fit the needs of students based on contextual factors.

For Pentecostal leadership training, however, the primary factor of creating an active learning environment is reliance upon the person and work of the Holy Spirit. The Spirit enables the educative process supernaturally on a level deeper than any human activity can provide on its own. This requires Pentecostal administration and faculty to create a culture of the Spirit in the educative process. To borrow terminology from Paulo Freire, there must be a *conscientization*,[63] or an awakening of Pentecostal consciousness in the leadership training activity, of the Holy Spirit's divine presence in the classroom. If the act of conscientization matures in developing a classroom of the Spirit in our leadership training, as a result it will be the most significant pedagogical tool in the Pentecostal educator's tool-belt.

A classroom of the Spirit. To create a classroom of the Spirit, a Pentecostal teacher must be conscious of a third Presence in the classroom, and ask for the Holy Spirit to preside over the educational process. To be mindful of the Holy Spirit's role in the task of leadership training is to acknowledge the Spirit's omnipresent and omniscient activity in pedagogical task. The Holy Spirit fully understands the teacher, students, and the hidden curriculum.

Pentecostal educators anticipate that the Holy Spirit will communicate in the classroom. The Spirit is not silent, but speaks to both teacher and student, working in hearts and minds to bring illumination, conviction, and assurance. The communication process includes both vertical and horizontal dimensions. The Pentecostal teacher should be sensitive to the leading of the Spirit when covering subject matter, and encourage students to do likewise as they reflect and interact with the content of the course. Built within the explicit curriculum must be an allowance for God to interject and bridge the gap between theory and life.

A classroom of the Spirit is truly an active learning environment. The purpose goes beyond education itself, and points to a more important goal for the classroom experience— transformation.[64] As such, an acute urgency within this environment drives home the practical application questions as the Spirit works effectually in student's lives.

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[61]Meyers and Jones, 33–56.

[62]Jane Vella, *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults*, rev. ed. (San Francisco: Jossey-Bass Press, 2002), 8–10.

[63]Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Continuum Publishing, 1993).

[64]Roy B. Zuck, *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry* (Nashville, TN: Thomas Nelson Publishers, 1998), 159.

PART 3
FROM THE MANGO TREE TO THE NATIONS:
Pentecostal Leadership Training as Missional Transformation

Perhaps the most remarkable factor of African indigenous education relates to functionalism. It is not enough for students to sit under the shade of the mango tree discussing the content of the day's lessons. Moreover, when education is defined as a functional process designed to equip people with useful skills, a critical element must be introduced.

The *raison d'être* of leadership training is not for information transfer, to confer degrees, nor as providing useful tools for personal achievement—instead, it's to prepare students to be effective ministers of the gospel. This aspect of training implies both missional and transformational outcomes. Pentecostal institutions seek to prepare students mentally, emotionally, spiritually, and practically.

Leadership Training and *Missio Dei*

In every context, the role of mission in theology must be addressed.[65] Martin Kahler once stated that mission is "the mother of theology."[66] Theology, he added, developed as "an accompanying manifestation of the Christian message."[67] Kahler's thought reflected a biblical understanding in the relationship between mission and theology. By reading the Old and New Testaments we observe that theology was formed as God's people advanced in faith and obedience. This resulted in meaningful reflection within specific cultural contexts—as clearly observed in the experience of the New Testament church.

As the early church went forth everywhere preaching the gospel, planting churches, and making disciples, their theological frameworks were stretched as they encountered contemporary issues that emerged from within the communities of faith.[68] According to David Bosch, "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 a context of an 'emergency situation,' of a church which, because of its missionary encounter with the world, was forced to theologize."[69] Theology was done in contexts of mission as the church advanced by planting new churches, and nurturing existing churches to maturity in Christ. This was intended to be paradigmatic for generations to follow.

In the fourth century, a fundamental change occurred between mission and theology. Previously, in the first three centuries, theological education was rooted in a missiological

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[65]"Effective Theological Education for World Evangelization," 3, 1, d.

[66]As quoted in David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 16. This quotation was from a translation of Bosch's reading of Kahler's book. See Martin Kahler, *Schriften zur Christologie und Mission* (Munich: Chr. Kaiser Verlag, 1971), 190.

[67]Bosch, ibid.

[68]Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove, IL: InterVarsity Press, 2005), 25–88.

[69]Bosch, 16.

identity tempered by passion and urgency. From the time of Constantine, however, a radical shift transpired and the decline of missionary zeal followed. While examples of missionary advancement can be traced, theology began to be constructed differently. From this period, theology moved away from the streets and marketplaces into the monasteries—only to continue its journey in the Late Middle Ages to the academic halls of the University, and placed in the hands of Scholasticism.[70] Theology divorced from mission became no more than abstract study, intellectual reflection, and knowledge transmission.

Theology experienced a new birth in the Reformation. Nevertheless, mission in theological construction was relegated as a subordinate field of study. This pattern continued from the sixteenth to the twentieth century. While Protestant and Catholic missions expanded, theological education maintained an attitude that treated mission as a peripheral category.

In the mid-twentieth century a fundamental shift in how mission and theology related to each other transpired. Evangelical Bible Schools and seminaries began to understand that the mission of God and theology should not be treated as separate disciplines, but rather two parts of an interpenetrating whole. Mission and theology actively shape each other. There is interdependency. Theology needs mission to keep it grounded in God's redemptive work, and mission needs theology to provide theological foundations. Both need to be rooted in biblical truth and human realities.[71]

Pentecostal Theology and Missional Leadership

Grant McClung has characterized Pentecostal theology as "theology on the move."[72] The very nature of Pentecostal training promotes an unapologetic missionary spirit. Alvarez argues that while Pentecostals have been criticized for being overtly practical-oriented and less cognitive oriented, Pentecostals, he asserts, "sought to correct the historical imbalance that the Church has suffered throughout the modern and contemporaneous age, even to this point in time."[73]

Empowerment for Mission

Pentecostal education considers the baptism of the Holy Spirit as indispensable to Christian mission (Acts 1:8; Lk. 24:49).[74] The Holy Spirit is a missionary Spirit Who empowers the Church to be God's missionary people in the communities of the world.

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[70]John L. Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives* (Malabar, FL: Krieger Publishing Co., 2002), 25–65.

[71]Cf. Paul G. Hiebert "Missiological Education for a Global Era," in *Missiological Education for the Twenty-First Century: The Book, the Circle, and the Sandals*, eds. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Eugene, OR: Wipf and Stock Publishers, 1997), 37–41.

[72]Grant McClung, Jr., "Salvation Shock Troops," in *Pentecostal From the Inside Out*, ed. Harold B. Smith (Wheaton, IL: Victor Books, 1990), 86.

[73]Alvarez, 285.

[74]L. Grant McClung, Jr., "Pentecostal/Charismatic Perspectives on Missiological Education," in *Missiological Education for the Twenty-First Century: The Book, the Circle, and the Sandals*, 58.

Equality in Pentecostal Leadership

Pentecostal education promotes equality in mission participation. The fulfillment of Joel's prophecy of the Spirit's outpouring upon "all flesh" ushered in a new universalistic realism for the mission of the Church.[75] It establishes the inclusivity factor that openly invites "whosoever will," no matter one's ethnicity, gender, or economic condition. The Spirit poured out at Pentecost emphasizes level ground at the foot of the cross. Pentecostal education fosters a culture of equality in training with a missional purpose.

Spiritual Transformation and Missional Leadership

Lois Douglas notes, "Spiritual formation grows out of *missio Dei*, what God is doing in the world and in the lives of individuals through his church."[76] Douglas identifies three common threads that need to be woven into theological education that cultivates spiritual formation. First, Scripture must define spiritual formation. A biblically-based program sheds the light of Scripture upon the hearts and minds of students, exposing their sinfulness. Second, spiritual formation must be transformation by Jesus Christ. Genuine transformation must touch the inner dimension of the heart, engaging the mind and will, and is made efficacious through encounter with Christ. Third, the Holy Spirit must lead the educational process leading to spiritual transformation.[77] The role of the Spirit is paramount for Christlike transformation.

The Pentecostal educative process must stress both the inner and outward dimensions of Christian life. First, inner formation of the mind and heart results in godly character, integrity, love, and charity. Second, outward formation is rooted in participation in the mission of God. Cheryl Bridges Johns observes, "While Pentecostals have historically emphasized that they are the objects of God's transforming grace, they often neglect to acknowledge that via transformation humans become partners with God in the redemptive process."[78] Furthermore, Johns counsels that in the cultural educative process, praxis-oriented results are the goal, and must be sought, but the human condition serves as a barrier unless transformation is the work of the Spirit, and rooted not in self-knowledge but in knowledge of God.[79]

There must be an intentional design that encourages spiritual formation. As Clark Gilpin insisted:

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[75]Compare Joel 2:26–32 to Acts 2:16–21.

[76]Lois McKinney Douglas, "Globalizing Theology and Theological Education," in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, eds. Craig Ott and Harold A. Netland (Grand Rapids, MI: Baker Academic, 2006), 276.

[77]Ibid., 277–279.

[78]Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Sheffield, England: Sheffield Academic Press, 1998), 39.

[79]Ibid., 38–41. Also see Cheryl Bridges Johns, "Pentecostals and the Praxis of Liberation: A Proposal for Subversive Theological Education," *Transformation* 11, no. 1 (January/March 1994): 10–15; and Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism: A Religion Made To Travel*, eds. Murray W. Dempster, Byron D. Klaus, and Douglas Peterson (Oxford: Regnum Books International, 1999), 70–84.

> Spiritual formation cannot be left to chance, any more than the pastoral or strictly academic components of ministerial formation. . . . The role of faculty, staff and students in spiritual formation is inevitable and reciprocal (whether intentional or not). It cannot be merely a task assigned as a separate program to special staff.[80]

The academic pursuits of Pentecostal leadership training must keep the spiritual in mind.

Spirituality and Pentecostal Leadership Training

Pentecostal leadership training is done in the context of the *charismata*. The cultivation of the fruit of the Spirit within students is essential for effective life and ministry—assisted by the manifestation spiritual gifts.

It cannot be assumed, however, that the Holy Spirit controls the Pentecostal leadership training process. If administration and teachers do not have a deep conviction over the nature of the Spirit's work in teaching and learning, then the process of cultivating a culture of spirituality that leads to transformation will be divorced from the educative process. Academic excellence and spirituality are not mutually exclusive. Yet, a temptation among Pentecostal educators in every context is to become preoccupied with finding favor in the eyes of the secular academy—indicative of theological educators who have forgotten their *raison d'être.*

How can this be prevented? First, Christian educator Larry McKinney calls for a "theology of the Holy Spirit's role on all of the relevant biblical passages and themes, and not just a few of special interest."[81] Second, spirituality within Pentecostal leadership training must be modeled as well. Del Tarr once asked, "Do we model only the intellectual side of our profession?"[82] Administration and teachers must model personal holiness, prayer, evangelism, charismatic gifts, and a commitment to Scripture. Third, a strong expectation and perspective integrated into the whole educative process. Spiritual formation is not a separate course or department. The Apostle Paul's admonition is appropriate, "Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?" (Gal. 3:3).

CONCLUSION

This paper identified three dimensions that need careful evaluation to ensure the effectiveness of Pentecostal leadership training in Africa. First, Pentecostal leadership training must be contextual. Pentecostal educators must be conscious of the context in which the training process transpires. The hidden curriculum plays a critical role, and educators must ask what steps

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[80]A quote of Daniel Buechlein by Richard W. Stuebing, "Spiritual Formation in Theological Education: A Survey of the Literature," *African Journal of Evangelical Theology* 18, no. 1, (1999): 52.

[81]Larry J. McKinney, "A Theology of Theological Education: Pedagogical Implications," *Evangelical Review of Theology* 29, no. 3 (2005): 223.

[82]Dell Tarr, "Transcendence, Immanence, and the Emerging Pentecostal Academy," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), 211.

can be taken to lessen the residual imprints of Western-based education upon students in an African context without abandoning helpful Western approaches that have been embraced and utilized effectively in a non-Western setting. The danger here is contextual training that can be too contextual, or not contextual enough. Second, Pentecostal education is experiential. Whether formal or informal, Pentecostal leadership training must be holistic, involving the physical, social, and spiritual aspects of a student's environment in Africa. Finally, Pentecostal leadership training should be designed with missional and transformational outcomes in mind. Pentecostal leaders should evaluate the *raison d'être* of leadership training, and be intentional to foster a culture of the Spirit leading to authentic leadership transformation.

Lessons under the mango tree have served Africa for generations. These lessons are still useful for this contemporary era, and in fact, are found to be in harmony with a Pentecostal model of training.

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CONTEXTUALIZING TRAINING FOR PENTECOSTAL LEADERS IN AFRICA: RETROSPECT AND PROSPECT

Irving Whitt[1]

What people tend to learn most is what the culture of an institution cultivates rather than what teachers teach. If this is true, then as the historian Glenn Miller points out, 'to redefine theological education is first to reconceive the institutions that teach theology.'[2]

Training in Retrospect

This paper intends to explore more than curriculum, content, or academic prowess. It attempts to introduce the need for Christian leadership training in Africa, the challenges inherent in the quest of such training, and the "culture" of learning necessary to maximize its potential. After all, accreditation is more than creating standards and assessing quality. It is, as stated in the above paragraph, concerned about the "culture of the institution," or ethos of a training program.

Church Growth

What does one say about the church in Africa without repeating the obvious? The explosive growth of the church desperately requires that trained leaders be found. While on the one hand the exponential church growth in Africa is reason for celebration, on the other it has produced monumental challenges. The church has grown beyond its capacity to produce trained leaders quickly enough to lead the mushrooming congregations. Stephen Talitwala puts it this way: "New believers do not have enough teachers. The church does not have enough trained pastors to staff the churches. Many new Christians remain babies in Christ." [3] Furthermore, he writes, "High growth rate of church membership, accompanied by scarcity of trained Christian leaders, will lead to secularism, syncretism, and fragmentation of the church. Training centres

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[1] Irving Whitt holds a doctor of missiology degree (DMiss) from Fuller Theological Seminary, and currently serves as Global Education Coordinator for the Pentecostal Assemblies of Canada (PAOC).

[2] Robert Banks, *Reenvisioning Theological Education*: *Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999), 211.

[3] Stephen Talitwala, "Theological Education in the Modern African Context," *East Africa Journal of Evangelical Theology* 6, no. 1 (1987): 12–16; See also Daryl Lucas, "Leadership Training in Sub-Saharan Africa," *Christian Education Journal* X, no. 3 (Spring 1990): 91–107.

must identify areas of desperate need where the investment of good resources will yield maximum results."[4] Such growth presents challenges unique to its own context.

David Barrett documents the growth of the church in Africa. At the turn of the century, approximately 9 percent of the population of Africa belonged to a church. In a recent research project conducted by the Pew Foundation, it was discovered that 48 percent of Africa's population claim to be Christian, while 41 percent claim to be Muslim. During the mid-part of the 1980s, Africa's Christian population overtook that of North America. Today North America has 10.2 percent of the world's Christians, as compared with Africa's 20 percent. This growth raises real questions. One has to wonder what institutional or contextual factors have led to such growth in Africa on the one hand, and such stagnation in America on the other. Many explanations are offered, but the implication is this: western missionaries must be leery of transplanting methods of instruction that have proven ineffective in their homeland. As one African student in Canada asked, "How is it that the only forms of theological education that have been given to us in Africa come from the part of the world where the church is in decline?"[5] Hopefully, missionaries can weed out the deficiencies or innocuous programs that have proven ineffective at home, and tune in to the African context, contextualizing both message and methods.

Mission Influence

The American church has its own challenges. Weaknesses often lie within the training structures themselves. Dearborn has pointed such deficiencies. He states, "I am coming to the conclusion that there is no other professional organization in the world which allows its primary professional training institutions to produce graduates who are generally as functionally incompetent as the Church permits her seminaries."[6] Furthermore, he asks, "Can you imagine a medical school retaining its certification if its graduates' first exposure to surgery was as the surgeons?" Whether he is overstating his case is an open question. However, we do know that missionaries have not always been good at contextualizing their approach.

The western gospel has come too much in western forms, some of which are baggage. Stevens and Stelck put it this way: "Theological education is one more arena for global imperialism. So we get globalization without contextualization. We ignore non-rational or supra-rational ways of learning in indigenous cultures (Klem 1982), and cut all pieces of cloth to the same Western pattern."[7] Michael Griffiths recognizes the dire impact of the West on the African church. While some western influence has been imposed from without, today it is often sought from the African church itself. Students strive to go to the West to study. In this regard, Michael Griffiths asks a very cutting question in the title of his paper: "*Need the Two-thirds World Travel*

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[4]Talitwala, ibid.

[5]R. Paul Stevens and Brian Stelck, "Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education," *Missiology: An International Review* XXI, no. 1 (January 1993): 33.

[6]Tim Dearborn, "Preparing New Leaders for the Church of the Future: Transforming Theological Education through Multi-Institutional Partnerships," *Transformation* 12, no. 4 (October 1995): 7–12.

[7]Stevens and Stelck, 31–40.

West for Theological Circumcision?" He suggests, "The desert experience theological students frequently experience in the West, the boiled-down academic syllabus that fails to feed the spirit, the obsession with minutiae, and the fact that the alleged neutrality of much biblical criticism, is a decision against responding to the Word of God."[8] Griffiths furthermore notes, "Many dedicated scholars in the western tradition are asking themselves whether the emperor knows he has no clothes on!" Speaking about the system of education inherited from the West, one principal of an African seminary addressing the London Evangelical Colleges in 1987 said, "We continue to train an aristocracy for the leadership of the church, *which will guarantee the future inertia of the people of God.*"[9]

This is harsh criticism indeed, yet it raises issues that require sincere reflection. Not only have students studied in the West and imported their western theologies to Africa, but missionaries have often unwittingly exported their own cultures without distinguishing between gospel and culture. Wendland notes,

> The educational programs of many theological schools and seminaries in this region are still closely modeled after curricula that have been developed and practiced in the West. Accordingly, there is a heavy emphasis on academic subjects, such as systematic theology, confessional symbolics (creeds), ecclesiastical traditions (e.g. organizations and administration), and church history, ancient and modern. . . How do they compare with subjects such as Bible background. . . African traditional religion, and current national Christianity (including a study of the so-called independent movements).[10]

Renewal in Theological Education

The International Council of Accrediting Agencies issued a manifesto in 1984 highlighting the global needs of training programs.[11] The manifesto was the final product after a three to four years' dialogue around issues of renewal in theological education. There was a general feeling that the models of education being employed for Christian leadership were inadequate and needing major revision.[12] The twelve recommendations offered by the ICAA could also give us ideas for future consideration. The report recommends the following:

1. Contextualization of course content and instructional methods
2. Churchward orientation (dialogue)—determining programs "by a close attentiveness to the needs and expectations of the Christian community we serve"

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[8]Michael Griffiths, "Need the Two-thirds World Travel West for Theological Circumcision?" Unpublished paper delivered at Regent College, Vancouver, British Columbia, Canada, 1990, quoted in Stevens and Stelck.

[9]Ibid., 35.

[10]Ernst R. Wendland, "The 'Interference Factor' in Christian Cross-Cultural Communication: With Special Reference to South-Central Africa," *Missiology: An International Review* XXIII, no. 3 (July 1995): 270–271.

[11]International Council of Accrediting Agencies, "Manifesto on the Renewal of Evangelical Theological Education," *Evangelical Review of Theology* 8, no. 1 (1984): 136–144.

[12]Robert Ferris, *Renewal in Theological Education: Strategies for Change* (Wheaton, IL: Wheaton College/Billy Graham Center, 1990).

3. Strategic flexibility in leadership roles, academic levels served, and educational modes; in short, being market-driven
4. Theological grounding for theological education philosophy (contextualization is not enough)
5. Continuous evaluation of educational programs on the basis of highly specific objectives
6. Community life, not just academic, in formal schools
7. Integrated programs, including experiential and spiritual components in curricula
8. Servant molding and other biblical concepts of leadership that go against the competition ethic
9. Instructional variety—going beyond the lecture method.
10. A Christian mind—thinking Christianly about all aspects of life.
11. Equipping for self-directed learning.
12. Cooperation between/among programs and institutions.

While on the one hand we want to reflect on the quality of the training already being undertaken, we also need to look toward the future. Some of the fine activities in leadership training over the years can be done better; hence the pursuit of excellence, the talk of developing standards for leadership training, and a striving to meet meaningful criteria for theological education. While theological institutions can meet part of the challenge of Christian leadership training for the church and society, avenues must be explored to train as many Christian leaders as possible—thus the urgency to meet the supply of a rapidly growing church. *Standardization* and *maximization* can be visualized as two wings of the mandate, words describing both the posture and scope of the challenge.

Challenges to Theological Education

Formative challenges confront the church in Africa. These are not in isolation from the global context, especially since many institutions have been started by expatriate missionaries and are still strongly influenced by them. Lessons can be learned from educational counterparts and theological institutions in the West. We can glean from their achievements and also learn from their mistakes. There isn't absolute clarity, however, in the models imported from the West. Banks suggests, "Especially in the West, theological education presents a confusing picture. . . As students become older, less mobile, and more part-time, extension centers and distance learning have become more important."[13]

One of the discoveries of seminaries in North America is that they have trained a generation of leaders who have not functioned as leaders in the broader culture. Greenman notes, "Secular leaders observe clergy as disengaged from their local communities, unable or uninterested in participating in public life outside the congregation, suggesting that their focus was 'taking care of their own.' Lay people observe clergy as unable to connect their seminary studies with their ministerial work, and less than successful in helping people 'see what difference religious values and commitments can make, in the lives of each church member and in our life together as a society.'"[14] This inward preoccupation was substantiated by Edward

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[13]Banks, 4.

[14]Jeffrey P. Greenman, "Mission as the Integrating Centre of Theological Education" (paper presented to the faculty at Tyndale Seminary, Toronto, Canada, May 1999).

Farley, who identified the role of the seminary as training for a "professional paradigm," and ministry came to be identified as activities that the ordained minister performed in an institutional setting.[15] As Greenman notes, this type of training assumes a particular view of the church and a particular function for the minister. One writer, Loren Mead, refers to this as a Christendom model of the church,[16] a model where ministerial training is usually seen in terms of taking care of existing congregations.[17] Concerning the church and its mission, then, Greenman notes, "The prime focus of parish ministry becomes meeting the religious expectations, psychological needs, and social demands of the people who are found within church walls Sunday by Sunday."[18] I find Greenman's description enlightening and sobering. If he is right, major correctives need to be taken in leadership training methods in North America. In developing a new program at Tyndale Seminary, Greenman appeals for a "missional paradigm as [a] guiding philosophy." Putting it in ecclesiastical terms, seminaries have concentrated only on training priests. Should there not be room for equipping for prophetic roles in society?

As we pursue curricula, and devise standards for excellence, these issues are of critical importance. Pedagogical tensions must be maintained in holding together:

1. Interests of church and school
2. Personal development and corporate responsibility
3. Spiritual formation and vocational skills
4. Private spirituality and social justice
5. Doctrinal purity and contextual theology
6. Priestly preparation and prophetic endorsement
7. The community of faith and the fraternity of the "called"
8. The preparation of character and the apologetic mind
9. A knowledge of God and a knowledge of the world
10. A missional church and a missional scholarship

As Pentecostals, however, we would be aberrant if we did not recognize the place and centrality of the role of the Spirit in spiritual formation. To this we must give more than lip service. Banks articulates this reality most poignantly. He writes:

> There is a tendency in this literature to portray God as a passive agent in the whole process of theological education. . . . This paucity of discussion of the Spirit is a major theological weakness in the debate. Throughout the Bible the Spirit is heavily involved in communicating with the people of God and enlightening them about God's character and work. Failure to give the Spirit a

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[15]Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia, PA: Fortress Press, 1983).

[16]Loren Mead, *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier* (Washington, DC: Alban Institute, 1991).

[17]See also Lesslie Newbigin, *Foolishness to the Greeks* (Grand Rapids, MI: Eerdmans, 1986).

[18]Greenman, 5.

central pedagogical role in theological education demonstrates how much these writers, to some extent even those I have exempted from this criticism, still lack a fully adequate theological framework.[19]

ACTEA Study

One of the sources of information concerning such training in Africa has been *ACTEA Tools and Studies*, produced in 1989.[20] Paul Bowers, former director of ACTEA, analyzed over 742 schools involved in leadership training in Africa. These included catechist and evangelist training centres, Bible schools and institutes, Bible colleges, theological colleges, seminaries, and university departments of religion. Most programs were residential and only a couple of well-established correspondence or extension programs were included. Some startling facts were uncovered.

The data revealed that 79 percent were begun after 1950, 63 percent since 1960, and 40 percent since 1970. While it was discovered that 104 schools had been started in the 1970s, only 36 were started from 1980–1984, a notable downturn in the inception of new schools. Bowers suggests that the growth curve seems to have peaked in the 1970s, and the 1980s brought more modest growth. The schools that reported were in 41 countries, but more than half of the schools were in only four: Nigeria (130), South Africa (111), Zaire (85), and Kenya (66). The correlation of schools to percentages of population is shown here in table 1.

Table 1. Christian population and theological schools by country

Country	% Christian Population	% Theological Schools
Nigeria	17.5%	17.5%
South Africa	11.2%	15%
Zaire	13%	11.5%
Kenya	05.7%	08.9%
Totals	47.4%	52.8%

The shocker was the relatively small size of the schools and the student-teacher ratios. The average enrollment was 44.7 students, with only 22.2 percent of the schools having an enrollment of 60 or more. Post-secondary schools had an average of 64.8 students, versus an average of 36.3 students at the secondary level. The average number of both full-time and part-time teachers was 7.3 (full-time being 4.8). The teacher/student ratio for theological schools in Africa turned out to be 1 to 6.1, or 1 to 9.3 for full-time faculty. Bowers purports, "This in turn may imply that inefficient utilization of facilities and staff, and hence also of finances, is a

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[19]Banks, 63.

[20]See Paul Bowers, "New Light on Theological Education in Africa," *East Africa Journal of Evangelical Theology* 1990, an update of an article by that title published in *East Africa Journal of Evangelical Theology* in 1987. Bowers notes, "ACTEA is a network and support service for evangelical theological education in Africa now linking more than 190 theological schools and programmes on the continent. ACTEA is a ministry of the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM)."

significant overall pattern in theological education on the continent. One presumes that denominational sensitivities are a major factor in this situation. . ."[21] The other significant factor relative to faculty concerned its Africanization. Evangelicals were distinctly behind the general pattern. Africans at ACTEA schools constituted 48.4 percent of all staff, compared with 60.1 percent for all schools.[22]

Bowers delineates one other significant statistic. There were 298 schools that were identifiably evangelical in their sponsorship. Seventy-one percent of the evangelical schools were found in six countries: Nigeria, South Africa, Kenya, Zambia, Ghana, and Zaire. Extrapolating the average size of each school, he estimated a total of 12,763 theological students in Africa. Based on Barrett's estimate of some 36,711,000 evangelicals in Africa in 1980, this amounted to 1 evangelical theological student for every 2,876 evangelical African Christians.[23]

Contextualized Approach

Christian leadership and church leadership requirements have some commonalities. These must be identified and articulated for effective cross-cultural training. Leadership also has contextual realities. What is the nature of leadership in Africa? Kohls points out that there are some traits in the African leadership model, e.g. the role of the chief, and more lately, that of politician, that have influenced the ideas of leadership within the church.[24] How should current political models of leadership, traditional tribal models of leadership, and cultural contextual models be incorporated into models of Christian leadership?

These influences need to be recognized and adapted in the context of Christian ministry. Conversely, missionaries have to be careful in using western training models not conducive to the African context. They must be careful in their methodological approach to training, recognizing that the nature of such will determine the type of graduate. Butler describes such a problem in Zaire, stating: "The programs used, especially the resident BI [Bible Institute] model, reflected western ideas of education as opposed to traditional African ideas of education. Clearly these programs were applied with little concession to the African culture."[25]

Elliston reaffirmed this perspective. He states, ". . . if one wants a certain type of result (i.e. meeting a certain cognitive, attitudinal, or skill-based goal), the overall educational process

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[21]Ibid., 19.

[22]Such research needs to be done for Pentecostal schools in Africa.

[23]While this research is dated, the author recognizes that it can be used as a benchmark and encourages scholars to use current research to find what would be applicable to Pentecostal theological education on the continent.

[24]Paul Kohls, "A Look at Church Leadership in Africa," *Africa Journal of Evangelical Theology* 17, no. 2 (1998): 107–126.

[25]Ronald C. Butler, *A Program for Recruiting and Training Leadership for the Christian Churches in Zaire* (Portland, OR: Theological Research Exchange Network, 1994), 65. Butler suggests that the kind of approach to training also affects the nature of theological support. He notes, "Because of the nature of the programs provided and the high profile of the missionaries, the members and leaders of the churches always considered these programs to be missionary programs. Therefore, according to their thinking, the programs should be funded by the missionaries."

must be considered and designed with that end in view." Furthermore, "the general results of a given educational structure can be predicted."[26]

A program designed or developed with the end in mind is referred to as an outcome-based model or "competencies"-based model of instruction. The model identifies the required skills and outcomes desired in the training, and builds the training around such realities.

Contextual theology. Richard Gehman writes about the need, the history, and methodologies of contextualization in Africa. He rightly points out that it was not until the early 1970s that evangelicals felt they could use the term with any legitimacy. Of course the term only came into missiological use at that time.

Contextualization is required for a relevant theology. Dr. E. W. Fasholé-Luke put it this way: "the nature of the quest for African Christian theologies is to translate the one Faith of Jesus Christ to suit the tongue, style, genius, character, and culture of African peoples."[27] Among the tasks he sees to be tackled is the interpretation of the Bible in the African context, and the development of a contemporary Christology coming out of the African world view. Furthermore he states, "Conversion to Christianity must be coupled with cultural continuity."[28]

Apologetically, John Mbiti, noted African theologian and scholar, states, "The church in Africa is a Church without a theology and Church without theological concern."[29] Mbiti, however, had other concerns about the theology imported from the West. On one occasion he reminisced, "We feel deeply affronted and wonder whether it is more meaningful theologically to have academic fellowship with heretics long dead than with the living brethren of the Church today in the so-called 'third world.'"[30] Even though he was speaking forty years ago, one hopes that the situation has changed. Western nations will look more and more toward the two-thirds world for their contribution to developing Kingdom theology.[31]

Contextualization has to do with customs, leadership, political, and worship styles. But it includes more. It is concerned with training and educational methods but also theological methodologies.

Van Arkel reminds us, "God's self-disclosure is never acultural."[32] God always reveals himself understandably to people in their own cultures. As people seek to understand God's self-

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[26]Edgar J. Elliston, "Designing Leadership Education," *Missiology: An International Review* XVI, no. 2 (April 1988): 206.

[27]E. W. Fasholé-Luke, "The Quest for African Christian Theologies," in *Mission Trends No. 3*, eds. Gerald Anderson and Thomas Stransky (Grand Rapids, MI: Eerdmans, 1976), 135–151.

[28]Ibid.

[29]Quoted in Fasholé-Luke.

[30]Colin Chapman, "Mission and Theological Education. 'An Admirable Idea . . . But Exceedingly Difficult to Work Out'" (paper presented at the inaugural conference of the British and Irish Association for Mission Studies at New College, 1990).

[31]In 1998 it was the African (Anglican) bishops at the Lambeth conference in Great Britain who stood up against the west on the issue of homosexuality and ordination of gays. It is even embarrassing today to quote western theologians in their demeaning of African Christianity on this issue.

[32]Jan T. de Jongh van Arkel, "Teaching Pastoral Care and Counseling in an African Context: A Problem of Contextual Relevancy," *The Journal of Pastoral Care* 49, no. 2 (Summer 1995): 189–199.

disclosure they contextualize their theology. Dyrness reminds us that, after all, everyone theologizes, albeit with vary degrees of intellectual sophistication.

In the midst of this self-theologizing, voices are being raised for a strong evangelical approach. While the more liberal wing of the church has captured the essence of contextualization, voices like those of Kato, Gehman, Adeyemo, Osei-Mensah, Fasholé-Luke, and Talitwala argue for an evangelical contextualized theology. This process, however, is not concerned only with developing a product, e.g. a written document having African origins. It is concerned with the approach to *doing theology*, and more particularly, *doing training* in Africa.

Contextual methods. One of the most often-quoted research projects concerning the pedagogical approach in Africa was conducted by Earle and Dorothy Bowen.[33] The Bowens suggest that missionary educators have done little in contextualizing their teaching methods, particularly in theological education. Furthermore, the western missionaries' approach to education is significantly different than the Africans.' Archbishop Desmond Tutu describes the distinction this way: ". . . the Westerner is largely analytical, whereas the African tends to be synthetical. . . . the Westerner breaks things up and the other tends to see things as wholes. This is why Westerners can be such good scientists, but they are not so good at putting things back together."[34]

Accepting Tutu's premise and field-testing their research on 205 students in 4 theological colleges, the Bowens conclude that Africans tend to be more "field-dependent," meaning that they approach situations globally, and have a visual rather than auditory orientation. There are all kinds of ramifications that spin out of this research. The Bowens list 16 implications for training in Africa. They conclude that teachers in Africa can do more to contextualize their methods to provide maximum learning opportunities for their students.

Wendland supports this research. He says, "A didactic style that may be suitable (or at least expected) in the United States does not work well in Africa, where students seem to learn and perform better when taught more inductively (from specific instances to the general principle), concretely (or relationally in terms of problem-oriented, real-life experiences), communally and participatively (according to the traditional oral-aural approach)."[35] These factors need to be considered when training programs are designed.

The outcomes that one desires should also impact the training process. Jonathan Lewis has done significant work in designing training for the two-thirds world. He notes, "Non-westerners tend to be less analytical and more holistic in their world views and as such, may respond to a praxis approach to learning such as apprenticeships, internships, or community-based experience.[36] Furthermore he notes, "A teaching style is a reflection of the individual's value system regarding human nature and the kinds of goals and environment that enhance

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[33]Earle and Dorothy Bowen, "Contextualizing Teaching Methods in Africa," *Evangelical Missions Quarterly* (July 1989): 270–275.

[34]Ibid., 270.

[35]Ibid.

[36]Jonathan Lewis, "Contextualizing Needs Assessment for Third-World Missionary Training," *International Journal of Frontier Missions* 8, no. 4 (October 1992): 121–122.

human learning."[37] Lewis suggests that an experience-oriented model is much more applicable outside the West. It is in this area that the West has also departed from sound pedagogical instruction. Less stress needs to be put on the classroom, particularly in its lecture-oriented approach. These findings reinforce the need to give greater credence to extension-oriented models and nonformal methods of education.

Relevant Theological Education

In much of the majority world during the 1970s, there was significant discussion about renewal and excellence in theological education. Bruce Nicholls is well known in helping in the formation of Asia Theological Association (ATA) during that decade, and also gave input in the development of the Accrediting Council of Theological Education in Africa (ACTEA). Wilson Chow noted Nicholls' contribution, appealing for a global accrediting body for theological schools that would "effectively prepare students for Christian ministries or church vocations."[38] There was a call for new insights in the integration of the academic, spiritual, and practical in theological training, and for new and relevant curricula. Now, three decades later, the question needs to be asked: "How far has leadership training progressed in adapting to the new global and contextual realities specifically as it relates to training in seminaries and theological institutions?"

Chow makes this distinctive abundantly clear when he states, "Seminaries should be different from schools of religious studies patterned after the university model, or even from professional training schools. There must be a functional integration between learning by precepts and learning by experience, between being and doing." [40]

This paper has focused on theological and methodological contextualization for the African context as well as on renewal in theological education. In a recent book, Linda Cannell suggests, "Most of the leaders in the majority world, and increasing numbers in the West, will be developed in nonformal ventures established by concerned national leaders. . . In the non-Western world, one might hope that there will be a shift from valuing the prestige of degrees and academic attainment toward creatively assessing one's culture to determine what modes of educational development are needed in that context."[41] The challenges in leadership development remain huge. There is no doubt that there must be more collaboration between mission and national churches for effective leadership training to be developed for this burgeoning church.

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[37]Ibid.

[38]Wilson Chow, "An Integrated Approach to Theological Education," in *Evangelical Theological Education Today: In International Perspective,* ed. Paul Bowers (Nairobi, Kenya: Evangel Publishing House, 1982):49–60.

[40]Chow, 51. Chow bases his appeal for an integrated approach to education on the assumption that the following five characteristics are what denominational leaders are looking for in their ministers: 1) service without regard for acclaim; 2) personal integrity; 3) Christian example; 4) pastoral skills; and 5) leadership.

[41]Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (Newburgh, IN: EDCOT Press, 2006), 325.

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KAMPALA SCHOOL OF THEOLOGY: A CASE STUDY IN THE DEVELOPMENT OF A HOLISTIC TRAINING MODEL

Richard Bogere[1]

Introduction

Kenneth O. Gangel notes that "the primary difference between secular and Christian [Theological] education is that the latter has God's esteem for the human being; senses the task to be a whole-life experience of growth and maturity, and avails opportunity for service through experiential action."[2] Theological education (TE) ideally must have information (about God), creating formation (spiritual and moral) and transformation in the student.[3] In recognition of this fact, James M. Thacker has this to say:

> A correctly balanced program of Theological study must emphasize more than cognitive academic attainment. Challenging the mind to learn is important but is only one aspect of a much larger training objective. Spiritual formation is essential to the preparation of Church leadership. Theological program developers must intentionally design ministry training and curriculums of study to assist in the deliberate promotion of character development.[4]

Transformation is also seen when theory learned is embodied in practice. In light of this, Robert Banks correctly asserts, "theory is embedded in practice and practice is the embodiment of theory."[5] Beyond the cognitive and the affective domain, the student must be able to perform (praxis). Therefore, theological educators and curriculum developers have the task of designing programs that are rich in content, but with strategies to enhance character and competence in the field of ministry.

Unfortunately, the present traditional system and programs in Uganda have been counterproductive to the holistic development of students. Most of the contemporary schools of TE in Uganda are legalistically formal. Education is teacher-centered, heavily structured,

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[2] Kenneth D. Gangel, "What Christian Education Is," in *Christian Education: Foundations for the Future*, eds. Robert E. Clark, Lin Johnson, and Allyn K. Sloat (Chicago: Moody, 1991), 14.

[3] Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, MI: William B. Eerdmans, 1999), 131.

[4] James M. Thacker, "Establishing a Doctoral Graduate Profile to Assist the African Assemblies of God in Developing the Nature and Structure for an African Doctoral Program: Biblical-Theological Foundations" (DMin diss., Assemblies of God Theological Seminary, 2005), 18.

[5] Banks, 83.

and consists of designated courses to be accomplished within classroom walls. In this information age where preference is given to the acquisition of new knowledge in a formal setting, informal and nonformal methodologies are unpopular, undermined, and branded as substandard.

In this respect, Chuck Wilson's recommendation is the antidote for this predicament: "Effective leadership development programs must provide an integrated training program that incorporates formal, informal, and nonformal methods."[6] Formal methods are those intentionally used in the classroom, such as lecture, question/answer, group discussion, projects, etc., normally with periodic assessments given. Nonformal training is also intentional but is normally (but not restricted to) out-of-class learning. This can involve teacher-student interaction in a more relaxed setting where dialogue can take place. When the school arranges for workshops to enhance the capacity of students without assessment requirements, then this too is nonformal education.[7] Informal education is rarely intentional or planned. This kind of learning happens out of life's situations, where the student learns mainly from observation. Therefore, the school should ensure that it creates an atmosphere in its culture and teachers' conduct that will enhance this informal learning.

This paper presents a model for the training program of leaders and ministers in the mission field of the Pentecostal Churches of Uganda. However, before this is done, the philosophical foundation for theological training and the current state of theological education in Uganda are articulated.

Philosophical Foundation for Theological Training

Biblical Foundations for Training

As the biblical foundation for training is given with implications of *missio Dei* on training, it is imperative to understand the meaning of *missio Dei. Missio Dei* refers to God's initiative to redeem fallen man, thus conforming man back to the image of God. It is all about God bringing humankind back into an intimate relationship with Himself.[8] At the fall in Eden, man was deformed spiritually by sin. In this light, the mission of God is to transform man back to His image and likeness. *Missio Dei* refers, then, to God's initiative and is ultimately for His glory and good pleasure.

Therefore, the underlying philosophy and assumption of this paper is that theological education must be transformative. This transformation is the product of a process which begins with information (about God) received in the cognitive domain. The apostle Paul attests to this when he says, "Do not be conformed to the pattern of this world, but be transformed by the renewing of your mind" (Rom.12:2).[9] Outward transformation, therefore, is a result of an inward renewal of the mind. Knowledge received is not an end in itself, but a

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[6]Chuck Wilson, *Designing and Implementing Effective Theological Training Models*: *Doctoral Study Guide* (Lomé, Togo: Pan-Africa Theological Seminary, 2010), 25.

[7]For further information on formal, informal, and nonformal education, please refer to Robert Ferris and Lois Fuller: "Transforming a Profile into Training Goals," in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena, CA: William Carey Library, 1995), 53–54.

[8]Philip M. Steyne, *In Step with the God of the Nations* (Columbia, SC: Impact International Foundation, 1999), 27.

[9]All Bible passages cited in this paper are from the NIV Bible unless otherwise indicated.

means to an end. The knowledge of God must inspire changed behavior. Beyond the "knowing," however, education must also include "being" and "doing."[10]

This writer will demonstrate that TE from a *biblio-centric* perspective was very informal and also, to an extent, nonformal. This is what the institutionalization of TE has lost. Training and development of God's people to accomplish *missio Dei* is best achieved from informal and nonformal approaches.[11] This paper will discuss, from selective texts, the biblical foundation for training: first in the Old Testament and then, the New Testament.

Training in the Old Testament

Elihu makes a statement of truth and then asks a rhetorical question: "God is exalted in his power. Who is a teacher like him?" (Job 36:22; cf. Ps. 94:10). The first training was in Eden, with Adam as the first recipient of God's mentorship. The context was the outdoor paradise. He placed Adam in the garden of Eden, but had to teach him lessons on loyalty and obedience. So He permitted him to eat of every tree in the garden except for one, the tree of the knowledge of good and evil (Gen. 2:15–17). The Lord brought all the beasts of the field and birds of the air "to see what he [Adam] would name them" (Gen. 2:19). This was to provoke Adam's creative thinking ability. Without getting into exegetical implications of the suggested texts, from the lens of an educator/trainer it is evident that God was training Adam to be responsible. It is safe to say that God frequently interacted with Adam before the fall. This is implied from God's visit after the fall (Gen. 3:8). It is argued here that God was a mentor. He followed Adam up and confronted him with his sin (Gen.3:9ff). God, the good Mentor, commended Adam—implied in His accepting Adam's choice of names given to the animals. Not only did God commend Adam, He also condemned His mentee's action of disobedience. The consequence of the fall was part of Adam's lesson. God's discipline in the act of killing the animal and covering Adam and Eve's nakedness was redemptive (Gen. 3:21). C. B. Eavey observes:

> From the day He created him, He made man a worker with Him in the achieving of His plan. It would seem that God might always have been man's direct Teacher if only man had been properly responsive to Him. When man chose not to respond, God used other and more indirect means of instruction. Whatever He would otherwise have done, God has been, and is now, teaching men through human beings. So, while the Bible is not primarily a history of Christian [Theological] education, it is much concerned with an education which centers in God.[12]

Abraham was called by God. God chose Abraham and called him to direct and teach his children and household in the ways of the Lord. The theological education of the children was to enable them to walk in the way of the Lord as expressed through doing what is right

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[10]Chuck Wilson, personal interaction in class (Lomé, Togo: Pan-Africa Theological Seminary, December 2–10, 2010).

[11]For further information on informal and nonformal approaches of TE to accomplish *missio Dei*, please refer to Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999).

[12]C. B. Eavey, *History of Christian Education* (Chicago: Moody Press, 1977), 19.

and just. The essence of theological education was to provoke attitude change and behavior of the person (Gen. 18:19).

In God's encounter with Moses in the burning bush experience, God had to train Moses. Moses felt inadequate for the task. So God took time building his confidence and even took him through some "hands-on" drills with his staff. God asked Moses to throw down the staff, which turned into a snake. Then the Lord gave Moses specific instruction to pick up the staff from the tail. He was also told to put his hand inside his cloak, and when he took it out, it was leprous. When he put it back again and took it out, he was restored (Exod. 3–4). These are examples of God training Moses for the task.

God gave the law (Decalogue) to Moses for Israel. He also put in place a method or approach through which this law that stipulated codes of conduct reflecting God's nature and character would be taught. The primary trainers for children were to be the parents. God instructed the Israelites about the procedures involved in preparing for the Passover. He then said, "And when your children ask you, 'What does this ceremony mean to you?' then tell them . . ." (Exod. 12:26–27). The children's curiosity was the opportunity for their parents to teach them the significance of the occasion. Parents were instructed to teach their children the Law at home and on the road; in essence, everywhere the opportunity availed itself. They were supposed to use methods such as visual aids, for example, writing the laws on the door frames of their houses and gates (Deut. 6:4–9). It is worth noting that training in the home was the responsibility of both parents (Prov. 6:20). Robert W. Pazmiño asserts,

> Despite the multiplicity of educational influences today, parents are still the primary educators who actively or passively determine what influences their children. The challenge is for the Christian church to equip parents for their roles as ministers and educators in their homes and to assist them in the choice of other educational influences in the lives of their children.[13]

The priests and the scribes were also mandated to instruct the people of God. Ezra, a priest and teacher, is a good example of a transformed man. He studied (had information about God); obeyed (spiritual and moral formation); and taught others (praxis) (Ezra 7:10). The duty of the priest to teach is echoed in Malachi's words: "For the lips of a priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth" (Mal. 2:7).

Training in the New Testament

Bill Hybels describes what he calls "Jesus' leadership development plan." He shows Jesus' methodology in leadership development. There are three crucial phases in this leadership development plan. Jesus first selected His disciples carefully; then took time to invest in them; and finally entrusted them with responsibilities.[14]

Theological education is embedded in the Great Commission. The disciples were mandated to in turn make disciples, teaching them to obey (Matt. 28:19). The objective was transformation. The converted were to be taught to obey. Making disciples is a process.

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[13]Robert W. Pazmiño, *Foundations Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids, MI: Baker Academic, 2008), 23–24. Other verses for consideration are Deuteronomy 4:9–10, Psalms 78:3–6, and Proverbs 22:6.

[14] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 126–127.

Theological education is not a quick-fix program, but a lifelong transformational journey. The disciples were to teach as Jesus taught them. Jesus' methods were informal and nonformal. He talked to the disciples, used real-life examples, answered questions, demonstrated how things were to be done, and sent them out on practicum. The world was the classroom for His students. Training must be hands-on and in an environment where theory finds its life in immediate practice.

Theological education in early Christianity took place primarily in a community context. Jesus' lessons were on most occasions given to the disciples and others within a group (Matt. 5:1–2). The early church was also taught within a community framework (Acts 2:42).

The apostle Paul also recognized the holistic impact TE should have on a person. He instructed Timothy to "study" (2 Tim. 2:15). Timothy needed a knowledge base; he had to first be impacted cognitively. However, Paul also warned him, "Watch your life and doctrine closely" (1 Tim. 4:16). Paul challenged Timothy to teach others through modeling Christian virtues. He said, "Set an example for the believers in speech, in life, in love, in faith and in purity" (1 Tim. 4:12). Paul provoked Timothy to practically teach others (praxis). Paul's leadership training strategy was that just as he had invested time with Timothy, Timothy too was to train reliable men, who would in turn teach others (2 Tim. 2:2).

One of the main training strategies used in both Old Testament and New Testament times was the strategy of mentorship. Rick Lewis rightfully observes

> … that the kind of mentoring that prioritizes matters of spirituality and character is precisely what is desired and genuinely needed by contemporary Christian leaders. It is the critical and often missing factor that has the capacity to make serving God in difficult circumstances, sustainable.[15]

Mentorship relationships like those of God and Adam (Gen. 2–3), Jethro and Moses (Exod. 18), Moses and Joshua (Exod. 17:9–10; Num. 11:26–29; 27:18–23; 34:9), Elijah and Elisha (1 Kings 19:19ff; 2 Kings 2), Paul and Timothy (1 and 2 Timothy), Barnabas and John Mark, and Paul and Titus (Titus) all attest to the value of mentorship in any training program.

Cultural and Learning Style Considerations for Training

Learning styles are the ways in which a person sees or perceives information best and then processes what has been seen.[16] Some students are auditory learners, while others are more visual and still others are tactile learners.[17] There are also field-dependent students. These learn better in an interactive atmosphere. They learn best within the context of support groups. In contrast, others are field-independent students who study best in a self-discovery mode and thrive in discovering things for themselves. These students are analytical and will

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[15]Rick Lewis, *Mentoring Matters* (Nairobi: Evangel Publishing House, 2009), 16.

[16]Marlene D. Lefever, *Learning Styles: Reaching Everyone God Gave You* (Colorado Springs, CO: David C. Cook, 1995), 17.

[17]University of Vermont, "Learning Styles Inventory," http://pss.uvm.edu/pss162/learning styles.htm (accessed October 28, 2005 by Murriell McCulley).

prefer lectures.[18] Teacher awareness of these styles is important. An understanding of the student style will dictate how the teacher will present his/her information.

This writer believes that it is a fallacy to assume that all students learn in the same way. Every student has some form of cultural attachment which to a large extent frames his/her learning style(s). This is not to insinuate that learning styles are static. A student can develop new ways of learning.

Charles Edward Kingsbury observes that in programs of ministry formation in Africa, there is need to understand the students' cognitive and learning styles because without an understanding of this, the educator will presuppose that the students' learning styles are similar to his or her own. Therefore, "Since so much of the curriculum [in African educational institutions] is based on that from the west, often there is a false assumption that African students think and learn the same way as those from the west."[19] In this regard, Judith E. Lingenfelter and Sherwood G. Lingenfelter's counsel is not to be taken lightly when they say, "As teachers we must begin as learners—observing carefully the diverse blends of intelligence in our students and the diversity of cultural ways in which they have become accustomed to learning."[20] This is simply because every educational situation has a cultural context of teaching and learning.[21]

The proposed model of theological training to be conducted is within a Ugandan context where many learners are field-dependent and more visually-oriented. This is typical for those who have grown up in a community setting where learning is achieved through seeing and doing. This fact is affirmed by Murriell McCulley when she says, "Knowledge acquisition [among Africans] was by observation and experience."[22] One common feature in the African way of life is its community aspect, which has implications for the African learning orientation. This is not to insinuate that all Ugandans are field-dependent learners. However, their learning orientation is predominantly field-dependent.

Therefore, instructional methods will include mainly discussions, role plays, visual aids and hands-on activity. The lecture method will be used, but only 20–30 percent of the time. However, in order to encourage critical thinking, problem solving exercises will still be done within a group context. In this way, the analytical dimension which many Africans need to develop is achieved within a field-dependent learner context through small group settings.

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[18]Samuel Messick and Associates, *Individuality in Learning* (San Francisco, CA: Jossey-Bass, 1976), 5.

[19]Charles Edward Kingsbury, "Barriers and Facilitators to Teaching for Critical Reflective Thought in Christian Higher Education in Anglophone Africa" (PhD diss., Florida State University, 2002), 36–37.

[20]Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic 2003), 67.

[21]Ibid., 17.

[22]Murriell McCulley, *Beyond the Classroom: Teach for Life* (Springfield, MO: Life Publishers International, 2008), 48.

The Current State of Theological Education in Kampala School of Theology

Kampala School of Theology is the training wing for the Pentecostal Churches of Uganda[23] founded in 1991.[24] Its original mission statement is as follows:

> The Pentecostal churches of Uganda, Kampala School of Theology was opened in 1991 . . .with the intention of providing biblical leadership training to minister in God's kingdom. Kampala School of Theology aims to educate and train church workers in biblical knowledge and in the skills necessary for effective and fruitful ministry.[25]

The revised mission statement approved by the Bible School Board is as follows: Kampala School of Theology exists to develop biblically sound, practically relevant, Holy Spirit empowered, servant leaders who will effectively impact their sphere of influence for Christ.[26]

KST runs a number of programs. Its residential program offers a two year Diploma in Bible and Theology. Unfortunately, this diploma program is purely formal in orientation. Students spend most of their time before a teacher in class. Inasmuch as group discussions are encouraged, the orientation is more teacher-centered. In order to counteract this predicament, relevant changes will be made. The first will be to introduce practical hands-on activity. Students will be required to go out on evangelistic outreaches to the hospitals, streets, schools and villages. Second, internships will be organized whereby students will stay in a church and serve for a season.

KST ran an extension program in the Luzira prisons.[27] This too was a two year Diploma, but in Christian ministry. Classes were held twice a week. A term ran for twelve weeks, within which six courses were covered. The teaching methodology was mainly teacher-centered (lectures), although a lot of discussions were held with questions asked during the sessions. Kampala School of Theology still plans to run another program in the prisons when funding can be obtained.

Extension centers are upcountry and church-housed. KST uses a church facility to run programs for leaders who are unable to come for study at the main campus. All these programs have until now been very teacher-centered. However, as stated, the implementation of the student-centered paradigm is currently under way.

As a challenge, KST does not have full-time teaching staff. The principal is based in Norway and comes for about eight weeks in a year. It is only the academic dean that is resident. The rest of the full-time staff is administrative. Most teachers come to teach a block course and then leave. The lack of residential teachers presents a challenge for the creation of

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[23]Pentecostal Churches of Uganda was founded in 1984 by missionaries sent by the Finnish Foreign Mission (FFFM), now known as Fida International, and Norwegian Pentecostal Foreign Mission (PYM), in partnership with Uganda and Kenyan missionaries. Further information can be found in the Pentecostal Churches of Uganda's *Development Co-operation Strategic Plan*, 2009–2013, 4.

[24]Kampala School of Theology Catalogue, 2007–2009, 2.

[25]Ibid., 2.

[26]Drafted by the principal and academic dean on September 13, 2010.

[27]This program was run from 2010–2011. In November, 108 inmates graduated with certificates and diplomas in Christian Ministry.

a mentoring program. The ramification of this is that students are deprived of the opportunity for a long interactive fellowship with the teacher.

Description of the Proposed Model for Effective Theological Training

The theological training model proposed here is aimed at restructuring the present residential program, which is purely formal. This writer, who is the academic dean and a member of the Bible school board, will develop and propose a mixed methodology. This methodology is an integration of the informal and nonformal methods into the formal structure already in existence. However, the implementation will be gradual.

Vision for Training

Vision is defined as "a picture of the future that produces passion."[28] The vision enables everyone to see the projected and preferred future of the organization. Thus, the question for KST becomes: Where does the administration hope to see the school ten to twenty years from now? KST's vision as a Bible school is student-centered; thus it shows the preferred future of the student. The KST vision is as follows: "To have servant leaders doing the work of ministry."[29] The school sees its graduates as effective—thus requiring them to be performers. The question remains: How will this vision be achieved? The answer is that this vision is accomplished through the mission. This describes the purpose for the school's existence.

The approved modification of the KST mission statement reads: "Kampala School of Theology exists to develop biblically sound, practically relevant, Holy Spirit-empowered servant leaders who will effectively impact their sphere of influence for Christ."[30] Students must first have a good knowledge base; then be able to apply that knowledge in real life situations; be empowered by the Spirit; and have a godly character formation as reflected in their servant attitude.

Core values are a component that becomes the underlying philosophy ingrained in the minds and hearts of the staff and students. This actually frames the organizational/Bible school culture.[31] Without this ingredient, everybody will act as they wish. A point of caution, however, is that commitment to values will only take place where the people feel these are shared values.[32] The values that will govern the learning community of KST are faithfulness, integrity, respect, and excellence. [33] These values emerged from a joint endeavor by both staff and students.

John Haggai notes that without goal setting, one could get sidetracked with non-essentials. He points out that the goals need constant review and change, and recommends the

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[28]Hybels, 32.

[29]Drafted by the principal and academic dean on September 13, 2010.

[30]Ibid.

[31]Larry Bossidy and Ram Charan, *Execution: The Discipline of Getting Things Done* (New York: Crown Publishers, 2002), 89.

[32]James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: John Wiley and Sons, 2007), 15.

[33]Drafted by the principal and academic dean on September 16, 2010.

program SMART (specific, measurable, attainable, realistic and tangible) to guide the decision-making process.[34] The mission and goals must consider the needs of those they exist to serve. The goal for 2014 for KST is to implement a mentorship culture, to foster practical ministry, and to change instructional approaches from a teacher-centered paradigm to a student-centered paradigm.

The principles that will guide this restructured KST residential training program are the integration of student mentorship; a learner-centered paradigm; practical ministry opportunities; and faculty qualification censorship and training [35]. The following section discusses this in detail.

Content for Training

This section looks into issues of the curriculum. Steve Durasoff defines curriculum as the "total college experience."[36] This means that the curriculum is not limited to a set of courses to be covered during the semester, but rather includes every activity intentionally designed by the school that takes place inside and outside the classroom. Much of what the student learns is outside the scope of what the faculty intentionally planned. Most of the out-of-class experiences within a school is referred to as the "hidden curriculum."[37]

The KST revised curriculum will have both the theoretical and practical elements. The mentorship component is integrated to enhance more accountability and follow-up of student progress. The following is a structure of the revised model:

Taught Courses/Strategies for Effective Learning

The school's taught courses remain the same; however, teaching methods will change. KST students are adults. In reference to adult learning, Sharan B. Merriam and Rosemary S. Caffarella say, "As a person matures, his or her self-concept moves from that of a dependent personality towards one of a self-directing human being."[38] Unfortunately, KST has been using the teacher-centered approach, predominantly with the lecture method, undermining the preferred way adults learn.

This revised model recommends the student-centered approach where the teacher is more of a facilitator than a "know-it-all guru" of the subject. A radical change in the teaching/learning methodologies is needed. However, McCulley cautions that "no one

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[34]John Haggai, *Lead On*: *Leadership that Endures in a Changing World* (Waco, TX: Word, 1986), 27–28.

[35]The academic dean will ensure that every teaching faculty member is of the right caliber. They must have the relevant academic and experiential dimensions to enable students mature. However, since most teachers have themselves been trained within a teacher-centered context, it is only logical to expect them to teach as they were taught. Therefore, training programs organized by KST in terms of workshops will be arranged to orient the teachers into this new expected student-centered paradigm of learning.

[36]Steve Durasoff, *Bible School Administration Graduate Study Guide*, 1st ed. (Irving, TX: ICI University, 1998), 31.

[37]Robert W. Ferris, ed., *Establishing Ministry Training* (Pasadena, CA: William Carey Library, 1995), 57.

[38]Sharan B. Merriam and Rosemary S. Caffarella, *Learning in Adulthood: A Comprehensive Guide* (San Francisco, CA: Jossey-Bass, n.d.), 249.

(teaching) method can be considered to be always 'best.' There is a time, place, and subject for each method. The important issue is the necessity to provide students with opportunities for interaction and means to experience the lesson."[39] The lecture method has its place in education; however, it should be minimal. Group discussions, question and answer, drama/role plays, panel discussions, debate, reflective writings, student presentations,[40] and library research are the methods for the program. Problem solving assignments of real life issues will enable students to enhance their critical thinking skills.

Integration of Practical Ministry

McCulley reports, "At a recent conference for African educators, the number one problem voiced regarding theological training in Africa, was the fact that there is a huge gap between what is taught in the classroom and what is practiced outside."[41] Howard Hendricks perceives, "Christian [Theological] education today is entirely too passive."[42] Theological schools have become centers for articulating abstracts with no practical relevance. An African voice raising this similar concern is Emmanuel Ngara. Commenting on the weaknesses of the western education which Africa inherited, he has this to say: "The system is too academically oriented without sufficient emphasis on values, character formation, and community service. This glaring weakness is particularly evident in state and other secular schools."[43] The same phenomenon is evident in theological training institutions. As previously stated, "Theory is embedded in practice and practice is the embodiment of theory." [44]

In the light of these concerns, Eric Jensen points out an important aspect in theological education. He says, "The underlying premise is that our world is an integrated whole and that one of the greatest gifts we can offer our students is a bridge from classroom education to the real world."[45] Banks proposes a missional model of theological education that focuses on the practical dimension of ministry. He advocates a field-based, hands-on methodology for TE (in essence a nonformal approach).[46] Unfortunately, Kampala School of Theology has previously only been classroom-oriented. However, the school's revised mission statement states that KST graduates must not only be biblically sound but practically relevant. This calls for the requirement of praxis in the whole program.

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[39]McCulley, 112.

[40]Ibid., 112–114.

[41]Ibid., 14–15.

[42]Howard Hendricks, *Teaching to Change Lives*: *Seven Proven Ways to Make Your Teaching Come Alive* (Colorado Springs: Multnomah Books, 1987), 55.

[43]Emmanuel Ngara*, Christian Leadership: A Challenge to the African Church* (Nairobi: Paulines Publications Africa, 2004), 84.

[44] Banks, 83.

[45]Eric Jensen, *Brain-Based Learning*: The New Paradigm of Teaching (Thousand Oaks, CA: Corwin Press, 2008), 214.

[46]Banks, 142.

The strategy the school will use is to provide intentional hands-on opportunities for ministry. It is of necessity that "after content has been provided, our students must have active, dynamic experiences sponsored by the school but going beyond its confines."[47] Therefore, "The program [curriculum] should provide students with the opportunity to transfer their academic experiences into real life practical experiences in roles similar to those to which they aspire after graduation."[48] Therefore, various activities will be put into place to ensure that the strategy is fulfilled. It is noted:

> The Bible school that really cares about producing quality graduates will have guided practical experience . . . program. The . . . program provides a regular, monitored, evaluated opportunity for students to minister in a vocation for which they are being prepared. The program should be an integral part of the curriculum.[49]

McCulley also observes,

> Spending time in internship allows the students to experience many of the things they are learning and have learned in class. Often the time the students spend in the internship helps them to identify areas where they need further instruction or understanding.[50]

KST will hopefully make this practical dimension mandatory from January 2014. The practical ministry is divided into three parts, namely: *Konionia, Diakonia,* and *Kerygma. Koinonia* refers to "fellowship" or "community,"[51] and focuses on the nurture of the believers within the church walls. It involves corporate worship, cell ministry, discipleship programs, counseling services, Bible studies, and prayer meetings. It is said that ". . . through these activities, the church aims to strengthen its own congregational life, moral bondedness and spiritual unity."[52] *Koinonia* requires student involvement in PCU (and non-PCU) churches on Sundays. They will be attached to a church to serve in whatever capacity the pastor allows, for example, ushering, counseling, teaching in Bible studies, preaching, or cleaning the church. They are required to write a reflective report on what happened, how they felt, challenges faced, lessons learned, etc. At the end of the term, the pastor will also give a report of the students' performance and attitude during that time.

Diakonia "literally means 'service' or 'ministry.'"[53] The *Diakonal* aspect refers to student activities in serving the community through projects such as cleaning the market or an

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[47]William M. Lay, *A Future Perspective for Christian Educators* (Institute for Christian Leadership, 1993–1994), 87.

[48]Alton C. Smith, *The Bible School Administrator's Handbook* (Springfield, MO: Publisher unnamed, 1991), 176.

[49]Ibid., 176.

[50]McCulley, 11.

[51]Murray A Dempster, "Evangelism, Social Concern, and the Kingdom of God," in *Called and Empowered: Global Mission in Pentecostal Perspective,* eds. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), 27.

[52]Ibid., 27.

[53]Ibid., 32.

old woman or widow's home; filling potholes on the road; cleaning up a bushy well; or picking up litter on the road. This is to nullify the misconceived notion among Christian skeptics that believers in the Lord are heavenly minded and of no earthly good. This exercise is also intended to form a servant leader attitude in the students.

Kerygmatic ministry refers to preaching of the gospel.[54] The class will plan for evangelism once a week (school, street, hospital, door-to-door) and go out in groups of two or three. They are required to report back on what happened, challenges faced, lessons learned, how many were reached with the gospel, etc. However, if they are planning for an open-air meeting, then the whole class is involved.

Portfolios are kept of each student's progress. Then those graduating are required to go for an internship of about one to two weeks to an upcountry church. They will serve in that church and report back on their return. The host pastor is to send his/her report to the school, giving an evaluation of the student performance in competence and attitude towards ministry and fellow ministers during the internship period.

Incorporating a Mentorship Culture

It is this writer's conviction that reception of knowledge (theory) is adequately achieved within class room walls. However, the personal formation (spiritual and moral) and the praxis component of the student's development cannot fully be achieved unless closely guided and monitored. Without supervision, counsel, and accountability, the students will not grow to their full potential. Therefore, beyond the classroom teacher-student relationship, the school must put a system of relationships in place to foster the maturity journey of the student. This is where the concept of mentorship comes into view.

M. C. King affirms this in the following statement:

> When exercising a mentoring role, the leader essentially operates as a facilitator. In order to further the full release or the mentoree's personality and talents, he seeks to holistically impact the mentoree through the totality of shared life. It is precisely this influencing of the whole being that no course, no seminar, no book can satisfy.[55]

If no course, seminar, or book can solely contribute to the holistic development of a student, then mentorship must never be a peripheral consideration in school curriculum, but rather an integrated component.

The necessity of mentorship in the development of praxis in student's life is further echoed in W. Brad Johnson's statement: "Through the application of mentor functions such as teaching, advising, coaching, and modeling, mentors help protégés master professional skills and ultimately 'learn the ropes' of both the disciplines and the local organization."[56] He

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[54]Ibid., 24.

[55]Don Fortson, "Reformed Theological Seminary Mentoring Training," Reformed Theological Seminary. http://www.rts.edu/Site/ RTSNearYou/Charlotte/Resource_files/Mentor%20Training.pdf (accessed June 1, 2012).

[56]W. Brad Johnson, *On Being A Mentor: A Guide for Higher Education Faculty* (Mahwah, NJ: Lawrence Erlbaum Associates, 2007), 8.

goes on to point out that college students who have gone through the process of mentorship with faculty are well-prepared for the positions they hold in the field.[57] The other side of his observation is that students who have never been mentored are deficient in the field of practice. Without personal and practical development, a student cannot claim transformation.

In this regard, the dean will attach students to one faculty member. At present, the school has approximately twenty residential students. The recommended ratio can be one teacher to about five students. This is a concept borrowed from East Africa School of Theology (EAST), Kenya, as reflected in an oral report presented by Rev. Isaac Kasili.[58] However, a challenge in meeting this goal is that KST has a block teaching format, and thus most of its teaching faculty is adjunct. To overcome this challenge, the academic dean will oversee seven students; the school administrator, a lady, will oversee/mentor the four female students. Another serving teacher, who lives off campus, will be asked to oversee a couple of students. In addition, missionaries living on campus are expected to mentor students assigned to them.

The one area of difference with EAST is that the mentors are encouraged not only to meet as a group, but to arrange individual times out—formal or informal—with these students. The dean will brief the mentors regarding expectations. Meetings will involve prayer, counseling, answering of questions, reflections, games, outings, etc.

These mentors are encouraged where possible to get involved in the practical ministry of the students. These mentees can also be invited to escort the mentor on mini ministering engagements that are out of the formal practical ministry requirements of the school. In this way, the mentees can learn from observation. John C. Maxwell calls it the role model aspect of mentorship.

> The people you desire to empower need to see what it looks like to fly. As their mentor, you have the best opportunity to show them. Model the attitude and work ethic you would like them to embrace. And anytime you can include them in your work, take them along with you. There is no better way to help them learn and understand what you want them to do.[59]

This writer will also incorporate the mentorship culture among peers. There will be those that are more informed, more stable in character, or more talented in a skill. The faculty will identify and encourage certain people to mentor others. For example, the school has a very good keyboard player. He will be encouraged to cite another student/s (most preferably his junior) interested in learning to play that instrument. He is expected to mentor him so that after he graduates, there will be someone to play the keyboard during the chapel services.

The groups assigned to the mentor are required to be "each other's keeper." This is part of fostering the mentoring culture in KST. They are to help each other in class work issues/discussions, pray for each other regularly, encourage each other, and hold each other accountable.

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[57]Ibid., 11.

[58]Report by Isaac Kasili, December 10, 2010, recorded by Dr. Chuck Wilson.

[59]John C. Maxwell and Jim Dornan, *Becoming a Person of Influence* (Nashville, TN: Thomas Nelson, 1997), 190.

Peer mentoring gives horizontal accountability. Students can be put into temporal, segregated (men/women) or interest groups (based on similar interests and talents).[60] This mentorship culture which is vertical (faculty member with student) and horizontal (students with students) fosters growth both personally and professionally.

Chapel Services

Denzil R. Miller stresses that chapel time must be taken seriously, and that spiritual formation must take place during this time. He gives the following caution:

> This daily service in our Bible schools must be more than just a devotional time, or even worse, a time for school announcements. It must become a dynamic spiritual laboratory where students encounter the living God and learn how to respond to and move in the power of the Holy Spirit.[61]

The plan of action is to first revise the time of chapel services. It has always been a forty-minute weekly devotional time from 8:00–8:40 a.m. (with the exception of Monday, when it is from 9:00–9:50 a.m.) Devotions will now be one hour. This gives time for students to seek God without the psychological pressure to rush for class. Possibly more time during the day and night needs to be allotted for prayer and strategic preaching of the Word. Some devotional times can have mentors interact with their group (mentees).

Description of Faculty

The success of this new paradigm will be greatly determined by the teaching staff. It is a common phenomenon for Bible school teachers to be theologically qualified, yet have no prior exposure to the field of education. These teachers teach as they were taught. The assumption of this writer is that it takes a transformed teacher to be an agent of transformation.

Since the curriculum also includes what happens outside the classroom, teachers are required to maintain a high level of integrity. Taking into account that teachers are involved in the mentoring process of students, it is imperative that they have character and are spiritual themselves. This is when transformation is possible. Miller is right in noting that "only spiritually competent teachers can produce the spiritually competent graduates that the task of spiritual ministry demands."[62]

Structure for Training

Though administrative systems are presently in existence, a few changes will be made to better sustain the training. The school has a limited number of full-time staff, which has caused strain in administrative duties. For example, as previously noted, the principal is not in residence, but only present eight weeks in the year. The academic dean serves as acting principal and also oversees academic affairs. Since the school has no registrar or student dean, the academic dean also acts as the student's dean, and sometimes as the registrar.

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[60]James A. Davies, "Adult Ministries," in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 229–230.

[61]Denzil R. Miller, *Teaching in the Spirit* (Springfield, MO: AIA Publications 2009), 39.

[62]Miller, 40.

With the development of the practical dimension, a student's dean is needed to monitor field progress and reports. More faculty members are necessary to enable the mentorship component to succeed. The school needs a registrar to oversee all results. This will relieve the academic dean, freeing him to concentrate on giving general oversight to the academic program of the school. The dean will table this request for more staff to the Bible school board. If effectiveness and proper student service is to be realized, it is imperative that the present staff is not overloaded. The current realities do not make permanent teaching staff affordable, so the second-best available option is part-time support staff.

The advantage of being situated in an urban setting is access to qualified people at the BA and MA levels. Since the classes are taken under a block system (6–8 days), teachers avail their services easily.

At present, KST receives money locally and internationally. Locally, money is received from tuition fees, the school mechanic workshop, and from the income-generating projects (renting its facility for conferences and offering catering services to clients). Internationally, support funds are sent quarterly from Fida International and PYM (missionary agencies and founders of the school). About 50 percent of the budget is met by them.

The role of the national church is to send their leaders for training. They are also involved in the actual training process. At present, the chairman (General Overseer) and General Secretary are involved as part of the adjunct faculty. The local churches are expected to be involved in hosting students for internship programs.

The students are required to have a minimum of Ordinary level (O level) to enroll for the certificate in Bible and Theology; and those with Advanced level (A level) qualify for the diploma in Bible and Theology. Those who do not have Ordinary levels but have had lower secondary education and are thus able to read and write have the option of taking a non-credit track.[63]

Conclusion

It is this writer's conviction that theological school curriculums must be developed in such a way that the student is prepared for the real world of ministry. This will inevitably require some kind of holistic approach to education which involves information, but also fosters personal and spiritual formation, and at the same time prepares the student for practical relevance in the field of ministry. This is when transformation in a holistic sense is truly realized. This writer is convinced that the developed holistic training model proposed in this paper will enable Kampala School of Theology to produce the kind of ministers who are not only theologically informed, but also formed in character and competence to do the work of ministry.

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[63]This is where the student attends the teachings in class but does not do the assignments or exams to earn credit. The student attends class like a workshop/seminar and a certificate of completion is given acknowledging all the courses taken.

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Imaginative Apologetics: Theology, Philosophy and the Catholic Tradition, Andrew Davison, ed. Grand Rapids: Baker Academic, 2011; 169pp. Reviewed by Jerry Ireland.

In this volume edited by Andrew Davison, several scholars, mostly from the Anglican or Roman Catholic Tradition, offer their contributions to the apologetic task. The writers set out to re-imagine apologetics in light of methods and practices they deem problematic in more traditional approaches. They do this primarily by exploring avenues such as literature, the visual arts, ethics, and so forth, regarding how a Christian understanding of these fields might foster a more inclusive apologetic agenda. As such there exists an effort here to expand the role and meaning of reason to include "imagination"—or, what Davison calls a "thick account of reason" (16).

The book is divided into four parts—"Faith and Reason Reconsidered," "Christian Apologetics and the Human Imagination," "Being Imaginative about Christian Apologetics," (I confess to being slightly confused as to the precise difference between parts two and three), and finally, "Situating Christian Apologetics." Part one calls for a renewed approach to apologetics by claiming that "proof's apologetics" is ill-conceived, and by issuing a call for apologetics within community, centering on a uniquely Christian understanding of reason that extends beyond the acquisition of knowledge. Part two explores apologetics and the role of imagination through popular literature and the thought of C.S. Lewis. Part three explores atheism, ecclesiology and ethics. Part four examines cultural hermeneutics, a somewhat random sampling of apologetic approaches throughout history, and finally apologetics and the natural sciences.

While an interesting read owing to its scope and variety, the text ultimately suffers in that much of what the authors put forth as in need of reconsidering is done so in a fragmentary way, and in the manner of straw-man arguments. By this I mean that at several points the authors criticize the notion of "proofs" in the apologetic task, but they do so by overstating the goals of most apologists, especially those in the evidential or classical traditions, with whom I suspect the authors primarily associate (wrongly, as I argue below) this notion of "proofs." In my view, this constitutes a major weakness in the overall program of this text. My main problem with this text lies in the foundation and premises upon which it proceeds, and therefore I will direct a majority of my criticisms to that issue.

The first question raised here is, what do the author's mean by "imaginative"? In the forward, John Milbank argues against "an assumption that the only 'reason' which discloses truth is a cold, detached reason that is isolated from both feeling and imagination" (xxii). In chapter one, Hughes argues further that imaginative apologetics refers to a unique account of reason that must also include the role of faith. Furthermore, he believes that attempts to "prove" Christian truth misunderstand the unique nature of faith and reason within Christianity. There is nothing particularly novel about this, though. But Hughes goes beyond merely advocating for the importance of both, and I will return to his thoughts on that subject below.

Meanwhile, Andrew Davison (chapter two) accuses classical apologists of presuming a neutral account of reason, one that fails to take into account the Christian worldview that provides the Christian interpretation to the objects of reason. Here, Davison sounds an awful lot like a Reformed Epistemologist operating on properly basic beliefs (see p. 15). He argues that one does not "argue to" these basic beliefs, but

"show(s) what difference it makes to think this way" (15). He goes on to add that Christian community holds forth the potential to "embody a particular 'faith' or worldview" (26). Leaning heavily here on Wittgenstein, Davison argues, "a healthy apologetic depends upon a healthy church" (28). His point seems to be that living out one's faith constitutes defending it.

At several points, writers in this volume appear to lob hand grenades at an evidentialist or classical approach to apologetics. For example, in his forward, John Milbank decries what he deems a problematic attempt to defend Christianity on "grounds other than faith" (xiii). His argument here seems to be directed at evidence-based approaches to apologetics. But he only minimally defines "grounds other than faith" as the territory of one's opponent. By "opponent," Milibank means those to whom we direct our apologetic efforts, who presumably operate from a proof-centered perspective.

Similarly, John Hughes's chapter (1) "Proofs and Arguments" directly attacks the notion of proofs as holding forth any promise in the apologetic task. Specifically, Hughes criticizes argument and evidence-based apologetics, in both the Catholic and Protestant tradition as recent developments founded upon an unwarranted western confidence in reason and common sense. Hughes's chapter sets the tone for much of the book (being that it is, not by accident, the first chapter). In this chapter, Hughes decries the use of evidences related to the Resurrection, fulfilled prophecy, biblical archaeology and more. He also specifically singles out Richard Swinburne's attempts to establish the probability of the Resurrection as part of an apologetic "project of proof" that is doomed to failure. But why is Swinburne's effort doomed to fail? Because, according to Hughes, such an approach derives from a rather modern, Enlightenment epistemology (foundationalism), and because all "ultimate questions…are…incapable of proof" (7).

But there are several issues with the claims of Milbank and Hughes. First, the notion that modern, traditional approaches to apologetics depend on recent developments—"20 or 30 years ago"—has no historical basis whatsoever (3). Some of the very items Hughes mentions, such as fulfilled prophecy, have a quite ancient lineage dating to the first and second centuries in both the writings of the NT, and in early apologists such as Justin Martyr. Second, regarding Hughes's critique of "proof", *no* modern apologist that I know of in the evidentialist or classical tradition entertains any such lofty aspiration as that of "proof." And so the frequent use of this word amounts to a straw-man argument. Even the example Hughes himself cites, that of R. Swinburne, by Hughes's own admission is engendered toward probability. Evidential apologists simply do not aspire to proof per se. This is simply a false claim made by the authors of this text that has no foundation in reality. Second, while proof may be unattainable, one can work, based on available evidence—and there is a good bit of evidence to work with—toward the best possible explanation of the datum. This, I would argue, represents the program of most apologists who appeal to evidences, including Swinburne. Hughes's gross overstatement of what evidential apologists aim for thereby undermines the books entire approach.

So too does a portion of a chapter by Craig Hovey, titled "Christian Ethics as Good News" (Chapter 7). Hovey suspects that "proof-apologists" (again, a terribly misleading choice of words), might believe that "the point of being a Christian is to be right or to be rational" (99). But I know of no apologist who makes such a claim, and indeed, Hovey offers no evidence in support of his assertion. I think most apologists who

employ reason and evidences would avow that "the point" of being a Christian is to know Jesus and to follow Him, and would simply avow that God has endowed human creatures with the capacity to reason and use our minds productively. The fact that they use evidences does not on any account imply that they understand "being right" as the goal of faith as Hovey suggests.

Hovey says, "we will never be able to say anything more true than the claims our living make" (110). He follows this up with the claim that "proof apologists," by winning arguments, deny the need to embody Christian ethics. But that is just nonsense. Hovey sets the ideas of loving and disciple making in opposition to knowing and making arguments. This division though cannot be found in Scripture, which frequently and unambiguously advocates argumentation and encourages the acquisition of knowledge, all the while teaching the importance of loving people (see Luke 11:52; Acts 24:22; 2 Cor. 6:6; Phil. 1:9; 2 Tim. 3:14-16).

All this is to say that often the authors of this text at times labor to drive a wedge between so-called "imaginative apologetics" and more traditional methodologies that rely primarily on argumentation and evidences. Yet I see no reason why these approaches cannot and should not go hand-in-hand. Without denying the importance of Christian ethics, there are questions that cannot be answered by one's behavior. How for example, can an ethical approach alone address the challenges of religious pluralism? Are there no loving Hindus or Buddhists? What can love tell a person about whether or not the resurrection actually happened? While living out one's faith certainly has apologetic value, this must go along with reasoned defenses and arguments as the apostle Paul clearly models (Acts 17; 19). At times the authors hint that they too would agree with this. But their lopsided denigration of evidentialism as a method says otherwise.

While I stand in agreement with general idea behind this text—namely, that apologetics can and should extend beyond merely rational arguments, I also have other issues with some of the content. For example, Donna J. Lazenby's chapter titled "Apologetics, Literature and Worldview" in essence advocates for using contemporary literature as a means of cultural assessment. I think this represents a valid point and one worth making. However, her essay lacks any reference to assessing how far an apologist should go to understand the culture, and what constitutes grounds that are "off-limits." Perhaps in her view, nothing is off limits, and if so I strongly disagree.

To illustrate, Lazenby says that literature provides a means of discovering "what people are spiritually hungering for." She cites Paul's quoting of Greek poets as evidence that Scripture supports the notion of apologetics proceeding from a basis in popular literature. Up to this point I am very much in agreement. However, I strongly question the turn to the *Twilight Saga* as a worthy avenue of apologetic engagement. Vampire novels and the Greek poets cited by Paul are just not the same thing. A more *a propos* analogy for this sort of popular horror works might be found in the gladiator games of antiquity, rather than among classic literature. In other words, the grace of Jesus Christ, so central as it is to the Christian message, does not require that the apologist read about the graceless, violent, and lustful world of vampires, any more than it demanded that second-century Christian apologists participate in gladiator spectacles in order to better understand *that* culture's debasing and inhumane appetites. Furthermore, we might do well to recall that the second-century Church father Irenaeus criticized the Gnostics for

their participation in gladiator games (*Against Heresies*, 5.3), and were he around today would likely have something similar to say about the *Twilight* series.

Even though I am largely in agreement with the notion of thick descriptions of reason as it applies to the apologetic task, I think the largely negative assessment of more traditional approaches is poorly argued in this text and founded upon false assertions. This results in an apologetic agenda that appears ill conceived, and in one that pits the values of Reformed and presuppositional apologetic methods against that of evidentialists and classical apologists. That the authors favor the former over the latter two approaches is apparent, and with that I have no problem. But, my criticisms could have easily been allayed by a fairer and sounder treatment of evidentialists and classical methodologies. I don't expect the authors of this text to agree with those who take an evidential approach, but I do expect them to fairly represent them, and they simply have not done this. That said, this text does make a useful conversation piece for an advanced course on apologetic method, and does highlight some of the strengths of Reformed and presuppositional approaches.

Global Theology In Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission by Jeffrey P. Greenman and Gene L. Green, eds. Downers Grove: IL: Intervarsity Press, 2012; 267 pp. Reviewed by Ed Smither.

Global Theology is the volume that emerged from the April, 2011 Wheaton theology conference. Readers will be encouraged to know that Wheaton has archived many of the lectures given at the conference (which I had the privilege to attend). Edited by Wheaton professors Jeffrey Greenman (theology and ethics) and Gene Green (New Testament), both of whom contributed a chapter to the book, Global Theology is a rich introductory volume that offers a voice to a number of key international and minority North American theologians. Built on the conviction that Scripture is authoritative and that all theology (even Western theology) is contextual, and the acknowledgement that the majority of Christians today are from the Global South, this is a timely and important work. In terms of its general aims, the work resembles Ott and Netland's Globalizing Theology (2006), Tennent's Theology in the Context of World Christianity (2007), and Parratt's An Introduction to Third World Theologies (2004).

Following a brief summary introduction by Green, Part One features three chapters: a historic "long view" of global Christianity and theology from Andrew Walls (chap. 1); a discussion of his well-known translation principle in missions history by Lamin Sanneh (chap. 2); and Green's reflective chapter on the challenge of global hermeneutics (chap. 3). Part Two is dedicated to non-Western theologies and features theologians from Latin America (Samuel Escobar and Ruth Padilla-DeBorst, chaps. 4 and 5), China (K.K. Yeo, chap. 6), India (Ken Gnanakan, chap. 7), Africa (James Kombo, chap. 8), and the Arab World (Martin Accad, chap. 9). In Part Three, the reader hears from four minority North American theologians: Terry LeBlanc (chap. 10) presenting Native American theology; Juan Martinez (chap. 11) discussing Hispanic theology; Amos Yong (chap. 12) surveying Asian-American theology; and Vincent Bacote discussing African-American theology (chap. 13). In Part Four, some next steps perspectives are offered by two (white) North American theologians who seem to have Western evangelicals as their audience. Mark Labberton (chap. 14) urges global Christians to pursue humility and a love for God, the Scriptures, and neighbor in the process, while Jeffrey Greenman invites global Christians to recognize their need for the richness of a global theology (chap. 15).

This book has a number of strengths. First, the Wheaton theology conference and book editors invited some of the finest theologians in the world to participate and have modeled a winsome, humble exercise in promoting global theologizing. When I saw the lineup for the conference, I happily traveled to Chicago at my own expense to hear these scholars, pastors, and missionaries. Now, English speaking students have the contents of the conference in one, affordable book. Second, this book serves as an excellent introduction to global theology. Each chapter, in 12 to 17 page bites, could be expanded into a book of its own and each author has offered a helpful short bibliography at the end that could easily become the syllabus for a course on theology in a given context. If Global Theology had been available this past January, I would have certainly assigned it as a required text in my global theology course—next time! Third, while on one hand Latin America seems overly represented, I think it is important that at least one female theologian (Padilla-DeBorst) was included. In his chapter, Escobar also did a good job alerting readers to the work of other Latin American women theologians (p. 84). Finally, the work is framed by an important look at history (Walls and Sanneh) and closes with admonitions to humility from two North Americans (Labberton and Greenman) who have modeled in their chapters the humble posture that they are advocating.

I have two critiques of the work as a whole. First, though Greenman acknowledges that there are no representatives of Western academic theology (p. 237), I think that the volume would have been more truly global if it had included an evangelical theologian who had worked through the realities of post-Christian, post-modern Europe. Though no one specifically comes to mind, I think a Scandinavian, French, Irish, or even Australian voice would have been appropriate—next time! Of course, though "Western academic theology" was not fully represented Green, Walls, Labberton, and Greenman are still theologians from the West who have certainly retained at least some of their theological Westernness. Second, and related, I think it would have been good if at least one of the editors was non-Western. While Green and Greenman have fine work, I think such a move would have made the volume even more credible and effective.

In this last section I want to engage with some specific issues raised in some individual chapters. While the scope and trajectory of the book is vast, I will limit my critique and discussion to points made in four chapters. First, Sanneh (chap. 2) argues that early Christianity "was defended more as a 'Greek' philosophy than as the way of Jesus" and "in the early missionary literature the reader is struck by the lack of local detail and color" (p. 41-42). It seems that Sanneh has in mind the Greek apologists (Justin, Athenagoras, Aristides) but I would argue that much color and insight into the life of the church can in fact be gleaned from early Christian literature such as the Didache, the Epistle to Diognetus, and even Justin's First Apology and Dialogue with Trypho. Also, Sanneh mistakenly identifies Cyprian of Carthage as a "Greek convert and theologian" (p. 44) when Cyprian was African, Latin-speaking, and his theology was hardly philosophical or speculative.

Next, while Padilla-DeBorst has written a beautiful chapter (chap. 5), I do have a couple of quibbles. First, much of her material on the Latin American Theological Fellowship (formerly Fraternity) overlaps with Escobar's presentation and it seems that the entire book would have benefited from some more editing of chapters 4 and 5. Second, in her conclusion ("composing songs of hope") she seems to take particular aim at imposed theological constructs from North America, especially complementarianism (p. 100). My question is: how might she respond to other Latin American theologians who have come to the studied conclusion that only men should occupy the office of pastor or elder?

Third, In Yeo's very stimulating chapter (chap. 6) on Christian Chinese theology in which he strongly asserts the authority of Scripture, he also looks to Confucian thought as the primary conversation partner in doing theology in the Chinese context. He writes, "our work . . . assumes the scriptures of the Confucian classics as the ideal text of Chinese culture" (p. 107). While I must admit my concern for syncretism—one that is alleviated largely by Yeo's high view of Scripture—my bigger question is are the Confucian scriptures and accompanying worldview normative for all Chinese peoples? Are there Chinese Christians, including those from various cultural groups, for whom Confucius is not relevant? Finally, Yeo makes what I consider a troubling assertion: "[the] Confucian classics and the Bible are fairly close at certain points while differing radically from each other at others. Holding on to their incommensurability in tension is a challenging interpretive move of CCT that will fulfill each other's blind spots" (pp. 114). Does Scripture have blind spots? Such a statement seems to contract his previously stated evangelical convictions.

Finally, Accad (chap. 9) asserts that Middle Eastern theology in a Muslim context ought to "move from a reactionary to a constructive theology" (p. 157). While I appreciate his peaceful and edifying spirit, especially in a part of the world where religious dialogue can be tense to say

the least, I would simply assert that much of the theological development in the history of Christianity (i.e. the Apostles Creed, Nicene Creed, Augustine's writings on grace) have often emerged in the context of defending the faith. The creeds in particular are certainly didactic (what should a Christian believe?) but also apologetic (what should a Christian believe in contrast to competing worldviews?). Eighth-century Arab theologians such as John of Damascus and the Nestorian bishop Timothy certainly advanced sound doctrine in an apologetic manner before a Muslim majority. Is there way in the Middle East in which Christian thought and even a Christian apologetic can be presented in a winsome, loving, and constructive manner?

I trust that these final critiques and questions contribute to the global theological dialogue initiated by the authors of *Global Theology*. Indeed, our aim is to be a global hermeneutical community gathered around the authoritative Scriptures and led by the Holy Spirit seeking to do theology in the context of the real issues of our day. I am grateful for *Global Theology* and I trust that other readers will be as well.

Mission in the Old Testament: Israel a Light to the Nations by Walter C. Kaiser. Rev. ed., Baker Academic: Grand Rapids, Michigan 2012; 107 pp. Reviewed by Andrew Mkwaila.

Walter Kaiser seeks to demonstrate that mission is the central story of the Old Testament and that God's desire was that both Israel and the Gentile nations come to a saving knowledge of the Messiah who was to come. In this brief but engaging text Kaiser first sets the context by exploring this subject as it it unfolds in Genesis 1-11. Three man-made tragedies are described; the fall, the flood and the dispersement following man's conspiracy to construct the tower of Babel. These three tragedies precipitate three gracious counter words of Blessing. The promised blessings center around the coming of the Messiah. The Blessing promised in these early chapters forms the kernel of what follows in the rest of scripture.

A central expression of the promise in the Old Testament is made to Abram in Genesis 12:1-3. Abram was promised that he would become a great nation, that God, would personally bless him and that his name would be made famous. Kaiser argues that the hermeneutical key for interpreting these verses and thus the overall promise of blessing that Abram received is found in vs 3 when God states that God will bestow the threefold blessing on Abraham so that all the peoples of the earth may be blessed. Kaiser further argues that all peoples of the earth from nations to tribes would come to partake of the blessing as God extended to them when they exercised faith in the promise.

God's manner of dealing with Abram in fact becomes programatic for his dealing with the nation of Israel in the Old Testament. God's intent in blessing Isreal was that Israel might become the agent through which that blessing is extended to all peoples of the earth. This is manifested not only on the level of Isreal's interactions with various other nations but also significantly in the lives of individual Gentiles such as Melchizedek, Ruth and Naman. Kaiser makes the argument that saving faith required that conscious knowledge in the promise of the Messiah was necessary for saving faith and that the evidence strongly suggests that these individuals and others came not only to acknowledge Yahweh the God of Israel as the true God but also came to trust in the promise of the seed.

Kaiser concludes his text by a discussion of the role of the Old Testament in the missionary mandate of the Apostle Paul. Paul understanding of his own mission as one to the Gentiles and to the ends of the earth is one which he explicitly rooted in multiple Old Testament texts. Thus indicating that the Gentile mission was not an addendum to God's plan rater it was evident throughout the scripture, albeit at times only in embryonic form.

Mission in the Old Testament has two main strengths. First is the clarity with which Kaiser makes his arguments. He succeeds in painting a portrait of mission in the Old Testament as a whole without being mired in any particular episode. Rather he demonstrates from various characters, genres of literature and periods in the Old Testament, that the promise of blessing is a theme that is continuously developed and reiterated and forms the basis of mission throughout the scripture. The other strength of the text is Kaiser's solid exegesis of the Hebrew text. His argument is supported by forceful explications of key texts related to the promise of blessing. It is to his credit that he does this while still maintaining the flow of the overall book. Some may take issue with the extent to which Kaiser argues that the nation of Israel had a missionary mandate

to the nations rather than functioning merely as a positive illustration of God's reign, however the careful exegesis mitigates against such criticism.

Kaiser's work has pressing significance for theology and ministry in Africa. This importance stems from his treatment of issues related to blessing. The concept of personal blessing and prosperity continues to be the driving force behind much of contemporary Christianity in Africa. Kaiser's exploration of mission in the Old Testament articulates through careful exegesis that the concept and purpose of blessing is to be understood through the rubric of God's salvifc intent not only for the recipient but for all people of the earth.