A FRAMEWORK FOR CURRICULUM DEVELOPMENT IN THEOLOGICAL INSTITUTIONS OF THE NETWORK FOR AFRICAN CONGREGATIONAL THEOLOGY

By

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Declaration

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Kruger Philippus du Preez

December 2012

ABSTRACT

The Network for African Congregational Theology (NetACT) is a network of theological institutions of higher education in sub-Saharan Africa that are dogmatically Reformed by tradition. It was established that there is a need for more knowledge on the science of curriculum development and a need for an integrated value-driven curriculum framework that will have Reformed principles imbedded in it and that will be contextualised. Through questionnaires and curriculum development workshops, the situations at the different campuses of ten institutions were established. On the campuses of the NetACT institutions a positive learning environment prevails with enthusiastic lecturers and motivated students. The practical work of students in congregations is a high priority. On the other side of the coin, it was established that some key elements are missing – among them, a lack of integrated, value-driven, missional and contextualised curricula. Given the situation in sub-Saharan Africa, one should expect more emphasis on the prevailing poverty, on sensitive gender issues and on youth and children work, to mention a few. Libraries are ill stocked and research by lecturers and the publishing of articles are nearly non-existent.

This dissertation addresses these needs by proposing a Reformational, missional and contextualised curriculum framework with as its main aim the development of mature students who will deliver academic work of the highest order. In Chapter 3, the need for an integrated worldview is argued for with Reformed principles such as Christ's sovereignty in every sphere of life – no dualism between a so-called sacred and profane world should exist.

In Chapter 4, an appeal is made to NetACT institutions to be missional by nature and to have a curriculum evaluation to see whether all the subjects have a missional focus. Contextualisation is the theme of Chapter 5 and, among others, a plea is made for curricula to portray true African reconciliation spirituality where worship, anti-racism and anti-tribalism should be an integral part of the official and hidden curricula.

Based on these building blocks, a Reformational, African and contextual framework is presented in Chapter 6 with the help of a Transformative Circle that starts with listening

to the narratives of the students and ends with a transformative action phase where educational principles are applied. The recommendations in Chapter 7 include the forming of quality control committees, the initiation of workshops on the facilitating process of curriculum design and implementation, the need to be accredited with ACTEA and the considering of the forming of institutes of Christian Higher Education.

OPSOMMING

Die *Network for African Congregational Theology* (NetACT) is 'n netwerk van hoër onderwys teologiese instellings van Gereformeerde oorsprong in sub-Sahara Afrika. Daar is vasgestel dat daar 'n behoefte bestaan by die NetACT instellings aan meer kennis oor die wetenskap van kurrikulumontwikkeling asook 'n behoefte aan 'n geïntegreerde, waardegedrewe kurrikulumraamwerk wat gebou is op Gereformeerde waardes en wat terselfdertyd ook gekontekstualiseerd is.

Deur middel van vraelyste en kurrikulumontwikkeling werkswinkels, is die situasie by die verskillende kampusse van tien teologiese instellings bepaal. Op die kampusse van die NetACT instellings heers daar in die algemeen 'n positiewe leeromgewing met entoesiastiese dosente en gemotiveerde studente. Die praktiese werk van studente in gemeentes is 'n hoë prioriteit. Aan die ander kant is vasgestel dat belangrike elemente ontbreek: onder andere 'n gebrek aan geïntegreerde, waardegedrewe, missionale en gekontekstualiseerde kurrikulums. Gegewe die situasie in sub-Sahara Afrika, sou mens meer klem by die NetACT skole verwag het om sake soos die heersende armoede, sensitiewe geslagskwessies en die opvoeding van kinders en die jeug, om maar 'n paar te noem, aan te spreek. Biblioteke het baie gebrekkige voorraad en navorsing deur dosente en die publikasie van artikels bestaan bykans nie.

Hierdie verhandeling fokus op hierdie behoeftes en spreek dit aan deur die stel van 'n Reformatoriese, missionale en gekontekstualiseerde kurrikulumraamwerk. Die raamwerk het as hoofdoel die ontwikkeling van geestelike volwassenheid by studente wat akademiese werk van die hoogste standaard sal lewer. In Hoofstuk 3 word die behoefte aan 'n geïntegreerde wêreldbeeld beredeneer met die Gereformeerde beginsel van Christus se soewereiniteit in elke sfeer van die lewe, as 'n belangrike wegspringpunt. Een gevolgtrekking wat hieruit gemaak kan word, is dat daar geen dualisme behoort te bestaan tussen 'n sogenaamde "heilige" en "profane" wêreld nie.

In Hoofstuk 4 word 'n beroep op NetACT instellings gedoen om missionaal van huis uit te wees en om te kontroleer of al die vakke 'n missionêre gerigtheid het. Kontekstualisering is die tema van Hoofstuk 5 en, onder andere, word 'n pleidooi

gelewer vir kurrikulums met 'n ware Afrika versoening spiritualiteit waar aanbidding, anti-rassisme en anti-stamgebondenheid 'n integrale deel van die amptelike en verborge kurrikulums behoort te vorm.

Gebaseer op hierdie boustene, word 'n Reformatoriese Afrika en missionale raamwerk voorgestel met die hulp van 'n Transformerende Sirkel wat begin met die luister na die verhale van die studente en eindig met 'n transformerende aksie fase waar opvoedkundige beginsels, soos veral in Hoofstuk 6 beredeneer, prakties toegepas word. Die aanbevelings in Hoofstuk 7 sluit in die vorming van gehaltebeheerkomitees, die inisiëring van werkswinkels oor die fasilitering van kurrikulumontwerp en -implementering, akkreditasie by ACTEA en die oorweging van die vorming van inrigtings vir Christelike Hoër Onderwys.

ACKNOWLEDGEMENTS

Few academic researchers have had the privilege to have such a capable sounding board for their dissertation in the person of their wives as I had. Antoinette was able to intelligently listen and to provide useful practical ideas on curriculum development being herself well equipped for this with a BEd degree within an African context (Sebokeng Training College). She accompanied me on my journeys to various countries to facilitate curriculum development workshops where she delivered papers on Administration. She also helped faithfully in the processing of the data of the questionnaires at NetACT Institutes. This thesis is dedicated to my best faithful co-worker in His Kingdom to whom I will be married for 40 years on 15 December 2012, God willing, and who has been my partner in Mozambique for the past 12 years.

Few academic researchers have had the privilege to have their promoters as actively involved in the research project as I had. Prof Jurgens Hendriks and Prof Arend Carl, not only painstakingly corrected me and provided indispensable advice, but also accompanied me to workshops – even to Angola! In the process, they became good friends. I thank you! It was through Jurgens and NetACT that I received a bursary for this research – I would not be able to do it without their help.

Few academic researchers have had the privilege to have the understanding and support of their colleagues as I had. The Management Committee of HEFSIBA ICHE was always ready to grant me study leave and allowed me to lecture to them on curriculum matters, thereby shaping my own knowledge. A special word of thanks to my friend Reverend Manasse Matiquele, the General Director of HEFSIBA.

Few academic researchers have had the privilege of having such a dedicated group of prayer warriors storming the throne of grace through the years with the petition: "Lord please help Kruger to get the time and discipline to at last finish his studies. And be with his health. Amen."

Few academic researchers have had the privilege to experience the intervention of God in their studies as I did. He gave me ideas and brought certain books under my attention.

CRISTO ACIMA DE TUDO!   CHRIST ABOVE ALL!

Kruger du Preez,   18th November, 2012

PARTICIPATING NetACT INSTITUTIONS

African Bible College (ABC), Malawi.

HEFSIBA – Instituto Superior Cristão, Mozambique

Instituto Superior Emanuel Unido (ISEU), Angola

Instituto Superior de Teologia Evangélica no Lubango (ISTEL), Angola

Josophat Mwale Theological Institute (JMTI), Malawi

Justo Mwale Theological University College (JMTUC), Zambia

Murray Theological College (MThC), Zimbabwe

Namibia Evangelical Theological Seminary (NETS), Namibia

Reformed Institute for Theological Training (RITT), Kenya

Zomba Theological College, Malawi (ZTC)

ABBREVIATIONS

AABC	-	American Association of Bible Colleges
ABC	-	African Bible College
AEA	-	Aliança Evangélica de Angola
ACTEA	-	Accrediting Council for Theological Education in Africa
AEAM	-	Evangelicals of Africa and Madagascar
AGM	-	Annual General Meeting
APA	-	American Psychological Association
ATA	-	Asia Theological Association
CCAP -	-	Church of Central Africa Presbyterian
CDW	-	Curriculum Development Workshop
CEETA	-	Caribbean Evangelical Theological Association
CHE	-	Council on Higher Education
CHE	-	Christian Higher Education
CICA	-	Conselho de Igrejas Cristãs em Angola
CNAQ	-	Conselho Nacional de Avaliação de Qualidade do Ensino Superior
EEAA	-	European Evangelical Accrediting Association
EFSA	-	Institute for Theological & Interdisciplinary Research
FUTE	-	Forum for University Theological Education in South Africa
GZB	-	Gereformeerde Zending Bond
HEQC	-	Higher Education Quality Committee
IAPCHE	-	International Association for the Promotion of Christian Higher Education
ICAA	-	International Council of Accrediting Agencies of Evangelical Theological Education
ICHE	-	Institute for Christian Higher Education
IERA	-	Igreja Evangélica Reformada em Angola
IKB	-	Instituto Bíblico de Kikuni
ILD	-	Integrated Leadership Development
IPE	-	Internal Program Evaluation
ISEU	-	Instituto Superior Emmanuel Unido

ISTEL	-	Instituto Superior Teológico em Lubango
ITIERA	-	Instituto Teológico da Igreja Evangélica Reformada em Angola
JMTI	-	Josophat Mwale Theological Institute
JMTUC	-	Justo Mwale Theological University College
KPI	-	Key Performance Indicator
MThC	-	Murray Theological College
NetACT	-	Network for African Congregational Theology
NETS	-	Namibia Evangelical Theological Seminary
NWU	-	North-West University
NQF	-	National Qualifications Framework
QA	-	Quality Assurance
QAM	-	Quality Assurance Management
QC	-	Quality Control
QCC	-	Quality Control Commission
QHE	-	Quality Higher Education
QR	-	Quality Research
SINAQES	-	Sistema Nacional de Avaliação, Acreditação e Garantia de Qualidade do Ensinos Superior de Moçambique
SPABC	-	South Pacific Association of Bible Colleges
SWOT	-	Strengths, Weaknesses, Opportunities and Threats
REC	-	Reformed Ecumenical Council
RITT	-	Reformed Institute for Theological Training
SAQA	-	South Africa Qualification Association
SU	-	Stellenbosch University
TEE	-	Theology Education by Extension
TEF	-	Theological Educational Fund of the World Council of Churches
UN	-	United Nations
VDCF	-	Value Driven Curriculum Framework
VDE	-	Value Driven Education
WEP	-	World Evangelical Partnership
WRF	-	World Reformed Church

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Chapter 1

BACKGOUND AND RATIONALE FOR THE RESEARCH

1.1   INTRODUCTION

As Academic Dean of HEFSIBA (The Institute for Christian Higher Education in Mozambique), the researcher has been involved with curriculum development from 2001. He was frustrated as he felt himself unable to do this from an integrated theological/philosophical framework. HEFSIBA is accredited by the North-West University in Potchefstroom, South Africa and copied sito-sito the more western orientated curriculum. The realisation of the fragmented, non-contextual, and sometimes irrelevant curricula became more and more evident during the years. The need for an integrated, normative and contextualised curriculum that at the same time should adhere to high academic standards became obvious.

When the researcher joined the Curriculum Development Committee of the Network for African Congregational Theology (NetACT) in 2003, the frustration continued. Curriculum development was done on an *ad hoc* basis with the addition of certain disciplines, and discussions were more on the content of the different disciplines and not so much about a sound framework in which curriculising should take place. It was then, with the intention to be better equipped in curriculum development and to try to establish a theological/philosophical framework for curriculum development for theological Institutions that he applied for a scholarship with NetACT. The following title was later agreed on: *A framework for curriculum development in theological institutions of the Network for African Congregational Theology (NetACT).*

In the beginning of the research, an in-depth discussion was held with academics from the University of Stellenbosch. Present were Prof Jurgens Hendriks from the Department of Practical Theology, Prof Hendrik Bosman from the Department of the Old Testament and Prof Arend Carl from the Department of Curriculum Studies in the Faculty of Education. The issue was whether the researcher should do the research within the Theology Faculty or the Education Faculty of the University. Eventually, it was decided that he will conduct the study within the Theology Faculty as part of the

Practical Theology and Missiology Department. The study should, however, be done in close relationship with the Education Faculty of the University abiding to the universally accepted principles of the science of curriculum development.

As this research concentrates on curriculum development within NetACT, it will be appropriate to first tell their story.

1.2 THE NetACT STORY AND CURRICULUM DEVELOPMENT

NetACT presents itself as a network of theological institutions in the Presbyterian and Reformed tradition in sub-Saharan Africa (http://academic.sun.ac.za/tsv/ netact. html. Date of access: 31 January, 2012). A short review of its history and decisions regarding curriculum development will be necessary to understand the context of NetACT and this research better.

1.2.1 The 1997 exploratory trip

In 1997, three staff members of the Stellenbosch University (SU) and one from the University of the Western Cape embarked on an exploratory trip in Southern Africa, travelling through five countries and visiting 34 institutions from all denominations. The purpose was to visit theological institutions in Southern Africa and be informed of their problems and challenges. The objective of the tour was to meet with institutions and churches that were sending their ministers for post-graduate studies at the Stellenbosch University. A detailed report of the tour (Conradie *et al.,* 1997:1-3) outlines the problems that theological institutions in Africa face and has played a major role in changing the mission and vision statement of the Faculty of Theology at the University of Stellenbosch. In hindsight, one can say that this tour formed the initial relationship-building period that later led to the founding of NetACT.

In the report to the Faculty of Theology about the journey the following observations were made that will be reflected on in the rest of this research: A difference and tension exist between urban and rural congregations as well as between the elders and youth because of the influence of modernisation and the authoritative style of many ministers and elders. The fact that the younger people are more educated than the older people

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also contributes to the schism. The report mentions the fact that the ministers are occupied with funerals and other ecclesiastic duties and that the Aids pandemic has an impact on society and therefore on the church. The research group found that one of the main causes of congregational conflict is the misappropriation of funds and sexual misconduct. Hendriks (http:// academic. sun.ac.za/ tsv/ netact /story 2006.pdf. Date of access: 21 April 2011) has the following to say about the poverty that they encountered:

> *The first impression of the visit to these schools and countries was that of shock at the reality of abject poverty and how it curtails development and initiative. Africa's plight is an overwhelmingly heavy emotional burden.*

The report goes on to say that in spite of all the problems, the Churches of Reformed and Presbyterian backgrounds are growing. Sociological factors and the role of choirs play an important role in the growth phenomenon. The positive role of the Women's Guild is also mentioned.

1.2.2 NetACT's "birth": Nairobi 2000

The cradle of NetACT's birth can be traced back to 2 to 5 February 2000 in Nairobi, where a consultation was organised by the Accrediting Council for Theological Education in Africa (ACTEA, http://www.theoledafrica.org/ACTEA) and the Nairobi Evangelical School of Theology (NEGST, http://www.negst.edu). This was attended by 350 delegates from all parts of Africa. It dealt with seminaries as theological institutions of higher education and their relationship with the Church. "Serving the church: Partnership in Africa" was the theme. It was there, in Kenya, that the Faculty of Theology of the University of Stellenbosch, South Africa, and other theological institutions in Southern Africa decided to form a network. Representatives from the Stellenbosch University (SU), Justo Mwale Theological College (Zambia), Zomba Theological College (Malawi) and the Reformed Institute for Theological Training (Kenya) met and decided to form a theological network. The following institutions were not present, but indicated from the very beginning their willingness to be part of such a network: Morgenster Theological College, (Zimbabwe), Nifcott – now the Josophat Mwale Theological Institute (Malawi), and the HEFSIBA Institute for Christian Higher

Education (Mozambique) (NetACT: Minutes of the Constituting Meeting of NetACT, 2000).

1.2.3 Constitution of NetACT and first Curriculum Committee: 2001-2002

It was at Lusaka in Zambia in 2001 where the NetACT was formally constituted and the first values and vision of the newly-founded network were agreed upon. The eight-day meeting in Lusaka was a most formative one, which the researcher was also privileged to attend. Twenty-two delegates from different countries attended the meeting. In August 2002, in Lilongwe Malawi, the constitution was finalised.

It was in the same year, 5 to 6 December 2002 that the first curriculum committee of NetACT took place in Stellenbosch. Dr S Chipangwi from Zomba Theological School Malawi took the chair, while Dr H. Taute from HEFSIBA ICHE and Dr R Venter from Justo Mwale Theological School constituted the rest of this historic meeting (NetACT Curriculum Meeting Minutes 2002). At this first meeting, some important direction-finding decisions were already taken, among them the following: The term "curriculum" must refer to something more than a mere list of academic courses and knowledge must lead to a profound change in the learner. Furthermore, the work of the committee must generally contribute to the upgrading of the quality of theological education of the various schools and, in the initial stage, the committee must concentrate only on those programs that lead to ministerial ordination. The ideal set from the beginning was to establish 'Centres of Theological Excellence' in every Southern African country. It was also decided to offer workshops on curriculum theory and teaching methods. The empowerment of lecturers played an important role in the minds of the committee right from the start.

> *The conviction was expressed that such 'training of trainers' will sensitize lecturers, motivate them and lead eventually to curriculum development* (NetACT First Curriculum Meeting Minutes, 2002: 1.2).

On the second day of the meeting, Prof Arend Carl and Prof Hendrik Bosman joined the meeting and suggested that an analysis of the current situation of NetACT institutions should take place. It is also crucial to find out what the participating churches require for the training of their ministers and what the minimum academic requirements are. The

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starting point must be a balance between what participating churches require for the training of ministers and minimum academic requirements set by the university (NetACT Second Curriculum Meeting Minutes, 2002).

A questionnaire with the title *A Model for Curriculum Description and Evaluation* was then compiled to be completed by all the institutions of NetACT. Some of the themes covered with the first questionnaire were: Determinative values; Goals and objectives; Type of curriculum design; Contextualisation; Qualified lecturers and their appraisal; Learning and teaching methods; and Student assessment.

This meeting was followed up by the first Curriculum Development Workshop on 6 and 7 August 2003 at Stellenbosch, where Prof Arend Carl and Prof Eli Bitzer were the facilitators. It was at this meeting where the researcher was asked to join a small taskforce to develop curriculum standards for NetACT (NetACT Meeting Stellenbosch, 2003: NB52).

Applying with the need to analyse the current situation of theological institutions and to expand the NetACT network in the Lusitanian world, an extensive trip was undertaken to Angola in 2004.

1.2.4 Fact-finding expedition to Angola in 2004

The first fact-finding expedition was organised by NetACT in 2004 to Angola to establish the needs that exist there as well as the possibility for networking with theological seminaries. The group consisted of Prof Jurgens Hendriks, Prof Martin Pauw, Pastors Willie Coetzee and Jacob Schoeman from Namibia, Celestino Kango Andre from Angola, Dr Pieter van Santen, Wickus Guelpa and the researcher. Different church groups, ecumenical groups and theological institutions were visited from the south, among them ISTEL (Instituto Superior Teológico em Lubango), ISEU (Instituto Superior Emmanuel Unido) in Huambo to the north, where deliberations took place with the leaders of IERA (Igreja Evangelica Reformada em Angola), their Theological School in Luanda and the leadership of their theological school in Kinkuni (IKB – Instituto Biblico de Kinkuni) near Sanza Pombo northeast of Luanda and close to the border of the Democratic Republic of the Congo. This school is now known as ITIERA (Instituto Teológico da Igreja Evangélica Reformada em Angola). Leaders of ecumenical

institutions were also met in the capital of Angola, among them CICA (*Conselho de Igrejas Cristãs em Angola)* and AEA (*Aliança Evangélica de Angola*) (http://academic.sun.ac.za/tsv/netact/2004report%20of%20the%netact% 20factfinding % 20 mission % 20to %2 0angola.pdf. Date of access: 26 April 2012). At Luanda and Kinkuni, the researcher and Reverend Venancio Patreque from HEFSIBA ICHE gave lectures on Reformed principles, Church Polity as well as HIV & Aids.

This fact-finding mission eventually led to the affiliation of the mentioned Theological institutions with NetACT, the sending of four lecturers of ITIERA to HEFSIBA ICHE for their honours degrees, workshops on Curriculum Development in south Angola and the involvement of NetACT in the building of a theological school at Kinkuni.

As far as Curriculum Development is concerned, the report concluded that the biggest challenges and priorities are to help the vast majority of pastors who have very little theological training, to encourage urban evangelism as part of the curricula, to encourage contextual and very practical theology (for example, how to help with conflict resolution in this war-stricken country, how to help with the resettling of millions of refugees, how to reach the Angolan elite and how to address the big gap between the rich and the extremely poor and the rebuilding of infrastructure, which also includes the clearing of landmines).

1.2.5 Mission statements and goals: Vila Ulónguè 2005

At Vila Ulónguè in north-west Mozambique in August 2005, the following key items were identified as being part of the mission statement of NetACT: The Reformed tradition; the upgrading of academic standards and institutional capacity building; the holistic and contextualised theological development and the training of leaders with integrity and quality. The ideal was to see a servanthood leadership and to produce leaders with compassion. (NetACT Minutes Vila Ulónguè August, 2005). The principle of contributing towards missional congregations was also stressed:

> *NETACT is a network of theological institutions in Sub-Saharan Africa created and directed by these institutions to assist in preparing leaders for missional congregations. The mission of NETACT is to facilitate the upgrading and sustainability of its member institutions* (Decision NB131).

The formulated major goals of NetACT then also include: To upgrade the standards of curricula at member institutions and to publish theological textbooks relevant to the African context. As part of the Administrative Report (NetACT Annual Administrative Report 1-4 August 2005, HEFSIBA, Mozambique), the Executive Director of NetACT, Prof Jurgens Hendriks, emphasised the importance of the Curriculum Committee, the upgrading of academic standards and the importance of accreditation by preference to ACTEA as a respected Accreditation Board of Evangelical churches in Africa.

> *Upgrading academic standards and institutional capacity building is central to our mission statement. In our vision statement we said: NETACT wants to have realized the following goals by 2007: 'All institutions (as far as applicable) have taken measurable steps towards accreditation by upgrading academic standards and institutional capacity-building.'*

It was in this report that it was announced that the researcher will do his doctoral research on Curriculum Development and the NetACT institutions.

1.2.6 Meeting with the Council of Higher Education in Pretoria: 2006-2007

At the NetACT Annual General Meeting at Lusaka, Zambia, 8 to 10 August 2007, Prof. Elna Mouton from the University of Stellenbosch reported on a meeting between NetACT and ACTEA with the Council of Higher Education (CHE) of South Africa in Pretoria in September 2006 to discuss a possible Memorandum of Understanding between CHE and ACTEA. The latter was represented by Dr Steve Hardy and NetACT was represented by Prof E Mouton, Prof J Hendriks and the researcher. An agreement could not be reached, but the whole expedition underscored the importance of internationally-accepted accreditation of the NetACT institutions (Minutes Annual General Meeting Lusaka, 2007).

1.2.7 Curriculum development workshop: Stellenbosch 2009

At an annual general meeting in July 2009, just outside Stellenbosch at the Simonsberg Conference Centre (http:// academic.sun.ac.za/ tsv/ netact/2009-netactagm-minutes.pdf), the first Curriculum Development Workshop facilitated by the researcher for NetACT was held. The following important aspects of curriculum development came to the fore: The

importance of practical work that should form part and parcel of the academic program, the importance of spiritual formation even considering a course on biblical spirituality, the importance of assessment, staff training in computer literacy and the training of librarians. The importance of HIV & Aids as a subject and the issue of gender sensitivity also came strongly to the fore. In-depth workshops were then indeed organised later on the latter two topics by NetACT in South Africa and in Kenya.

1.2.8 Meeting with FUTE at Kempton Park: 2011

At the Annual General Meeting of NetACT in 2011 at Stellenbosch (http://academic.sun.ac.za/tsv/netact/Minutes2011AGM.pdf), mention was made of a meeting at Kempton Park in South Africa between a NetACT delegation consisting of Dr TD Banda (Chairman), Rev. Henry Murray (Secretary), Prof Jurgens Hendriks (Executive Director) and the researcher and the Management Committee of FUTE (Forum for University Theological Education in South Africa) under the chairmanship of Prof Fika van Rensburg on 18 April 2011. Also present was a representative of ACTEA, Dr Philippe JL Emedi. The idea was to make FUTE aware of NetACT and of ACTEA as an accreditation board and to work closer together. In a letter from the chairman of FUTE to the members before the meeting (21 February 2011), he quoted Prof Hendriks as having formulated the goal of the meeting as follows:

> *NetACT has nothing else on the table but to network and to promote contextual and quality theological education and to address the frustration that post-graduate students from theological institutions in Africa have in coming to SA and being treated in ways that seem unfair and unclear. They often have the distinct impression that SA's institutions look down on their degrees and diplomas. This can be addressed by a transparent comparison between ACTEA standards and HEQC / NQF levels so that the ACTEA-accredited diplomas and degrees can be aligned to the rightful HEQC levels. Also: that people from institutions with ACTEA accreditation will then be treated in the same way as all South African theological institutions.*

The presentation of Dr Philippe Emedi on the comparisons between ACTEA standards and HEQC/NQF levels was especially well received.

1.2.9 CD Workshops in Zimbabwe, Malawi, Kenya, Angola and Nigeria

It was in the administrative report by the executive director of NetACT in 2011 that the other Curriculum Development workshops (CDW), facilitated by the researcher, were reported on (http:// academic .sun.ac.za/ tsv/ netact/ AdminReport20102011.pdf). The first CDW was with the Murray Theological College at Morgenster in Zimbabwe in March 2010, which was followed up with one at Eldoret Kenya (August, 2010), one at Lilongwe, Malawi (January, 2011) and one in Lubango, Angola (January, 2011). For the latter to happen, the researcher embarked again on an extensive trip in July 2010 to Angola with the executive director of NetACT visiting theological institutions in this country as well as Angolan Ecumenical Bodies in Luanda. The latter requested the Curriculum Development workshops to be open to all seminaries. Eventually, eleven theological institutions in Angola attended this workshop.

The report described the workshops as "a huge success" with very good feedback from the participating institutions.

From 17 to 26 April 2012, two CDWs were organised in Nigeria and facilitated by Professors Hendriks and Carl. They presented a CDW for the two Presbyterian Seminaries in Nigeria at Calabar, where eighteen lecturers turned up and a CDW at Mkar, Benue State, where thirty lecturers from six seminaries attended (Curriculum Development Workshops: Calabar & Mkar, Nigeria. 17-26 April, 2012. Report to NetACT, Faculty of Theology and sponsors). Of interest for curriculum development are the remarks of Hendriks in his report:

> *Besides the issue of Aids and gender, three issues constantly surfaced and should be mentioned as intensely contextual to Nigeria and to Africa as a whole: Islam and fundamentalism (Boko Haram); Pentecostalism (prosperity cult) and witchcraft and the supernatural (Western-oriented curricula avoided these realities).*

The above-mentioned CDWs covered the following topics:

What is curriculum development? A Christian worldview and curriculum development; A missional curriculum; A contextualised curriculum; The needs of the church and

curriculum development; Essential elements of curriculum development; Reflective and analytical thinking; Quality control at NetACT institutions; Curriculum development and the need of good administration; Accreditation with ACTEA; and challenges for theological education in the 21st century. These topics will also form the bases of this research.

NetACT managed to get hold of different specialists to assist the researcher in presenting the workshops. Among them were: Dr Douwe Visser from the World Communion of Reformed Churches (WCR) situated in Geneva, Switzerland on *A Reformed curriculum*; Prof Dr Nico Koopman on *The curriculum should address the needs of the Church*; Prof Dr Jurgens Hendriks on *Missional curricula and the influence of globalisation*; Prof Dr Arend Carl on *Different elements of curriculum development*; Prof Dr Hendrik Bosman on *Curriculum development principles and the Old Testament*; Antoinette du Preez on *Curriculum development and the need of good administration*; Dr Joe Simfukwe from ACTEA, Zambia and Dr Stephany Black from ACTEA, Kenya on *ACTEA and accreditation requirements*; Dr Manie Taute from Portugal on *Analytical thinking and advanced theological studies*; and Reverend Basilius Kasera from NETS, Windhoek, Namibia on *The accreditation process in Namibia*.

1.3 THEOLOGICAL INSTITUTIONS THAT FORM PART OF THE RESEARCH

The following ten institutions agreed to form part of this research.

African Bible College (ABC), HEFSIBA – Instituto Superior Cristão, Instituto Superior Emanuel Unido (ISEU), Instituto Superior de Teologia Evangélica no Lubango (ISTEL), Josophat Mwale Theological Institute (JMTI), Justo Mwale Theological University College (JMTUC), Murray Theological College (MThC), Namibia Evangelical Theological Seminary (NETS), Reformed Institute for Theological Training (RITT) and the Zomba Theological College.

This represents theological institutions from Angola (2), Kenya (1), Malawi (3), Mozambique (1), Namibia (1), Zambia (1) and Zimbabwe (1).

The University of Stellenbosch's Faculty of Theology in South Africa also forms part of NetACT, but was not considered for the final research as they turned out to be quite different from the other institutions as far as, *inter alia*, their position as part of a secular University, their advanced infrastructure, their extensive library and their emphasis on research are concerned. At the workshops where they did participate and from the questionnaires that their delegation completed, it was clear that they often represent a different view from the majority of the NetACT institutions. The researcher also took into consideration that the Faculty of Theology undergoes rigorous accreditation processes from the HEQC in South Africa and that the point of departure from the other NetACT institutions is actually to be accredited by the University of Stellenbosch. With this in mind, the researcher thought not to involve them in the research, as they may contribute to a distorted general picture of what is going on in the majority of the NetACT institutions.

> *The variance within the test sample that is being studied has an influence on the test sample error. The smaller the variance within groups, the bigger is the chance that the specific test sample statistics will not differ substantially from the parametric data; in other words, the chances of a test sample error will be less* (Smit, 1983:180. My translation).

ITIERA (Instituto Teológico da IERA) in Angola also participated in the research, but was not considered because they do not yet offer theological training on a higher education level. This also applied to many other theological institutions that attended the workshops and completed questionnaires.

The theological institutions that form part of this research agreed in general and in principle on certain theological presuppositions as put forward in the NetACT book: *Studying Congregations in Africa* (2004: 24-34) written by J Hendriks in collaboration with thirty-three theologians from the above-mentioned institutions, among them the researcher. As a broad base for curriculum development, one should take notice of these presuppositions as written in the mentioned book.

1.4 THEOLOGY AS DEFINED BY NetACT

1.4.1 Theology is about God

The essence of theology is seen as to know God and to discern His will and guidance for the way one should live and witness. God is seen as a Trinity and missional God and the latter implies that anthropology and ecclesiology should have a profound missional basis.

1.4.2 Theology is contextualised

Christian theology is contextual by nature. The emphasis of NetACT is to perform theology in Africa. Theology should therefore study the global, social, economic, and political mega-trends and how they influence the African continent.

Theological honesty about the contextual realities that face Africa would help the church to be a public church that actively witnesses to all spheres of life about the way the truth and the life (Hendriks, 2004: 27, 28).

1.4.3 Theology is about Scripture and tradition

The questions raised by the faith community should be answered by means of a process of discernment in which Scripture plays a normative role. Theology is seen as hermeneutical by its very nature and depends on interpretations that fallible people try to make of both their reality and the normative sources, such as the Bible, creeds and the Christian traditions in which they believe.

1.4.4 Theology is about the Kingdom, Jesus Christ and the poor and marginalised

Referring to Korten (1995:1), the centrality of Jesus Christ is stated within the Kingdom principle as well as the emphasis on the poor and marginalised people.

Jesus' life and teaching tell us that the Kingdom of God is approaching and that it brings salvation for all, especially the poor, the weak, the outcasts, the unjust and sinners.

1.4.5 Theology is about transformation action

The hermeneutical, correlation way of doing theology should be expressed on a personal, ecclesiastical, scientific and ecological level as well as at the level of secular society in general.

The following words from Hendriks (2004: 34) are self-revealing and echoed by the researcher:

> *We believe that doing theology is especially relevant in times of transition, where people must cross boundaries and face new problems and predicaments. In such situations, guidelines for common sense are: Work experimentally, create learning points, evaluate failure and learn from it. Understand that change takes time, it's a gradual process. Build bridges between opposing groups and try to be allied with those challenged by the same problems; work together and create islands of hope. Move steadily and be accountable*... Pray!

This way of doing theology brings us immediately into the domain of Practical Theology.

1.5   PRAXIS THEOLOGY

As stated, the researcher is doing this research as part of Practical Theology. It is preferable to use the term Practical Theology over other terms, like Pastoral Theology, that limits the object of the discipline to ecclesiastic or ministerial practices. A term like Empirical Theology, on the other hand, embodies just one of the approaches of the discipline. The term Practical Theology is, however, also open to misunderstandings. This happens especially when "practical" is seen as the opposite of "theoretical". Practical Theology should in this research not be seen as only dealing with the actual practice of curriculum development, but one should also appreciate the theological/philosophical theory as a substructure for the curriculum framework.

The researcher prefers to talk about Praxis Theology where praxis does not mean "practice", but rather "action, activity." In this regard, one may think of the Bible book Acts of the Apostles where the Greek is *praxeis apostolōn,* the divine action through the ministry of the apostles. One can also think of Romans 12:4, which refers to the

different functions (*praxeis*) of the members of the body of Christ. Curriculum Development in this research is therefore the ministry of especially academic staff through the sciences and keenly aware of God's activity in it all.

The assumption of the researcher is that the curriculum development as a science at theological institution of NetACT is far from ideal. There are no cohesive, integrated, holistic efforts built on sound theological, philosophical and educational principles to build curricula frameworks. In this fast-changing world that we are living in, some curricula turn out to be irrelevant and do not address the real issues. The researcher can therefore identify with those who call Practical Theology a Theory of Crises.

In this light, practical theology can also be understood as a form of political theology. This research will then also address issues like poverty, HIV & Aids, justice and injustice – crises that are very much alive in sub-Saharan Africa where the focus of the research will be.

Hendriks (2004:19) defines Practical Theology broadly as:

> *A continuing hermeneutical concern discerning how the Word should be proclaimed in word and deed in the world.*

Important here is his reference to hermeneutics that he describes as "the study of methodological principles of interpretation." Practical Theology must then, according to this definition, be constantly busy with the interpretation of the Word of God and the effective ways to proclaim it in words and in actions. It also implies that the practical theologian should constantly interpret the world and changing society that we are living in.

These words assign practical theology its own place within theology as a whole. Gerben Heitink, in his book (1999:6) *Practical Theology. History, Theory and Action Domains*, also builds on this idea of a "theory of action" when he describes Practical Theology as a:

> *Theory of action that is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society.*

This definition calls for more discussion.

1.5.1 Practical Theology and empirical research

Heitink's definition of Practical Theology speaks of an "empirical oriented theological theory." Practical Theology thus defined, chooses as point of departure the happenings, the narratives and experiences of human beings, in this case that of theological institutions. Empirical data is therefore taken seriously as starting point in this research and will be kept in mind in the developing of a curriculum framework. The intention is then to do extensive empirical research through especially questionnaires.

This research was done according to the principles outlined above in the theology and more specifically practical theology and according to internationally acceptable ethical principles.

1.6 THE ETHICAL RESEARCH REQUISITES

The researcher was asked by NetACT to perform this research and in this sense it could actually be seen as contract research. This helped to fulfil the general ethical research principles as the Board, the Executive Committee, and the NetACT members at the Annual General Meetings were regularly informed of the progress of the research and asked for ideas and cooperation. The workshops and distribution of the questionnaires were all done with the consent of the above-mentioned parties.

While doing the research, the researcher took cognisance of the international guidelines for ethical research. The following were honoured:

1.6.1 Autonomy

There was a respect for the autonomy of NetACT and the ten theological institutions. This includes their lecturing and administrative staff as well as all documentation. Care was taken to respect the dignity of each individual with whom the researcher had an interview and to everyone who completed a questionnaire.

1.6.2 Benefit

The research was initiated by NetACT for the benefit of all the theological institutions that form part of this network. The workshops that were facilitated by the researcher and

others and the questionnaires that were distributed were also done with the idea to benefit all the institutions in their search for a balanced, well thought through curriculum that will eventually lead not only to academic excellence, but also character formation.

1.6.3 Non-harmfulness

At every workshop where the questionnaires were distributed, the confidentiality and discretion of the researcher were emphasised orally and in writing. There is generally no direct reference to any participant in this research and institutions were analysed as part of the whole NetACT group. This is proof of the intention not to harm any individual or to embarrass an institution. Where mention of an institute was made to prove something, the consent of the institution was obtained.

1.6.4 Justice

In the empirical research, an attempt was made to emphasise not only the negative elements that came to the fore, but also to emphasise the positive things happening in the NetACT institutions, thereby providing a just picture. In the conduct of this research, an attempt was made to maintain objectivity and integrity.

1.6.5 Voluntary consent

It is especially the Nuremberg Code that emphasises the importance of voluntary consent (http://ecco.bsee.swin.edu.au/studes/ethics/Nuremberg.html. Date of access: 15/02/2012.). The following were taken into consideration at the workshops and questionnaires:

(i) That the participants are legally representing their institutions.

(ii) The participants are able to exercise the power of freedom of choice without compulsion, deception, being misled or pressured.

(iii) The participants were informed from the beginning about the nature, aim, method and manner of this research.

1.6.6 Epistemic imperative

The "epistemic imperative" refers to the moral commitment that scientists are required to make for truth and knowledge (Mouton, 2004: 239). In the moral commitment in

search of the truth and knowledge, the researcher deliberately tried not to violate scientific fraud or plagiarism. This was done by acknowledging other authors who contributed in one or another significant way to this research. Part of this imperative is also to try to adhere to the highest possible technical standards in the research, teaching and practice. In his reference to other sources, the researcher will especially make use of the American Psychological Association (APA) Publication Manual (4th edition) and the respected shorter Harvard method of referencing. (See in this regard NWU Referencing Guide 2012).

In the writing of a framework for curriculum development, the researcher made use of an adopted hermeneutical model of Zerfass and, in doing so, also taking into consideration Osmer and Hendriks' models to bring cohesion to the research.

1.7 A HERMENEUTICAL MODEL

The researcher is acquainted with the hermeneutical model of Zerfass (1974) in the study of Practical Theology as it is used at the institution where the researcher practices theology. Zerfass showed in his study how practical theology starts from the description of a concrete and usually unsatisfactory praxis. The call is then that something should be done to change the situation. Reflecting on this situation solely on the basis of church tradition does not lead to any real improvement according to him. Praxis must first be examined with the use of a series of instruments from the social sciences. As a result, tensions become visible, leading to the emergence of impulses to act with a view to renewal and improvement of the existing praxis. Practical theology then has the task to lead in this process of change in a way that is responsible from the perspective of both theology and the social sciences.

Based on this hermeneutical model, the researcher's *modus operandi* in designing a curriculum framework can then be illustrated as follows:

Figure 1.1

THE RESEARCHER'S HERMENEUTIC *MODUS OPERANDI* IN DESIGNING A CURRICULUM FRAMEWORK
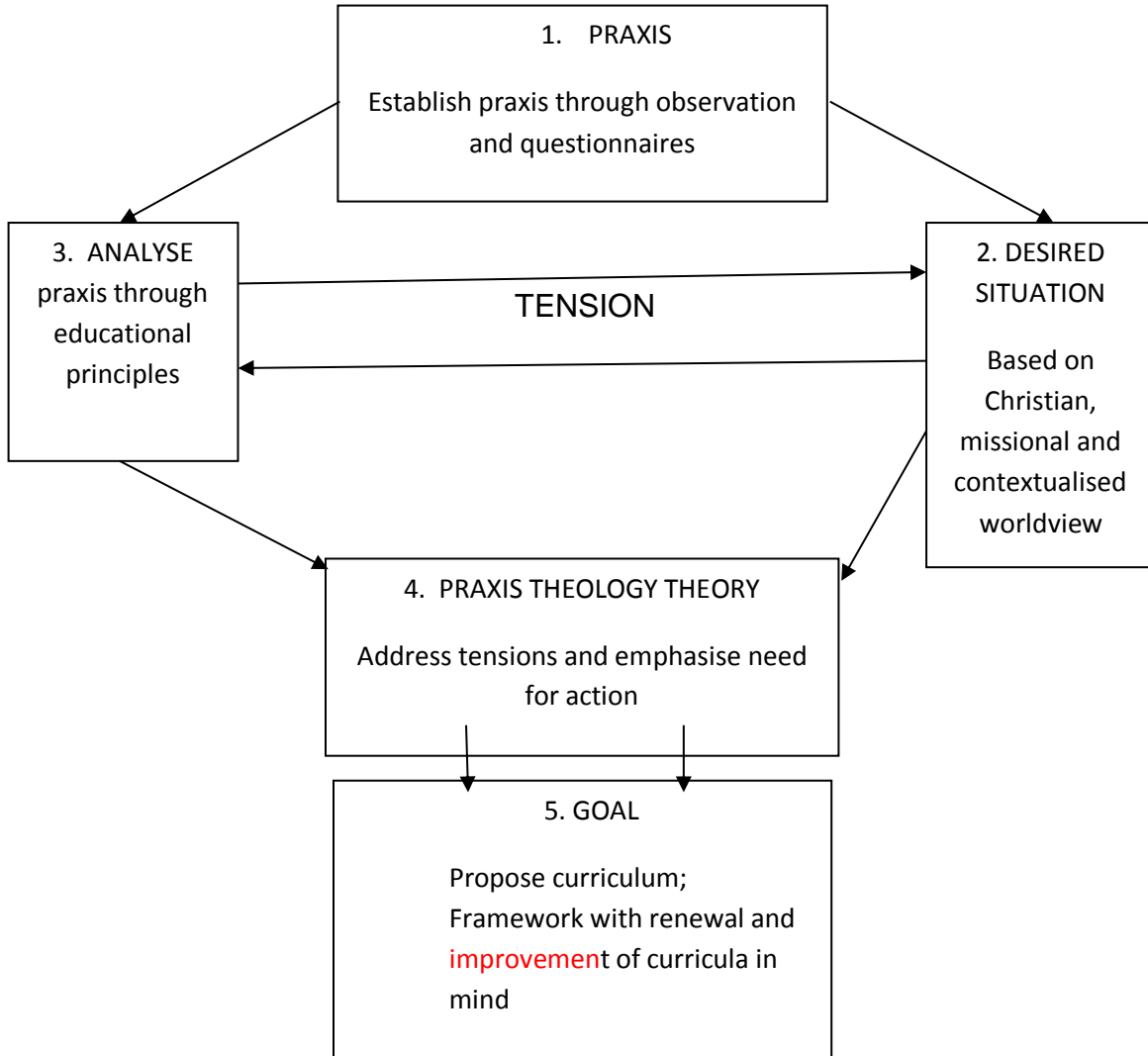
Important to note is that the end product should always trigger off renewed analyses and a review of the Christian, missional and contextual worldview.

This is also in line with the cross model that Hendriks proposed in the book *Studying Congregations in Africa* (2004: 23). The foot of the cross represents the triune God as the source of identity; the left side of the cross represents the world that is in tension with the right side of the cross, i.e. the biblical principles. The top of the cross represents the ideal future.

The basic questions that Richard Osmer in his book *Practical Theology – an Introduction* (2008) urges researchers to ask are also compatible with the proposed model of the researcher. The first question is: *What is going on?* In the proposed model this is reflected in: Praxis – establish praxis through observation and questionnaires. This is then the descriptive-empirical task where information is gathered to help to discern patterns and dynamics within certain contexts. Osmer asks here for "priestly listening."

Osmer's second question is: *Why is this going on?* This is reflected in the left box of the proposed model: Analyse praxis through educational principles. This is then the interpretive task where one comes to a better understanding as to why these patterns and dynamics are occurring. Here Osmer asks for what he calls "sagely wisdom." Sagely wisdom requires the interplay of three key characteristics, namely thoughtfulness, theoretical interpretation and wise judgement.

The third question is: *What ought to be going on?* This corresponds with the insertion: *Desired situation: Based on a Christian, missional, contextualised worldview*. This is then the normative task where one uses theological/philosophical concepts to interpret particular contexts, where one constructs ethical norms and values to guide responses. Osmer urges people to discern God's will for present realities and refer to this task as *prophetic discernment*. In his criticism of Osmer's model, Kevin Smith (s.a) wrote that he would like to see greater emphasis on the Scriptures, especially in the normative task. The researcher will try to rectify this in his attempt to write a Christian worldview and a missional approach.

The last question is: *How might one respond?* This is defined as the pragmatic task. Here one determines strategies of action that will influence situations in ways that are desirable (Osmer 2008: 4). This corresponds with the box at the bottom of the proposed model: *Goal: Proposed curriculum framework with renewal and improvement of curricula in mind.* The main purpose for Osmer is to create servant leadership that is also playing an important role in the researcher's overarching goal of curriculum development, which is creating mature and witnessing disciples of Jesus Christ.

With the basic model for research established, one can proceed to the research problem.

1.8 THE RESEARCH PROBLEM

In addressing the research problem, the researcher is reminded of Ackhoff who, in the 1950s said: "Many scientists owe their greatness not in their skill in solving problems but in their wisdom in choosing them." He added: "A problem well put is half solved" (1954:14). According to Smit (1983:14), the first step in the demarcation and defining process of a problem is to put forward a complete list of problems. What follows are the main problems that the researcher encountered through the literary studies, through general observations and through the pre-testing questionnaires.

1.8.1 The need for more relevant curricula

The need for more relevant curricula for the training of theologians was tested in 2006 at the annual general meeting of NetACT in Windhoek, Namibia, 1 to 4 August 2006. Results indicated that there was a strong need for restructuring curricula as the current curricula were not at an appropriate level, not contextualised enough and did not contribute effectively to the spiritual development of students. According to some delegates, "a more flexible, problem-solving hermeneutic of theological thinking" was also lacking.

It is clear that there exists a need for curricula to be relevant within the African context. The expectations are also that curricula should lead to the spiritual formation and character formation of the students, but not sacrificing a good academic level in the process.

1.8.2 The need for well-equipped pastors to face challenges

The above remarks and observations are in accordance with findings by the IAPCHE (International Association for the Promotion of Christian Higher Education) that reported generally quite negatively about the plight of higher education in Africa at their conference in Potchefstroom 12 to 16 August, 2000 (Van der Walt 2001: 98, 99). They warn against generalisation, but on the other hand talk about a "near total collapse" at

universities and institutions of Higher Education in Africa. The following are alarming signals:

(i)   Academic mediocrity and declining standards.

(ii) Curricula irrelevant to the African situation.

(iii) Poor planning and arbitrary changes in academic programs and policies.

(iv) Lack of properly qualified teaching staff.

(v) Lack of textbooks and other teaching materials.

(vi) Lack of computer literacy.

(vii) Students left with few models of excellence to emulate.

Van der Walt (2001:99) declares quite harshly about higher education in Africa:

> *The consequences of this state of affairs are that many African universities have become mere factories, churning out half-baked rote learners, ill-trained and ill-equipped.*

The researcher is of the opinion that this is also to a large extent applicable to many theological institutions in sub-Saharan Africa, with the result that many pastors are passing through the theological schools ill-equipped for the challenges of their ministries and unable to make the potential impact towards a mature Christianity in Africa.

1.8.3 The need for a Reformed grounding in curricula

It became clear from the pre-testing questionnaires that the theological grounding and worldview of some of the theological institutions under question are not always entirely Reformed by nature. Theological training on the African continent tends to divide life into a sacred and a secular sphere, rather than following a more holistic, world-transforming reformed approach that can contribute to what Van der Walt (2001:99) calls:

> *Introverted Christians with a schizophrenic existence between a small 'sacred' sphere (personal devotional and church life) and a large 'secular' sphere (daily work, politics, economics, education …)*

1.8.4 The need for designing missional and contextualised curricula

Little has been done to guide designers of the mentioned theological institutions in writing curricula within the framework of a Reformed theology, a sub-Saharan African context and with a missional orientation. Staff members of the different institutions feel ill-equipped to redesign their own curricula. This leads to the uncritical copying of other curricula without contextualising them. It was established that only the Instituto Superior Emanuel Unido (ISEU) in Angola designed their own curricula. All other delegates indicated that they simply took over the curricula from other European-orientated theological institutions. This affects the impact that these institutions could have in their different countries and the lack of their own input prevents them from taking full ownership of their curricula.

1.8.5 The need for academic excellence and accreditation

The acceptance of theological students from Africa at post-graduate level in South Africa has become a problem for the accreditation authorities in South Africa as well as for the different theological institutes in Africa. The major problem is that the universities in South Africa are not always convinced of the adequate academic standards of institutions in the rest of Africa. Academic excellence, then in particular at NetACT institutions, needs urgent attention.

Until recently, the majority of the institutions affiliated with NetACT had no acceptance at NQF level 7 with the University of Stellenbosch. At other universities in South Africa, there exists even less flexibility and everyone is referred to pass the qualification requirements of SAQA (The South Africa Qualification Association). At the annual meeting of NetACT in 2006, this was identified as a major problem (Minutes of the AGM, NB154).

Only one of the ten theological institutions of NetACT under survey has accreditation with ACTEA (the Accrediting Council for Theological Education in Africa), namely the Justo Mwale Theological University College (JMTUC) in Zambia. The Board of NetACT, together with many other credible and established institutions, has identified ACTEA as a trustworthy accreditation authority and is encouraging all its members to apply for accreditation. The need for accreditation was also highlighted in NetACT's decision at

the annual meeting in Windhoek, Namibia, to appoint a delegation to start with negotiations between ACTEA, HEQC (Higher Education Qualifying Council of South Africa) and NetACT concerning "a unified strategy for the accreditation of theological institutions" (Decision NB154.4b). Amendable are the successful applications of HEFSIBA ICHE (2004) and NETS (Namibia Evangelical Theological Seminary (2010)), to get official recognition as institutes of Higher Education at their respective national Education Departments in Mozambique and Namibia.

It can be deduced from the above that the majority of the institutions under discussion do not comply with the standards of ACTEA, especially in relation with their educational programs and quality assurance systems where assessment and self-evaluation should play a pivotal role.

1.9   THE RESEARCH QUESTION

Derived from the above, the research question reads:

> *How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?*

The research question has as variables spiritual maturity, the raising of academic standards and the rootedness in the Reformed tradition. The researcher is of the opinion that the research question is unambiguous and empirically testable.

1.10   AIM OF THE RESEARCH

> *The aim of this research is then to empower staff to develop a curriculum framework in which all the Theological institutions of NetACT will be able to develop their own relevant curricula that will be integrative, normative, missional and contextual and that will enhance high academic standards and lead to spiritual maturity.*

It is important to note that the suggestion is that the curriculum framework should serve as a broad overarching frame for every institution. Every institution should contextualise its own curriculum and take ownership of it within this framework. To be able to do this, the lecturers and other staff members should be equipped with the curricula principles and expertise. The research's aim is to fulfil this role partially.

The sub-aim of this research is to motivate NetACT Theological institutions towards the accreditation with ACTEA (The Accrediting Council for Theological Education in Africa).

1.11   THE HYPOTHESIS

That an integrative, normative, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.

The researcher is of the opinion that this hypothesis contains a logical simplicity, is specific enough, testable and implies a tentative answer to the formulated problem.

1.12   PRINCIPLES THAT SHOULD FORM PART OF THE CURRICULUM FRAMEWORK

In writing this framework, the researcher kept in mind that the letters **NetACT** represent: **N**etwork for **A**frican **C**ongregational **T**heology and that the theological institutions that form part of this network identify themselves as of Reformed tradition. It is also taken into account that the mission statement of the organisation states that NetACT wants to prepare leaders for "missional congregations."

In the development of this framework, the following principles will then be integrated:

(i) Reformed principles and Reformed spirituality.

(ii) Value-driven principles that will lead to character forming and spiritual maturity.

(iii) A missional mindset.

(iv) Contextualisation within a sub-Saharan African environment and worldview.

(v) High academic standards.

1.13   METHODOLOGY

In the methodology, the researcher kept in mind that the research is part of Practical Theology and reflects aspects of Systematic Theology and Missiology. While doing research, he took cognisance of the fact that Curriculum Development is regarded as a science linked to education and in this sense the research is an interdisciplinary study between theology and education. General educational principles for curriculum development are applied in the designing of the framework.

1.13.1   Literature study

The forming of a curriculum framework for theological institutions was derived from the reading and interpretation of theological and educationally relevant books, dissertations and articles as well as through the electronic media.

1.13.2   Document analysis

The researcher analysed, compared and assessed the prospectus, curriculum as well as the history and mission statements of the ten theological institutions.

1.13.3   Qualitative research

The Executive Committee of NetACT organised Curriculum Development workshops at strategic places in southern Africa thereby enabling all ten theological institutions under survey to attend. The researcher was asked to be the facilitator of these workshops and used these encounters to obtain more information and views from the delegates of the institutions on curriculum development through guided group discussions. The control group was therefore easily accessed under controlled circumstances, which enhanced qualitative research.

Many of the questions in the questionnaires are open-ended, insight questions that contribute towards the qualitative research. Other questions are more quantitative by nature.

1.13.4　　　Quantitative research

Questionnaires form an important part of the research. Questions cover subjects like: Worldviews, doctrine, missional orientation, contextualisation, administrative policy and practice, leadership functions, syllabus content, lecturer's effectiveness, professional development, teaching resources, facilities, and services offered. The list of questions provides information about the reality, the problems and the perceptions of the parties involved in the redesigning of the curricula of the institutions.

The results of the questionnaires together with the literature review, document analysis and qualitative research form the basis for the contextualisation of the research and the final framework for curricula.

1.14　　　THE SIGNIFICANCE OF THE RESEARCH

The curriculum forms the heart of any institution. Developing a curriculum is a specialised field and few personnel of theological schools are equipped for curriculum design. This research will assist curriculum designers of theological schools, especially those of the Reformed tradition, to write or rewrite their curricula within a certain framework and to evaluate their own curricula in a more holistic way. The affective outcome-based way to write curricula will contribute to the inclusion of things like character-building and the building of values. Many curricula are just being "put together" without any cohesion among the different disciplines, and this research can assist the theological institutions to understand and implement the principles of writing an integrated curriculum from a Reformed worldview in an African context being value-driven and missional by nature. At the same time, NetACT institutions should pride themselves on high academic standards.

1.15　　　THE WAY AHEAD

The idea behind the designing of a framework for curricula of institutions of NetACT is to work together with all the institutions towards the end product. The ideal is then for all these institutions to, after this project, take ownership of curriculum development at their

institutions according to the principles and practical ideas proposed in this research. In this process, the ideal is to make NetACT institutions more aware of quality control and thus enabling them to pursue the process of accreditation with the necessary accreditation agencies, among them ACTEA.

Chapter 2

CURRICULUM DEVELOPMENT AND THE SURVEY OF THE CURRICULA OF SELECTED INSTITUTIONS OF NetACT

2.1 INTRODUCTION

It should be clear from Chapter 1 that curriculum development is regarded as of the utmost importance for the NetACT institutions. It became also clear to the researcher through workshops, questionnaires and visits to campuses that little was done to help the lecturers responsible for curriculum development at the different institutions to become knowledgeable about the science of curriculum development. The greatest part of the participants had a very narrow conception of curriculum, defining it as a syllabus, which is the compiling of theological material to form the bases of a diploma or degree in theology. This chapter would like to rectify this perception and introduce a broader view of what curriculum development entails that will be accompanied by a working definition of curriculum development by the researcher.

To really understand the challenges and obstacles that the NetACT institutions encounter in their struggle to design suitable and quality curricula, a survey of the curricula and the perceptions of the institution's perceptions about curricula related issues, becomes a necessity. The major part of this chapter will then show the tendencies at the institutions related to the broad perception of curriculum development as defined by the researcher. This will be done especially through the analyses of questionnaires that were distributed at different NetACT workshops in different countries.

2.2. WHAT TO EXPECT IN THIS CHAPTER

The concept of writing a framework for curriculum development is discussed and it is stated that a framework should contain values and include content, teaching and learning principles as well as guidelines for evaluation.

The researcher opted for a large group of people to be involved in curriculum development at the institutions. This should include the lecturers, students and administrative staff. Cognisance should be taken of government policies and the policies of the church or governing body when one draw up a curriculum.

The root word for curriculum "currere" meaning a race, plays an important role in the forming of an own definition by the researcher. More than just the academic material is involved in this educational race. In the definition of the researcher of curriculum development values and the increased ability to grow spiritually and emotionally as well as in academic discernment and intelligent control, is therefore of the essence.

Questionnaires play a pivotal role in the research of the NetACT institutions. Five questionnaires were distributed and the emphasis in this chapter lies with the first *Value questionnaire* and the last extensive questionnaire, *The Checklist for Curriculum Development* with 205 questions. The rationale for the questionnaires are discussed indicating that it is in line with the overall aim of this research to establish an integrated, normative, missional and contextual curriculum which will also enhance high academic standards and that will lead to maturity. The following headings therefore form the focus of the questionnaires:

- ❖ Worldviews and values;

- ❖ Missional orientation;

- ❖ Contextualisation of curricula;

- ❖ Objectives and Goals;

- ❖ Content;

- ❖ Learning Outcomes;

- ❖ Pedagogical methods and didactics;

- ❖ Empowerment of lecturers and students;

- ❖ Quality of assessment.

Especially *Questionnaire 5* deals in more detail with aspects like administrative policy and practice, curriculum renewal and climate, leadership roles and functions, lecturer's

effectiveness and classroom climate. Concerning the lecturers the questionnaire tries to find out more about their professional development which include their empowerment *inter alia* through in-service training. The questionnaire also researches the teaching and learning resources and the facilities and services offered at the NetACT institutions.

Where thought necessary the personal comments of the delegates at the workshops are portrayed to provide a more realistic overall picture of authentic practices at the different institutions of NetACT.

Workshops in curriculum development held with all the selected NetACT institutions contributed substantially to this research. Each workshop started with group discussion of the different education orientations of the NetACT institutions. It was established that they perceive themselves as more traditionally orientated but with the wish to move in the direction of progressive orientation. A Case Study of Murray Theological College (MThC) is displayed showing the good results than can be obtained through intensive curriculum development workshops and when an institution starts to understand the broader meaning of curriculum development.

2.3 CURRICULUM FRAMEWORKS

The goal of this research is to develop a curriculum framework for the NetACT institutions which they can use to help them in designing their own curricula. One needs therefore to say something more about curriculum frameworks. According to Marsh (2009:36)

> *Each curriculum framework has the potential to provide a structure for designing subjects and a rationale and policy context for subsequent curriculum development of these subjects.*

Curriculum frameworks that were developed in the 1990's and the twenty-first century are predominantly guides that have been explicitly designed and written to assist academic communities of lecturers, teachers and others in their curriculum decision making processes (Kerr 1989). Ideally, curriculum frameworks features should be

comprehensive and to a certain degree also detailed. Marsh (2009:38) gives shape to this:

> *Most important is a rationale or platform – a statement of the values, principles and assumptions which have guided those who produced the framework. In addition, a framework should include content examples, teaching and learning principles and guidelines for evaluation of subjects included in the framework.*

Important to note here is the prominence of a statement of values, principles and assumptions. This will be addressed in chapters 3-5 where a Christian worldview, a *missional* approach and the importance of a contextual curriculum will be investigated and described. In the chapter on a framework for curriculum development (Chapter 6) the culmination of values derived from the worldview, the missional direction and the contextualisation process will form the 'building blocks' of the framework and educational principles and guidelines for assessment will be intertwined in the designing process.

One can foresee the following advantages of a good framework for a curriculum:

➢ It can provide greater coherence across subjects and across the grade levels;

➢ it can encourage lecturers to evaluate the total learning environment;

➢ it can enable curriculum boundaries to be reconsidered and sometimes redefined;

➢ it can enable relatively low-status subjects to be given more prominent place in the educational program and

➢ it may encourage more traditional lecturers to experiment with their lesson planning.

One should also be aware of the weak points of emphasising frameworks for curriculum development instead of a more prescribed curriculum. Harris (2005: 53), referring to curriculum frameworks, asks the following important question: "Are they a force for pedagogical change or a façade for continued conservation?" The big question would then be what the NetACT institutions will do with this proposed framework. The researcher will make recommendations in this regard in the final chapter.

Based on these advantages of a framework for curriculum development, the researcher has proposed to title the research: *A **framework** for curriculum development in theological institutions of the Network for African Congregational Theology (NetACT).*

A lot was said until now about curriculum and curriculum development without defining and explaining the concepts. An attempt will be made now to do exactly this.

2.4 DEFINITIONS OF CURRICULUM

The most common definition is derived from the Latin word 'curro' which means a 'race course'. In the Portuguese speaking countries where the researcher facilitates workshops, the concept comes easy as "correr", meaning to run and "corrida" meaning a racecourse. In his PowerPoint presentation on: *Curriculum Development: An Introduction* (2012b), the researcher explains the impact of this broad concept on Curriculum Development as follows:

> *Curriculum comes from the Latin word "currere" that means a race. It is a term that embraces more than just academic material. In the race to intellectual, emotional and spiritual maturity and academic excellence, the quality of one's material content, administration, library, buildings, staff, etc should also come under the loop.*

Fact is that the meaning of curriculum has changed so significantly over the years and reflects so many conflicting schools of thought that it is highly unlikely that any universally accepted definition can be reached. The researcher would, however, suggest a definition reflecting his own interpretation of curriculum within this research.

In general, educationists agree that the curriculum should be seen as the medium through which codified knowledge is so treated as to enable the rising generation to become increasingly knowledgeable. In a democratic society, being knowledgeable puts the individual *in* control of experience as opposed to being put *under* control. This brings one to a more comprehensive and unified concept of curriculum. Dewey already viewed education as a *generative* process – that is, a process through which the learner extends and deepens the capability of exercising intelligent control over changing

conditions in life. In his orchestral work, *Democracy and education* (1916: 89-90), Dewey offers the following definition of education;

> *The reconstruction or reorganisation of experience which increases the ability to direct the course of subsequent experience.*

Tanner & Tanner (2007:121) offer the following definition for curriculum derived from Dewey's definition of education:

> *That reconstruction of knowledge and experience that enables the learner to grow in exercising intelligent control of subsequent knowledge and experience*

The above are certain definitions of curriculum. When defining *curriculum development,* the emphasis is on the whole process of curriculising.

Based on the above and his own theological/philosophic premise, the researcher will attempt to give a working definition of curriculum development that will be directive and appropriate for this research.

2.4.1 A working definition for curriculum development for this research

The philosophical point of departure is that there does not exist something as a neutral curriculum. Even secular academics in other fields admit these days that there is not something like a value-neutral or value-free curriculum and that everything said and done rest on core values. All curriculum frameworks and curricula portray thus some values.

For the researcher the development process should be started from a Christian system of values. Curriculum development should therefore be seen as a value-driven process emphasising that it is a process that continues and is really never completed. The definition should emphasise that curriculum development is a wide concept that needs a good infrastructure at the educational institutions. Of special importance is the role here of administration, and the libraries. Curriculum development should not be the hobby of some academic experts but that of the lecturers, principals, administrative staff and community groups. The latter will, in the context of this research, especially refer to the church and the educational departments of government. Important here is to take note that lecturers and their roles in curriculum development are mentioned before principals,

the government and other community groups which constitutes a more "bottom-up" approach by the researcher. The formal and informal constructing of knowledge and experience should be highlighted to reflect the concept that curriculum development contains much more than just formal learning. The hidden and null curriculum comes to mind.

As overarching goal of curriculum development within the context of this study, the researcher has identified the following*: To educate students to become mature and witnessing students of the Kingdom of God*. This goal should then be reflected in the definition with the holistic view that students should grow in spiritual, moral, emotional and academic maturity. The difference between spiritual, moral and emotional maturity is made to indicate that students can be morally mature (also according to Kohlberg), without necessarily be spiritually mature in the more religious sense of the word. In the same frame of mind one can be perceived as spiritually and morally mature but still lacks emotional maturity as also defined in Positive Psychology (See the book of Allan Carr: *Positive Psychology, the Science of Happiness and Human Strengths* 2009 and the book *Positive Psychology* by Steve R. Baumgardner and Marie K. Crothers 2010).

The researcher will use the following working definition of curriculum development for this research:

> *Curriculum development is the value-driven educational process of situation analysis, aims, learning content, teaching and learning activities, experiences and evaluation processes supported by the administration and infrastructure of teaching institutions, where lecturers, principals, specialists, administrative staff, community groups and government agencies embark on the formal and informal reconstructing of knowledge and experience in such a way that it will increase the ability of the students to grow in spiritual, moral and emotional maturity as well as in the discernment and intelligent management of knowledge and experience.*

In the definition the informal reconstructing of knowledge refers not only to 'extracurricular' activities but also to the 'hidden' learning. The latter part of the definition refers to the importance of the intelligent management of knowledge and experience.

Intelligent management refers here, *inter alia*, to the importance of higher thinking skills and the importance of quality control. But, intelligent management of material is not enough. A value-driven Christian discernment of wise and divine knowledge and experience forms a key concept in the argumentation of the researcher and thus forms part of the described definition.

The definition refers to lecturers, principals, specialists, administrative staff, community groups and government agencies to be involved in the designing process of a curriculum. Marsh (2009:10) adds politicians to the list. Pinar *et al.* (1995:41) refer to an unfortunate shifting of domain in the curriculum development field

> *… as politicians, textbook companies, and subject-matter specialists in the university, rather than school practitioners and university professors of curriculum, exercise leadership and control over curriculum development.*

This concept of curriculum development influenced to a large extent the questions in the questionnaires and the *ponto de partido* (point of departure) in obtaining the relevant information from the selected NetACT institutions. Information for this research was obtained through workshops and questionnaires but also through a literature research and document analysis.

2.5 DOCUMENT ANALYSIS

The researcher was in the position to visit all the campuses of the selected NetACT institutions and to have access to their curricula, policy documents, publications, policy statements and libraries. Some delegates brought their documentation including their Calendars and Lecturer and Student guides to the curriculum development workshops.

The researcher also had the freedom to have interviews and discussions with the people responsible for curricula and to hold curriculum development workshops in South Africa, Mozambique, Malawi, Angola, Zimbabwe and Kenya.

2.6 VISITS TO CAMPUSES AND HOLDING OF WORKSHOPS

The Zambia visits took place during the Lusaka NetACT Annual General Meeting in August 2007 (see 1.2.6) and during a personal visit by the researcher to Justo Mwale Theological University College in December 2010. South Africa and especially the campus of the Theological Faculty of the University of Stellenbosch were often visited and the curriculum development workshop (from now on CDW) at Stellenbosch in 2009 (see 1.2.7) was facilitated by the researcher and Prof Hendrik Bosman. At this occasion questionnaires were distributed and completed by participants from all the attending NetACT institutions.

During the extensive Angola trips in 2004 and 2010, ISTEL and ISEU were visited (the latter only briefly in 2010 as it was closed because of financial and other constraints). A CDW was also held in January 2011 on the campus of ISTEL at Lubango. On the way to Angola (2010) the researcher visited NETS in Windhoek, Namibia and had discussions with the Academic Dean. As three of the selected institutions are in Malawi and Vila Ulónguè Mozambique, where the researcher resides, is only 40 km from the border, visits were readily done to ABC in Lilongwe, Zomba Theological School and Josaphat Mwale Theological School at Nkhoma (see 1.2.9.) as well as to the Chongoni Training Centre of the Nkhoma Synod of the CCAP Church in Malawi. A CDW also took place on the campus of the ABC College in Lilongwe, Malawi in January 2011.

A curriculum development workshop was held at Morgenster in Zimbabwe in March 2010 for the sole purpose of helping the Murray Theological College (MThC). As with all the other workshops the researcher was assisted by his wife Antoinette du Preez who is well-grounded and experienced in the field of administration. In August 2010, the RITT (Reformed Institute for Theological Training) campus outside Eldoret in Kenya was visited and a CDW held for the lecturers, personal and old students of this institution. The researcher found these two curriculum development workshops the most satisfying and effective as the possibility of focusing on their particular needs were more possible than were the case when workshops were held with many NetACT institutions at the same time.

Evidence of the positive impact of the workshop on MThC in Zimbabwe was given by Rev. Henry Murray at the NetACT Curriculum Development Workshop on the ABC campus in Lilongwe, Malawi on the 14th January 2011 in a report with the title: *The changes that the NetACT curriculum workshop brought to Murray Theological College (MThC).* For the sake of completeness, to illustrate the broad field handled at such workshops and as a source for reference, the report will be analysed in more depth and is handled as a Case Study.

2.6.1 Case study: MTh C Curriculum Development workshop

Rev. H.W. Murray, the Principal of Murray Theological College at Morgenster in Zimbabwe divided his report in three namely a before, after and future. In the before stage "before our eyes were opened by the CD Workshop," he stated that the following shortcomings were highlighted at their institution during the workshop: The lack of an Academic Committee, job descriptions, supporting committees for administration, accountancy and technical affairs. The fact that the fulltime lecturers gave too many classes and that the compulsory passing of all students are not conducive to good academic standards, were also stated. This part of the report close with the admittance that the facilitating team highlighted the lack of a fulltime librarian, no proper credit system, no Prospectus and Lecturer's Guide and Academic Calendar and no Internet access at their institution.

Murray stated in his report that they started realizing that the curriculum is the "whole race, the complete package concerning theological training" and that one should have "a holistic understanding of the inclusive term of Theological Curriculum." In their minds curriculum was only about the contents of the course of study. They also realised that their curriculum "was disjointed and each one did his own thing as best as he/she could" and that there was a need for a more cohesive approach. The MThC found it informative to learn about subject content and curriculum administration of other theological institutions of reformed persuasion.

He reported on the drastic changes that took place at their institution in a short period of time after the CDW. An Academic Committee was formed and an Academic Dean appointed, job descriptions for the Principal, vice-Principal and Academic Dean came in

place, as well as for administrative staff. A credit system and coding of subjects was invented. An assessment system for lecturers as well as for students was launched. A professional Study Guide and Prospectus was published. The Academic Committee is now evaluating contents of each subject on an ongoing basis and committees were formed for each aspect of curriculum "no-one is ever alone in the tasks that need to be performed."

In the last part of his report: "The way forward", Murray mentioned that they see now that "progress and growth is a cyclic process – a journey where you need to continually revisit each improvement to ascertain whether it is still delivering the goods." Contextual understanding of the world in which God places us is necessary and this should be reflected in the curricula otherwise they can become irrelevant. He realised that there is still a lot to be done, amongst it: To facilitate the process for the Board of MThC to join the same vision, the professional development of lecturers through in-service-training, the moderation of exam papers that should become more professional, Internet access should be established, and a full-time qualified librarian should be appointed. They realise now that in the compiling of their exam papers the emphasis should not only be on factual knowledge but also on comprehension. They will see to it that Community Development becomes a subject at their institution and that a final year thesis should be introduced. They undertake to start with regular class visits by the Principal and Academic Dean to evaluate lecturers and to be more gender sensitive in all aspects.

In his conclusion statement Murray appealed to the other NetACT institutions:

> *"Go for it! CD will change and improve your institution. Be willing to change and be changed. It will take much time and energy, you will have to adapt, but you will grow. CD is like conversion; not a once-off but a continuous process."*

This Case Study underlines some important aspects and principles that were conveyed at the workshops:

(i)   The need for an all embracing definition of curriculum development. The fact that the MThC confined curriculum development as only a syllabus, limited their efforts in the past to have a curriculum development renewal.

What is needed as a point of departure is thus a well grounded all embracing and inclusive definition of curriculum development.

(ii)   The need for a well defined worldview as a point of departure for curriculum development and the need to emphasise some values became clear for the responsible staff of MThC. Concentrating, for example on a Christian anthropology and a value like compassion, help institutions to demonstrate more sensitivity towards the poor, the marginalised, and, as in the case with MThC, children and gender issues.

(iii)   The researcher was impressed by the stand that MThC took on the contextualisation of curriculum development within the parameters of the Reformed Church of Zimbabwe and a very strong stand on financial independence from foreign aid. At the workshop they decided on their own subject codes and credits and the running of their administration. The facilitators pointed out though, that contextualisation within the Zimbabwe Government Education policy and the other Theological institutions in Zimbabwe, especially institutions of Higher Education, is not receiving the necessary attention. A deliberate effort should be made by all NetACT institutions to have good relationships with the Educational department of their country and to know the regulations regarding education. One can also learn a lot from other institutions and this should be an ongoing process.

(iv)   The need for a cohesive and integrated curriculum. MThC realised that their curriculum "was disjointed and each one did his own thing as best as he/she could" and that there was a need for a more cohesive approach. The facilitators were especially concerned with the process of change of lecturers if there does not exist a clear curriculum and semester scheme. Although few lecturers, it was quite striking that the lecturers were not aware of the basic content of the subjects of the other lecturers. To have a cohesive and integrated curriculum one needs a panorama of what is offered and some thorough thinking has to accompany the process.

(v)   The need for analysing the content and core curriculum of an institution with the aim to get rid of some or adapt and to add some wherever should be a priority. The facilitators enquired about a subject like: *The history of the CAVA Press* with a lot of credits. MThC admitted that there exists an imbalance as far as this is concerned and that they need to look if this subject is still so relevant and if it should not be substituted by, for example, Children Ministry.

(vi)   The need for good administration to accompany the curriculum process. The decision was also taken never to choose one person committees anymore.

(vii)   The need for a professional Prospectus, Lecturer's Guide and Academic Calendar;

(viii)   The need for in-service training to empower the lecturers. MThC admitted that barely anything is done in this regard. Lecturers that were teachers before had found the administration and teaching methods easier.

(ix)   The need for controlling the workload of classes. The lecturers of MThC exceeded by far the guidelines given by ACTEA (Standards & Guide to Self-Evaluation 2010) of not teaching more than 10 clock hours a week during regular academic terms and the guideline that teaching loads should be reduced in proportion to significant administrative responsibilities

(x)   The need to look at teaching methods and to enhance analytical thinking. Bloom's taxonomy was introduced to the lecturing staff and they responded positively to the ideas of compiling tests and exams with analytical thinking in mind.

(xi)   The need to look at the resources of the institutions especially then the library and Internet access. Students did the librarian work at MThC which is not the ideal. They are, as stated, working towards a fulltime librarian. The majority of

the theological books were on the old side and more temporary books need to find their way to the shelves.

(xii)   The need for job descriptions of all staff.

(xiii)   The need for an assessment plan. Nothing of this kind existed at Morgenster. The need of moderation of all exam papers was stressed for better control of quality.

(xiv)   The need in general for quality in all aspects including maintenance of classrooms and infra-structure as well as the need for lecturers and students to have internet access.

These principles and aspects will be echoed in the reflection on the questionnaires as well as in the rest of this research.

2.7 THE QUESTIONNAIRES

According to the hermeneutical research model of the researcher (see 1.7), the idea is to establish praxis through observation and questionnaires and to analyse praxis through educational principles. This is then in line with Osmer's (2008) question: *What is going on?* The advice of Osmer to practise "priestly listening" and "sagely wisdom" at this stage is to understand why these patterns and dynamics are occurring and to interplay thoughtfulness, theoretical interpretation and wise judgement, is taken.

In a pre-test questionnaire launched at the Paulinium College, Windhoek, Namibia 1 – 4 August 2006, it became clear that the NetACT institutions regarded changes to their curricula and curriculum development processes as a priority. Four follow-up questionnaires were then distributed at the different curriculum development workshops held. The first questionnaire was the so called Value Questionnaire and the last one the extensive educational one, the so called Checklist Questionnaire with 205 questions. These two questionnaires are regarded by the researcher as the most important for this research and will also form the bases of the analyses.

2.7.1   The rationale of the questionnaires

The questionnaires used the definition of theology as formulated in the NetACT book: *Studying Congregations in Africa* (2004), serious (see 1.4) and tried to establish to what extent does the Kingdom principles play a pivotal role in the process of curriculum development. As NetACT commits itself to the poor and the marginalised (see 1.4.4), questions are being asked if this commitment is reflected in the curricula.

The research problem (see 1.8) played a decisive role in compiling the questions. Cognisance was taken of the need for relevant, missional, contextualised curricula with a Reformed grounding and with the desire towards spiritual and emotional maturity as well as academic excellence. This is then also stated clearly in the aim of this research (see 1.10):

> *The aim of this research is then to empower staff to develop a curriculum framework in which all the Theological institutions of NetACT will be able to develop their own relevant curricula that will be integrated, normative, missional and contextual and that will enhance high academic standards and lead to spiritual maturity.*

The broad concept of curriculum as defined by the researcher, with the overarching aim of enhancing spiritual, moral, emotional and intellectual maturity was kept in mind during the survey. Whilst academic quality and the surge for accreditation plays an important role in the whole research, questions were asked to establish the academic levels, the curriculum content, the lecturer's empowerment, the quality of administration and the availability of resources.

In summary then, the questionnaires aimed in short to obtain information about the following questions: What are the worldviews/system of values and basic educational philosophies of every institution? To what extent is the institution missional orientated and is this reflected in the curricula? To what extent are the curricula of the NetACT institutions contextualised within the sub-Saharan context? What are the educational objectives and goals? What are the basic content of the curricula? What are the learning outcomes? What pedagogical methods and didactics are being used by the lecturers? To what extent are the lecturers and students empowered? What is in place

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for good administration? What is the quality of assessment and how are the curricula implemented?

2.7.2 The distribution of the questionnaires

Some of the curriculum development workshops were conducted together with the annual meetings of NetACT which provided an opportunity to do the research with all the Institutions at the same time. The fact that the researcher was also involved with NetACT from the beginning, contributed towards a situation of trust amongst the researcher and the institutions. Even so, it was stated that the data and personal comments gathered will be handled with discretion and confidentially and that the names of the institutions will not be directly linked to the published comments except with their permission (as for example in the case of the Case Study, 2.7.1). The data results were discussed and improvements were suggested.

The questionnaires were distributed and the procedure of completion was explained during every workshop on CD by the researcher. One of the questionnaires was completed by the delegates of the institutions together as a group and the other questionnaires were completed by the individual delegates of the NetACT institutions. Normally the questionnaires were completed and handed in at the end of the workshop but some were sent by post later and the researcher gathered others personally. The questionnaires were in English and in Portuguese and delegates were allowed to answer in any of these languages.

2.8 THE EDUCATIONAL ORIENTATIONS AND CONTENT OF THE QUESTIONNAIRES

Before embarking on an analytical survey of the NetACT institution's curricula, the researcher first ascertained if there exists a real need at the institutions for a re-thinking of curricula.

2.8.1 The need for curriculum reform

As far back as 1 to 4 August 2006 at the Annual General meeting of NetACT in Windhoek, Namibia, a questionnaire was distributed by the researcher to ask delegates

about the need for the reconstruction of their curricula and the need for renewal of theological training. This was done as a pre-testing attempt and needs analysis.

Seven of the ten Institutes under survey completed the forms. To the question: "Do you agree that there is a need for renewal in theological training and curriculum development?" (Q1.1), four institutes indicated: *Strongly agree* and three: *Somewhat agree*. None of the institutions chose the answers: *Doubtful* or *Strongly Disagree* that were indicated. The conclusion can be drawn that the NetACT institutions were in favour of a renewal of the training at their institutions and in favour of a general review of their curricula.

To the question: "If you affirm a need for renewal in theological training, what, in short, are the most important changes that you feel are needed to renew theological training?" (Q1.2), the delegates responded by saying, amongst other things, that their ideal curricula should be:

➢ A content that will help to raise their academic level;

➢ Relevant and contextualised, addressing the needs of their own communities and congregations in Africa;

➢ Contribute towards the spiritual and character formation of students;

➢ Reflecting a more "flexible, problem-solving hermeneutic of theological thinking."

The above motivated NetACT and the researcher to carry on with the research in developing a framework for curriculum development of the theological institutions involved. The researcher was commissioned by NetACT in 2005 to conduct the research as part of his doctoral study. The first important thing for the researcher was to establish the general educational orientations at the different institutions which also resulted in strengthening the conclusion that there existed a great need for renewal of the curricula and didactics

2.8.2 Establishing the educational orientations

The first presentation at all the curriculum development workshops by the researcher was on the different curriculum orientations that an institution could follow. Institutions were asked in groups to evaluate their own institutions according to some definitions of

orientations like Traditional, Technical, Deliberate/Progressive and Constructivist orientations. The institutions were asked to indicate where they would establish themselves at that point in time and where they would like to be in the near future. This turned out to be a very valuable exercise giving the researcher an overarching idea of the different educational orientations of the NetACT institutions and it served as a good starting point for the delegates to know the researcher's definition of curriculum development and motivated them to complete the questionnaires.

In a PowerPoint presentation by the researcher with the title: *What is Curriculum Development? Traditionalists vs. Progressivists* (Du Preez 2007), the terms Traditional, Progressive and Constructive orientations were described in the following way:

2.8.2.1 Traditional orientation

Schools need to return to basic education and high standards – back to the *essentials.* Schools must systematically teach basic knowledge and not be afraid to stress hard work and discipline. Knowledge consists of facts, concepts and skills that must be mastered through memorisation and drill. Knowledge is generally regarded as an objective, impersonal, many times value-free commodity to be grasped. Outcomes are very specific. Lecturers are the technicians whose task is solely to follow the step-by-step instructions in their manuals

2.8.2.2 Progressive orientation

Emphasise is here on a relevant curriculum content. The progressivists see knowledge as more than a product that has to be mastered. Students, they believe, must interact with the world around them and interpret it. Questions that progressivists ask are: What should be the overall aims of education? How can education help humanity achieve a just and compassionate society? What is the right (moral) thing to do? They consider curriculum just to be a general guide. They see human beings as important subjects rather than mere objects. Rather than "mastering" knowledge, students establish meaning for their lives through understanding and interpretation. Curriculum involves interaction between teachers and learners, between learners and learners and between learners and curriculum content. The focus of teaching is more the making of meaning through learning than the transmission of concepts and skills. The basic consumption is

that no one has all the truth. Human nature and human learning are seen as complex. Curriculum documents are only seen as general guides. Lecturers use their professional and considered judgement in determining what is best for a particular situation. As in the case of Paul Freire progressivists oppose "banking education" and "narration sickness" by which teachers deposit information into the passive minds of their pupils. Students should not only be active participants, but in doing so should develop a critical consciousness.

2.8.2.3 The Constructivist orientation

The Constructivist orientation goes even further than the Deliberative/Progressive orientation and through social and environmental interactions, students progressively build up and restructure their own views and schemes of the world around them and try to make sense of it all. Here one will typically get a lecturer entering a classroom without a list of objectives or content but with one or two potentially big ideas or problems which the students have to investigate. Students should not only be active participants, but in doing so, should develop a critical consciousness according to them.

2.8.2.4 The choice between a Traditional, Progressive and Constructivist orientation

With this then as background the lecturers and other participants had to establish where they were at that point in time and where they would like to be. Ample time was given for this exercise.

The results were that nine of the selected NetACT institutions saw themselves as still being strongly part of the traditional/technical orientation whilst partly being on their way to a Deliberate/Progressive orientation where they ideally would like to be. MThC in Zimbabwe indicated that they are in favour of a more progressive approach but would like to maintain some of the more traditional orientation values. JMTUC in Zambia saw themselves as already more progressive in their orientation. Generally the constructivist orientation was seen as to be too progressive for the participants at this stage of their curriculum development although some of the ideas were appealing to them.

One of the ideals of the proposed Framework for Curriculum Development for the NetACT institutions by the researcher is then to direct the institutions under discussion towards a more Progressive model as they themselves have envisioned.

To eventually develop a relevant curriculum framework for the NetACT institutions one needs to have a good understanding of the specific context of every institution and the existing curricula and curriculum development practices. As stated, this was done especially through different questionnaires.

2.9. THE PROBLEM OF OBJECTIVITY IN COMPLETING THE QUESTIONNAIRES

Some respondents found it difficult to be objective in completing the questionnaires and this should be taken into consideration. One delegate admits it in the following words:

> *It is difficult for me to be consistent whilst completing this Questionnaire. Sometimes I take automatically a critical role but sometimes I am inclined to defend our Institute on something I can think is important while in practice we may be weaker than in our convictions?*

The researcher is also of the opinion that institutions in general were inclined in the questionnaires to be more positive about their own institutions and some delegates gave the impression that they see it their duty to defend their institutions. Some delegates were therefore uncritical in the evaluation of their institutions and went consistently for choices like: Strongly agree, Highest priority and Strongly evident to "defend" their institution. In some cases their angle of reflection was quite different from other delegates of the same institution.

The conclusion that the researcher derives from this is that, generally speaking, a evaluation of, for example "2" in questionnaire 5 which represents: "There is some evidence," on a continuum of 1 – 4, should be interpreted as already quite critical of the institution although a value of "3", which is described as "Little or no evidence," should be, on first sight, seen as such.

All the questionnaires and the results of questionnaires 1 and 5 are given in the Annex 1 – The Value Questionnaire and Annex 3 – The Checklist Questionnaire. It is however necessary to summarise the main topics of every questionnaire to give an overall picture of the nature of the questions.

2.10   THE DIFFERENT QUESTIONNAIRES

The first questionnaire was called the Value Questionnaire and was distributed between the 1 and 4 August 2006 in Windhoek, Namibia during a General Annual Meeting of NetACT. Values of the International Council of Accrediting Agencies for Evangelical Theological Education (ICAA) in their "Manifesto" were taken as a point of departure and delegates were asked to evaluate their institution on the following: Worldview; Missional Orientation; Cultural Appropriateness; Attentiveness to the church; Theological Grounding; Holistic Curricularising; Spiritual Formation; Service Orientation; Creativity in Teaching and Assessment.

The second questionnaire was also distributed at the same time in Windhoek, Namibia. The questions were questions already formulated by the Curriculum Committee of NetACT in 2002 and adopted and augmented by the researcher. The emphasis was on: The availability of a Prospectus or catalogue, Entrance Requirements; Written outcomes of Modules; the Integration of Content; Academic level of lecturers; Assessment of lecturers and students and the history of the forming of the current curriculum.

The third questionnaire was distributed in July 2009 at a workshop that coincided with the NetACT Annual General Meeting outside Stellenbosch. More in-depth questions were asked about the Worldview, the Reformed doctrine, sub-Saharan African Contextualisation and the Missional approach of the institutions. Concepts like inclusiveness and democracy were also exploited and, amongst others, the following questions received answers: To what extent do the NetACT institutions have an inclusive approach towards the poor, rural and academically disadvantaged students? How inclusive are they towards women in the seminaries, people with HIV & Aids and Gay and Lesbian people? An attempt was made to establish to what extent there is a

democratic spirit at the institutions, especially then as regard to the leadership styles. Assessment plays an important role in curriculum development and the type of assessment used by the institutions is scrutinised in this Questionnaire. Andragogy is defined as the Didactics to adults and questions are asked about it. The Questionnaire No. 3 also reveals what is done (and what is not done!) to empower lecturers at the different institutions.

The fourth questionnaire was compiled by Prof. Hendrik Bosman from the University of Stellenbosch and also distributed at the CDW held in 2009 at Stellenbosch where the researcher was the co-facilitator. Although the emphasis was more on the Biblical Studies it also addressed issues like: Contribution towards a Democratic and Inclusive society; Addressing of problems like Poverty, HIV & Aids and the possibility of a Shared Curriculum by all NetACT institutions.

The fifth questionnaire, known as the Curriculum Checklist Questionnaire, is the most extensive one with 205 questions. Questions were categorised under the following subsections: Philosophy and Doctrine; Administrative Policy and Practice; Curriculum Renewal; Climate for Curriculum Renewal; Leadership Roles and Functions; Lecture effectiveness and Classroom Climate; Curriculum Development; Professional Development; Teaching-Learning resources; Facilities and Services. Under the subdivision: Philosophy and Doctrine, questions are asked to establish the worldview and doctrine, the missional direction, the inclusiveness, the human rights, the involvement in ecology issues and the community involvement of the institutions. Questions were also asked about the spiritual lives of the students.

As the participants were given the liberty to write their own commentary with every questionnaire, selective personal comments that reveal more about the situation at the different theological institutions, are also displayed.

As questionnaires 2 – 4 are overlapping in some instances with questionnaires 1 and 5, emphasis will be given in this chapter on questionnaires 1 and 5. The other questionnaires will be referred to in other chapters.

2.11   A NARRATIVE SURVEY APPROACH

A deliberate decision was made to use a more narrative way in this chapter to convey the general trends of the survey and thus to be more reader friendly. The statistics to prove all observations will therefore not be published, only those that the researcher finds necessary and of value for this research.

The Value Questionnaire is in Annex 1 as well as a summary of the results. Annex 2 contains Questionnaire 2 whilst the Checklist Questionnaire (Questionnaire 5) can be traced in Annex 3. At the end of Annex 3 is the complete summary of the results of Questionnaire 5 for reference purposes.

Results and direct responses written by the delegates will appear in *italics* for the sake of clarity

2.11.1   A better understanding of the results

(i)   For indication purposes the Questionnaires will be indicated by "Q". Q5.G.7 will then mean Questionnaire 5, Section G and Question 7.

(ii)   Where thought proper and for better observation at first appearance, the values adjudged are reflected schematically on a scale of 1 – 4 or 1 – 7. The **V** on the line indicates the average value that the institutions accredited to a certain question or statement.

(iii)   In some instances percentages were calculated to emphasise a point. (Suggestion by Prof. Dr. Stefan Ferreira, professor in Physics NWU in E-mail to researcher 16th May, 2012).

(iii)   For easier reading the data of the research will be categorised according to the chapters of this research namely: The Worldview and Values; the Missional Approach; the Contextualisation and the Curriculum Framework with all its ramifications.

2.12   THE WORLDVIEW AND VALUES

2.12.1   Theological grounding and holistic approach

In Questionnaire No. 1 the institutions were asked to value the following statement: "Our Theological Institutes need to have a thorough thought-through theology of theological training" and then asked: "What priority would you assign to efforts to change this aspect of theological training within your Theological Institution?" They were asked to plot their preferences on a scale of 1 – 7 where 1 represents No Priority and 7 Highest Priority. On the latter question the institutions indicated a high medium of 5.3.

Conclusion: Theological grounding and holistic approach

It is clear that the NetACT institutions agree on the statement that they should think more thoroughly about the theological grounding of their curricula. The institutions indicated strongly that the curricula should model and promote much more effectively a pattern of holistic thought, which is a worldview that is openly and wholesomely biblical based.

2.12.2   Salvation and creation

In questionnaire 5 the delegates were asked to apply weights to their opinions on a 1 – 4 scale where 1 represents: Strongly evident; 2 = Some evidence; 3 = Little or no evidence; 4 represents evidence to the contrary. In percentages the quadrants are 4= 0 – 25%; 3 = 25 – 50%; 2 = 50% - 75% and 1 = 75% - 100% approximately.

In Questionnaire No 5 under the heading: *Philosophy and doctrine of the institution,* Reformed theological principles were defined as: "One of the outstanding features of the reformed tradition is that it teaches that salvation in Christ should transform or renew the whole of creation."

Conclusion: Salvation should transform the whole of creation

The institutions agreed strongly that salvation in Christ should transform or renew the whole of creation and indicated that this principle is well reflected at their institutions: Q5.A8 = 1.4 (75%-100%)

2.12.3   Sacred and secular realms

Q5.A9 emphasises this point: "Another outstanding feature of the Reformed tradition is the fundamental attempt to overcome the sharp division between "heart" and "brain". It rejects the division of life into a sacred realm, limited to things like worship and personal morality, over a secular realm that includes science, politics, economics and the rest of the public arena. The dichotomy in the minds of people is regarded as the greatest barrier to liberating the power of the gospel across the whole of culture."

Conclusion: Rejection of life into sacred and secular realms

The institutions agreed that life should not be divided into a sacred and secular realm and that this portrays correctly one of the outstanding features of Reformed tradition.

2.12.4   Reformed orientation

On the statement: "There is a deliberate effort to see that curricula of all the subjects reflect the Reformed theological principles of the institutions," the results of the different NetACT institutions were as follows:

ABC = 1.7 (75% - 100%); ISTEL = 1.9 (50% – 75%); NETS = 1.5 (75% - 100%); RITT = 1.4 (75% - 100%); JMTUC = 1.4 (75% - 100%); ZTC = 1.0 (75% - 100%) JMTI = 2.0 (50 – 75%); HEFSIBA = 1.0 (75% - 100%); MTC = 1.4 (75% - 100%) ISEU = 2.0 (50% - 75%).

It is clear that the NetACT institutions proud themselves in being "Reformed." One delegate wrote about their institution's effort to be thoroughly Reformed: *The Reformed depth in our curriculum is enhanced by our strong Reformed books from Reformed authors.* The relatively low percentages at the two Angolan institutions are understandable as the word reformed as such does not function strongly there. One of the Angolan delegates wrote in his answer sheet that the term reform is not common with them but that they adhere to "*Kingdom values.*" The low percentage of JMTI came as a surprise.

Conclusion: Reformed orientation:

The NetACT institutions to a high degree pride themselves of being Reformed by tradition.

2.12.5   Relation between academic level and spiritual building of students

One can conclude that the curricula deliberately try to serve as a tool to enhance the moral and spiritual growth of the students. However, on the question: "To what extent would you say that the driving force of your institution's curriculum development is the academic level rather than the character and spiritual development of the students?" the institutions opted for the former, which is the academic inclination. It should be, however, be wrong to derive from this that the moral and spiritual growth of the institutions are not getting a fair deal of attention. Some of the responses were:

> *Our curriculum is academically inclined and individual lecturers take it upon themselves to work on character and spiritual development*. Another added: *The curriculum is more academically oriented – but there is also a heavy emphasis on spiritual building.*

Conclusion: Academically inclined and spiritually strong:

The NetACT institutions see themselves in the first place as academic institutions but with a strong emphasis on spiritual moulding of students

2.12.6   Democracy, justice, human rights and prophetic voices

All the institutions indicated that their ideal is to help democracy, i.e. the principles of transparency, participative management, accountability and representativeness through free information flow, consultation with lecturers and students, publishing of financial statements etc. Unfortunately there is a strong indication that the values of justice and human rights in general, are not emphasised sufficiently in the curricula (Q1.16.1= 3.8).

1 . . . . 2 . . . . 3 . . . . . . **V** .4 . . . . 5 . . . . .6 7

1 = Not at all   7 = Very much so

One delegate admits that their institution is not publicly prophetic as it should be: *There is still much fear to speak against the government or to enter areas that do not belong to a school.*

Conclusion: Democracy, justice, human rights and prophetic voices:

The institutions are in favour of democratic principles. Justice and human rights are, however, not sufficiently emphasised in curricula. The public prophetic voices from institutions are often not heard.

2.12.7 An inclusive approach

The NetACT institutions in general follow a more inclusive approach towards poor students and students that are not academically and analytically well developed. On the other hand some are doing little to accommodate them in the planning and execution of their curricula and one institution wrote that they *are doing nothing to help these students.* It is alarming that the big majority of the institutions admit to the fact that the poor and their upliftment do not form an important part of their curricula. (Q5.A23= 2.5)

1 . . . . 2 . . . . **V** 3 4

2 = There is some evidence   3 = Little or no evidence

The institutions regard their approach to HIV & Aids infected and affected people as inclusive (Q5. A12 = 1.6)

1 . . . . . **V** . . . 2 . . . . 3 4

1 = Strongly evident   4 = Evidence to the contrary

Three NetACT institutions under survey do not allow women to study theology at their institutions and one delegate admits: *Women's work and ministry require more attention in the curriculum. The same applies to those persons that are living with disabilities.*

Concerning gay and lesbians, there is no tolerance (Q5.A13 = 3.3).

1 . . . . 2 . . . . 3 . . . **V** 4

3 = Little or no evidence   4 = Evidence to the contrary

One delegate wrote the following about the matter: *The gay issue is as a result of a 'superfluous' development in the Western world. Institutions and governments in most African countries are still engaged in the basic human rights such as food, shelter, warmth, jobs, education and health.*

Another writes about the authoritarian leadership style at their institution and the lack of an inclusive approach towards women and gays. *Our institution is run like a private family ranch and is not sympathetic toward gay rights or women's rights.*

Conclusion: Limited inclusive approach:

There is an inclusive approach towards disadvantaged students and HIV & Aids infected people. The same cannot be said about women and gay people. Poverty is not addressed in the curricula.

2.12.8   Servanthood leadership

It appears as if servanthood leadership training forms an integral part of their curricula and is adhered to (Q5.A15 = 1.9).

$$1 \ldots\ldots\ldots\mathbf{V}\,2\ldots\ldots\ldots 3\ldots\ldots\ldots 4$$

1 = Strongly evident   2 = There is some evidence

As "2" is stated as: "There is some evidence" and in the light of what was written about the over positive evaluation of institutions, a value near "2" can be interpreted as not so strong. The researcher would like to see this aspect even more strongly evident.

Conclusion: Limited servanthood leadership training:

Although the institutions are in favour of servanthood leadership training, they admit that it is not part and parcel of the curriculum as it should be.

2.12.9   Conclusions on worldviews and values

The NetACT institutions are in favour of a curriculum framework that would promote a pattern of holistic thought built on a biblical worldview with all the values that this entails. It is heartening to see that the institutions do not adhere to pietistic thought patterns, but see salvation in a broad way as having cosmological implications. Alongside this they declare themselves against any unnatural dualism between the 'holy' and 'profane.'

The institutions are placing a great deal of emphasis on spiritual growth in the lives of their students and agree strongly that a curriculum should contribute towards moral and spiritual maturity.

Democracy in all its facets is being promoted by the delegates from the NetACT institutions, but they also admit that the leadership style at some institutions is rather authoritarian. To be value-driven is in line with the way of thinking of the NetACT institutions, but values normally linked to human rights and a value such as justice, in the broad sense of the word, are not emphasised and the implications are not always spelled out. Although the value *compassion* figures at the institutions, it does not form an important part of the curricula.

It is remarkable how openness towards HIV & Aids developed in the past number of years within the NetACT institutions. Unfortunately, the same cannot be said about tolerance towards the gay community. Women's rights get more and more attention at the NetACT institutions, but a spirit of paternalism still prevails at some institutions and women are not allowed to study theology at some training centres and few women find their place as lecturers.

Efforts to train and model a servanthood style of leadership exist, but the delegates admit that it is not as effective as they would like it to be and that it does not always get the centre place that it deserves.

2.13   A MISSIONAL APPROACH.

2.13.1   A missional curriculum

The subject Missiology is quite prominent in the curricula of the NetACT institutions and all are in favour of a more holistic missional approach, but, as one delegate puts it; *we struggle to give it hands and feet.* On the question: "To what extent would you say that your whole curriculum has as point of departure a missional, i.e. outreach approach?" the response was, in the light of the argumentation of the researcher above in 2.13, a moderate 1.8 (Q5.A19 = 1.8).

<p align="center">1 . . . . .V 2 . . . . 3 . . . . 4</p>

<p align="center">1 = Strongly evident ;   2 = There is some evidence</p>

Conclusion: A moderate holistic missional approach:

Although the institutions are in favour of a holistic missional approach as an integral part of their curricula, they admit that their curricula cannot be described as missional orientated.

2.13.2 Reaching the communities and unreached people

Under the title: *Mission Oriented* the statement reads: "The curricula of Theological Training should be focused towards reaching the community and the unreached people with the Gospel of salvation." With a value of 6.7 (Q1.15.2) the indication is that it is already a priority for the institutions.

1 . . . . 2 . . . . 3 . . . . .4 . . . . 5 . . . . .6 . . . . . . **V**. . .7

1 = No priority   7 = Highest priority

The institutions do not see their campuses as if it should form centres of community activities although there is awareness that they should reach out to the surrounding communities and social responsibilities are thus being emphasised in the curricula. Literacy classes for the wives of the students or for the community are not offered on the campuses. (Q5.I19 = 3.4)

1 . . . . 2 . . . . 3 . . . **V**. 4

4 = Evidence to the contrary

Practical work by students is seen as part and parcel of the curriculum and the discipline Community Development forms part of the majority of the curricula of the institutions (Q5.G46 = 1.8).

1 . . . .**V.** 2 . . . . 3 4

1 = Strongly evident ;   2 = There is some evidence

Conclusion: Lack of outreach to communities and unreached people. Practical work and community development in place:

Institutions do not regard their campuses as centres for reaching the community and more can be done to reach the unreached people groups. Community development

forms part of the majority of the curricula, and practical work of students is receiving due attention.

2.13.3   Traditional religions in Africa and church planting

The study of traditional religions in Africa gets the necessary attention and the history of the church in Africa and of the specific country forms normally part of the curricula. institutions feel that the necessary attention is given to church or congregation planting.

Conclusion: Traditional religions in Africa and church planting get enough attention:

The study of traditional religions in Africa and the planting of new churches or congregations are high up on the priority list of the institutions.

2.13.4   Western culture, modernism and secularism

Eight institutions indicated that they are giving enough attention in their curricula to Western culture, modernism and secularism and ways to address it. It is heartening to discover that there exists a deliberate effort to make students aware of unreached people groups in the world and in their country although not yet reflected in the formal curricula as stated above (Q1.15.2 = 6.7 out of 7).

Conclusion: Western culture, modernism and secularism are studied:

The majority of the institutions are paying sufficient attention in their curricula to Western culture, modernism and secularism.

2.13.5   Conclusions on a missional approach

Many positive things are happening at the NetACT institutions with regard to a missional approach in curricula and in the hidden curricula. The participants of the research are in favour of a missional-orientated curriculum, but admit that it is not yet what it should be. There is a consciousness of a reaching of the community through practical work and a subject such as Community development. The study of traditional religions in Africa gets its rightful place in the curricula as well as the importance of church or congregational planting. Attention is paid to the study of Western culture, modernism and secularism.

There are other aspects that deserve more attention. One of them is the lack of emphasis to evangelise unreached people groups. The fact that the campuses do not at

all function as centres for community development and that nearly nothing is done to literacy classes may reflect a lack of a missional spirit, which is a spirit of reaching out to the community. Although the institutions are in favour of the curriculum being missional by nature, it is not deliberately done so to the degree that one would like to see it.

2.14 CONTEXTUALISATION

The fact that many NetACT institutions admit that their curricula are normally a copy of western orientated theological institutions, makes contextualisation more complex and more challenging.

2.14.1 Quality of contextualisation

On the question to what extend their theological training demonstrates the quality of contextualisation (Q1.3.1) the average of 4 shows that a lot more can be done in this regard.

1 . . . . 2 . . . . 3 . . . . **V** . . . . 5 . . . . 6 7

1 = To a high degree   7 = Not at all

One delegate puts this into words: *Our Institution basically took over the curriculum from another institute – this should not be so – we should initiate our own curriculum.*

The questionnaires reveal, however, that the contextualisation of material within an African environment is a priority for the NetACT institutions (Q1.3.2 = 6)

1 . . . . 2 . . . . 3 . . . . 4 . . . . 5 . . . . **V** 7

1 = Unimportant   7 = Highest Priority

Lecturers are encouraged to contextualise material within an African environment in the classroom.

The majority of curricula emphasise the importance of rural evangelism and include the methods to evangelise in an urban setting.

Conclusion*:* The quality of contextualisation is not what it should be:

Although contextualisation is very high on the priority list of the institutions, the curricula and study material are not sufficiently contextualised. The inclusion of rural and urban evangelism in curricula reveals a deliberate effort to be contextualised.

2.14.2 Reaching the African students through group discussions and preaching

To reach the African students in particular, training is predominantly auditory and group discussions are frequent. Unfortunately few attempts are being made to visualise the material. In Homiletics different preaching styles are also seen as an attempt to contextualise the Good News in a sub-Saharan Africa environment.

Conclusion: Students being reached through group discussions and contextualised preaching:

Students get enough time to converse in group discussions and different preaching styles reveal a deliberate effort to be relevant and contextual.

2.14.3 Youth and children ministry

In the light of the importance of the children and the youth in Africa, Youth and Children ministry is not getting the attention it deserves in the majority of the NetACT institutions (Q5G73 = 2.1)

1 . . . . 2 **V**. 3 4

1 = Strongly evident ; 2 = There is some evidence 3 = Little or no evidence

The researcher found in his research that children ministry is lacking in some curricula and in others it forms a small part of Youth Ministry. Part of these lapses can perhaps be the result of the fact that churches and local congregations as a rule are not forming part of the curriculum development process of the Institutions and need assessment is not done thoroughly.

Conclusion: Youth and children ministry neglected in curricula:

Youth and children ministry is lacking in some curricula and in others forms a small part of Practical Theology

2.14.4   Education levels in different countries

The reality in many sub-Saharan Africa countries is that the education systems are not of the high standard that it should be. One delegate wrote: *Our country's school system uses rote memorisation and doesn't prepare people to do tertiary level work.* As many of the students also in NetACT institutions are coming from such schools, also with not enough academic background, they should be regarded as disadvantaged. The fact that some institutions are doing very little to accommodate these students also reveals a lack of contextual sensitivity.

Conclusion: Inferior educational levels at secondary schools:

In the majority of countries, lecturers are complaining about the lack of analytical thinking and ability of first year students to analyse material; following in many instances a 'parroting' system at secondary schools.

2.14.5   Need assessment of churches

The institutions are sensitive to work in collaboration with the churches but admit that the curricula are not always compiled with the needs of the church in mind. On the other hand, many students are doing their practical work under the authority of the church and in the majority of cases the practical work is being well evaluated being done, as it is, many times by the elders of churches.

Conclusion: Lack of needs assessment of churches; Good practical work:

Institutions do not always take into account the ministerial needs of their churches when designing their curricula. Practical work is done at all the institutions and is generally well evaluated.

2.14.6   Conclusions on contextualisation

To contextualise within a sub-Saharan Africa context is very important to the NetACT institutions. To accomplish this, the use of appropriate material and the motivation of lecturers to contextualise it within a class environment are a high priority. In this process, sufficient attention is paid to the study of the history of the church in Africa and to the study of the traditional African religions. The NetACT institutions are also, in general, well aware of the differences between evangelism in an urban and a rural area

and this is reflected in the majority of their curricula. Efforts are also made to teach the students to preach in a contextualised way. Group discussions about certain topics are also seen as a way to contextualise, and this is encouraged.

On the other hand, one has to note that, although youth and children play such an important part in today's society, little is done to accommodate these ministries within the normal curricula. There is also not enough deliberate effort to research the real needs of the church before compiling the curricula accordingly, which is an alarming signal. The NetACT institutions in general struggle with the academic calibre of students that are admitted, as the educational systems in some countries do not prepare them well for tertiary education and analytical thinking. More can be done to help students in this regard. Although the institutions indicated their preference for contextualised material, they also admit that they took over, in many instances sito-sito, the curricula of other theological institutions and with it the handbooks that are not always contextualised.

2.15   CLIMATE FOR CURRICULUM CHANGE

2.15.1   Curriculum changes

From the questionnaires it is clear that, in some instances, curriculum changes are met with resistance. One delegate wrote about the climate for curriculum change: *The Management Committee is more interested in things like conduct and dress codes than in curriculum changes.* Another said: *There is limited room for working outside prescribed curricula* and another added: *Changes in curriculum are not easily accepted*.

Conclusion: Curriculum changes are met with resistance:

Curriculum designers at NetACT institutions often met with resistance as far as proposals regarding curriculum changes are concerned

2.15.2   Ownership of curricula by lecturers

On the statement: "Lecturers do take ownership of curriculum development and curriculum renewal and are not only following prescribed curricula", the medium of the NetACT institutions is an average 2.1 (Q5.D12)

1 . . . . 2 **V.** 3 4

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

In the light of what was said about a value more than 2 one can say that lecturers should take more ownership of curriculum development than is the case at present at the NetACT institutions.

Some institutions complain that there is limited room for working outside prescribed curricula due to time constraints which is a hindrance for creating a climate for curriculum change.

Conclusion: Lecturers can take more ownership of curricula:

Lecturers do take ownership of the content of the subjects that they are lecturing, but can take more ownership of the curriculum development process and choice of content; at least as far as their study areas are concerned.

2.16   ESTABLISHING A FRAMEWORK FOR NETACT INSTITUTIONS

The aim to develop a contextualised framework for the NetACT institutions, required that information on the following key elements received attention in the Questionnaires: Goals and Objectives; Content; Learning Outcomes; Methods/Didactics; Lecturers and Students; Assessment and Implementation.

2.16.1   Goals and objectives

2.16.1.1   Vision and mission of institutions

Although the institutions indicated that they take the vision and mission of their institutions to a certain degree seriously when doing curriculum development (Q5.E16 = 1.9 out of 4) and regard the curriculum as a true reflection of the philosophy of the institution, it became clear to the researcher that the vision and mission are many times not known to the lecturers and other role-players responsible for curriculum development at the institutions. Some delegates to the workshops said that they are unaware of their institution's vision and mission and that the document is kept at the

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principal's office. It seems as if the vision and mission of the institutes do not function in actual fact as a point of departure at the developing of curricula.

Conclusion: Vision and mission statements not known:

The vision and mission statement of NetACT institutions are generally not well known by the leadership and do not function as a point of departure when developing the curricula.

2.16.1.2   Strategic flexibility of curricula

The institutions regard it as a high priority to have more strategic flexibility in their curricula. With this they mean that the programmemes of theological training should nurture church leaders for various roles, at various levels and through various modes of training.

Conclusion: The need for strategic flexibility:

The institutions regard a more strategic flexibility of their curricula as important. Curricula should nurture church leaders for various roles. The current curricula in general do not cater for this need.

2.16.2   Content

The adoption and implementation of pre-packaged, segmented, instructional programmemes are in the order of the day and are not contextualised. A strong 3 out of 4 shows this clearly.

1 **. . . . .** 2 **. . . . .** **V . . . .** 4

3 = Little or no evidence

Deliberate efforts are, though, being made by the lecturers to integrate the material and to emphasise the practical implication thereof. Changes of curriculum development are often done on an ad-hoc basis by just adapting material in a segmental way.

The following subjects find their rightful place in the majority of the institutions: Old and New Testament studies, Homiletics, Doctrine, Community Development, HIV & Aids, Ethics, Language improvement (English and Portuguese), Computer Science, Conflict

Management; Pastoral Counselling, Rural and Urban evangelisation, Church and Financial Administration; Church History and Youth work. There exists an appeal to standardise the women's curriculum in the institutions of NetACT.

Conclusion: The contextualisation of pre-packaged, segmented curricula needs attention:

The adoption and implementation of pre-packaged, segmented, instructional programmemes are the order of the day and are not contextualised. Deliberate efforts are made to contextualise material in the classrooms. Content is often added on an ad-hoc basis.

2.16.3   Learning outcomes

On the question: Does your institute have outcomes written on every module? Five institutions responded that it is not the case with them. The researcher concludes that this aspect requires much more attention at the various institutions.

Conclusion: Inadequate learning outcomes:

In five NetACT institutions no outcomes have been written for modules and this needs to be done.

2.16.4   Methods/Didactics

The importance of the way that knowledge is conveyed cannot be overstressed and featured strongly in the questionnaires. It was especially through the questionnaires that the researcher established in more detail the actual position of the institutions in regard to their methodology and didactics they utilise.

The NetACT institutions improve analytical, critical thinking in their lectures through open ended questions, discussion groups, assignments, guest lecturers and the encouragement of further studies. Students at these institutions do a lot of projects and assignments.

Conclusion: Analytical thinking:

Analytical and critical thinking is improved by open ended questions, discussion groups, assignments, guest lecturers and further studies.

2.16.5 Libraries and Internet

The libraries of the institutions are a matter of concern. Libraries are not always open during lunch hours, throughout the day and after hours (Q5.I 3 = 1.9 out of 4). On the statement: The library has enough books according to the ACTEA standards. (Q5 I.7) the average was 2.5

$$1 \ldots \ldots \ldots 2 \ldots \ldots \text{ V.} \ldots 3 \ldots \ldots \ldots 4$$

2 = Some evidence;   3 = Little or no evidence

On the other hand the libraries are generally well visited by the students when they are open and only in the case of two institutions this is not the case. Class assignments in general engage students in the use of the library for investigative work (1.5 out of 4).

On a related statement: Students are encouraged to use the library for recreational reading and browsing, the medium response was a low 2.1. (Q5. I 9)

$$1 \ldots \ldots \ldots 2 \text{ V} \ldots \ldots \ldots 3 \ldots \ldots \ldots .4$$

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

The general problem is that there does not exist enough of up-to-date books as well journals at the libraries. With the exception of one or two, the institutions do not comply with the standards of ACTEA as far as the stocking of their libraries are concerned. Sufficient Internet in the majority of the libraries is nearly not existent and in general students have a lot of problems to have access to Internet. (Q5.I 8 = 3 out of 4).

Conclusion: Not enough books in libraries and lack of Internet:

There are not enough books and not enough up-to-date books and journals in the libraries of the NetACT institutions. Internet access for students is a big problem in the majority of the NetACT institutions.

2.16.6 Independent and analytical thinking

The responses to the questionnaires reveal willingness by the NetACT institutions to try to foster the development of independent thinking and democratic social responsibility. This is done, *inter alia*, by class discussions that are catalysed by thought provoking

questions initiated by lecturers as well as by students. The lecturers proud themselves on the fact that the classrooms are not being dominated by lecturers' "telling" or one-way instruction.

There is normally full class participation (Q5.F17= 1.6 out of 4) and students are not reluctant to participate for fear of revealing their lack of knowledge or understanding. Lecturers also give explanations and stimulate explanations from students in connection with classroom work. Lecturers do not merely seek to elicit correct answers from students, but engage students in explaining how they derived at their answers (Q5F18 = 1.6 out of 4). Constructive and instructive suggestions, rather than negative criticism, are offered by the lecturers to students (Q5.F18 = 1.6 out of 4). This also applies to the lecturer's evaluation of student's written work.

The decisions or actions by lecturers are not seen by students as arbitrary because explanations and rationales are provided and, insofar as possible, students are involved in the decision making that affects them directly.

Continuous efforts are made to stimulate student motivation for learning inter alia by motivating and enabling students to learn from one another in groups.

Although not deliberately, tests/exams are generally used by the lecturers to focus on student growth in higher-order thinking. Only one institution deliberately structures questions in line with Bloom's taxonomy to include knowledge and insight through comprehension, application, analysis, syntheses and evaluation.

Under the theme: Equipping for growth the statement in one of the questionnaires reads: "Our curricula of theological training need urgently to refocus their patterns of training toward encouraging and facilitating self-directed learning." The institutions indicate here that although attention is already given to this aspect they would like it to be even more so.

Conclusion: Efforts towards stimulating higher thinking skills and self-directing learning:

There is a genuine willingness to stimulate independent and analytical thinking in the classrooms, inter alia, through good class participation. A deliberate effort to stimulate comprehension in tests and exams versus only factual knowledge is lacking.

2.16.7   Didactics and learning outcomes

It is clear from the answers that the lecturers do not pursue the use of a variety of educational teaching methods (Q1.11.1 = 3.5)

1 . . . . 2 . . . . 3 . . . . **V** . . . . .5 . . . . .6 7

1 = To a high degree   7 = Not at all

The writing of learning outcomes still needs a lot of attention as well as quality control and continuous assessment in general.

Conclusion: Not enough variety in teaching methods and lack of quality control:

There is no creativity in teaching methods and the result is the lack of variety in educational teaching methods. Quality control and continuous assessment need attention.

2.16.8   Lecturers and in-service training

Two institutions responded that their lecturers do not receive any training in Pedagogy/ Andragogy whilst four Institutes indicated that they are not doing a lot regarding the training of their lecturers. In-service training of lecturers are not getting the attention that it should at the NetACT institutions as indicated by the average below.

1 . . . . 2 . . . . **V** 4

3 = Little or no evidence

It is clear that the general empowerment of lecturers at the institutions needs urgent attention. Well organised and structured induction courses for new lecturers are at some institutions not existing and newcomers have to find their own ways and do feel sometimes quite isolated as far as their work is concerned. One respondent wrote in this regard:

Lecturers work in isolation. Newcomers have to find their own ways. There is no in-service training programmeme. We are heavily dependent upon short-term personnel. New lecturers should be orientated to their new tasks so as to be thoroughly informed of the weight of his/her workload to prepare him/her well for their expected responsibilities.

On the statement (Q5 I 13): *The majority of the lecturers have completed a Master's degree in Theology or are actively in pursuing the Master's degree*, the average of the ten institutions were 2.0 where 1 represents: *Strongly evident* and 2: *There is some evidence.* To be more exact, one should refer to the more recent results that indicate that 80% of the full time male lecturers and 70% of the full time women lecturers at the NetACT Institutions have either a masters or a doctoral degree (Hendriks, et al. 2012:27). This is a very high percentage when taken into account that the lecturers have to obtain their Masters in other countries than their own, normally in South Africa.

Lack of funds and time are given as reasons for the lack of research by lecturers. One wrote in this regard:

There is no focus on research by lecturers and lecturers don't have the freedom anymore to spend one term per year on research on learning. There is though a clear emphasis for lecturers to finish their PhD's.

Conclusion: Lack of in-service training of lecturers and lack of research:

Little is being done to provide in-service training and induction orientation to the lecturers at NetACT institutions. Research by lecturers outside that of their formal studies at universities does practically not exist.

2.16.9 Good relationships

What is clear from the questionnaires and that can be testified by the researcher in his observations, is that there are very good relationships between the lecturers and that the good relationships between lecturers and students are being enhanced by good communication channels (Q5.F7=1.7)

1 . . . . . . **V** . . 2 . . . . 3 4

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

All this contributes towards a productive learning environment. The lecturers are genuinely enthusiastic about the classroom work, and students share the enthusiasm and exhibit a genuine sense of interest and commitment to the learning activities (Q5.F12=1.6).

$$1 \ldots \ldots \mathbf{V} \ldots 2 \ldots \ldots \ldots 3 \ldots \ldots \ldots .4$$

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

The staff generally has a clear vision and is enthusiastic about their work. The vision, in short, is to stimulate the student's cognitive, social and spiritual growth.

As far as the principals/directors of the different theological schools are concerned, they are actively involved in the curriculum development of the institutions as educationists. They are also seen by their staff as generalists who see the school as a whole and work collaboratively with the professional staff. (Q5.E3=1.6)

$$1 \ldots \ldots \mathbf{V} \ldots 2 \ldots \ldots \ldots 3 \ldots \ldots \ldots .4$$

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

The institutions are of the opinion that their principals sufficiently motivate the staff to work towards the general vision and mission of the institution.

There is a deliberate attempt to involve the whole professional staff in curriculum matters and the responsibility for the curriculum, including the selection and use of curricular materials generally resides with the professional staff, not with any external source or special-interest group.

As far as the students are concerned the indication is that they feel free to initiate contacts with their lecturers for help with personal, social and academic problems. Only in exceptional cases they are involved with the curriculum development process of the institutions. There is generally a democratic environment on the campuses and students feel free to express themselves. There are always exceptions to the rule as one delegate indicates: *There is no student council. Management is nervous that students are plotting against them*.

Conclusion. Good relationships and productive learning environment:

Good relations between lecturers and lecturers and students contribute to a productive learning environment. Attempts are made to get more people involved with the choice of study material and curriculum development in general.

2.16.10 Language of training and ratio of staff to students

One lecturer echoes what many lecturers feel: *We are limited by the fact that students are attending classes in what is to them a second or third language.*

Delegates indicated that the ratio of professional staff to students are more than 1:20 which should not be the case (Q5.I 13 = 3 out of 4).

Conclusion: Second language training and overloading of lecturers:

On the statement (Q5.I 13*): The ratio of professional staff to students is not greater than 1:20*, the average is 2. Here the value 2 represents: *There is some evidence*. One can conclude from this that the lecturers feel that the ratio is near to 1:20. The impression of the researcher and strengthened by recent results (Hendriks, *et al.* 2012:27), is that this is not the case. According to the research done by Hendriks, the ratio of lecturers to students at NetACT theological institutions are 1:8. This is a very healthy ratio for good education but the question of financial sustainability comes to the fore.

2.16.11 Organisation and Administration

One delegate reveals an alarming shortcoming at his institution:

> *There is actually no 'Academic Committee.' There used to be just one faculty meeting per semester – the day before registration day – to make sure everyone knew what he was supposed to be teaching.*

One respondent wrote *Administration is not involved in academic matters.* Another delegate ad*: Our Administration should be more democratic to allow for new changes. About the administration leadership regarding curriculum development some principals have to do more than their fair share: Administration leadership has always be one where the Principal is doing almost everything. We have just defined roles and functions but the wheels of change are moving at a very slow pace.*

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Through the workshops and visits to campuses it became clear for the researcher that administration plays a very supporting role in curriculum development and need attention. Some publications do not comply with professional expectations and quality control should be a priority. Job descriptions are lacking at some institutions.

Conclusion: Organisation and administration need more attention:

Good organisation, as far as academic administration is concerned, is not always getting the attention that it deserves. Some publications do not comply with professional expectations. Job descriptions are not in place at all the institutions.

2.16.12 Assessment

It is evident, based on the responses by the participants, that assessment in general and quality control in particular, require much more attention at the majority of NetACT institutions. For example, on the question: "How does your Institution establish that the questions of the different disciplines in the exam paper are on standard?" three institutions bluntly said: "*We don't.*" Another admits that they should improve in this area. The majority of the institutions report that they have no clear assessment policy in place. Lectures complain that they do not receive any feedback on evaluation on them.

1 . . . . 2 . . . . **V** 4

3 = Little or no evidence

Tests, exams and assignments are the general way of assessment at the NetACT institutions. Some emphasised the importance of a continuous assessment and include in their general assessment things like class participation, general behaviour and practical work to form part of the assessment. It is clear that the students are getting enough time to preach and that they are regularly evaluated, which is also the case with their practical work in general.

On the question: "What's your policy regarding the percentage of the questions that should be factual and which should be more advanced insight questions for the tests and exams?" six institutions responded that they have no policy regarding assessment and one institution did not complete this particular response. Only one institution indicated the different levels of factual and analytical knowledge as the studies

progress. At the workshops Bloom's taxonomy received a lot of attention and it was clear that the majority of institutions are not acquainted with it.

On the topic of Continuous Assessment the statement that curricula of theological training should be dominated by a rigorous practice of identifying objectives, assessing outcomes and adjusting programs accordingly, the institutions responded that this is not always the case and that they would like to raise the quality of their assessment. It is clear that there is not a comprehensive and continuous evaluation policy in place in the majority of institutions (Q5.B5=2.4)

Conclusion: Lack of assessment policy:

In general, the NetACT institutions were unable to present deliberate assessment policies. Continuous assessment is receiving attention, although not nearly enough. Students are well assessed also in regard to their sermons.

2.16.13   Evaluation of lecturers

Four institutions reveal that lecturers are not being officially evaluated at their institutions and one Institution abstained to answer. On the question who does the evaluation and how it is done, it is clear that even those who answered positively about assessment at their institutions, are not satisfied with the level of evaluation as it is normally left to the Academic Dean to do and he/she is rarely visiting the classes. Only one institution officially allows their students, the staff committee and the Board to evaluate the lecturers. This institution also has an appraisal system in place.

1 . . . . 2 . . .**V** 3 4

1 = Strongly evident ;   2 = There is some evidence   3 = Little or no evidence

Conclusion: Lecturers are not well evaluated:

In four of the selected institutions, no official evaluation of lecturers is done. Some institution leave it to the Academic Dean to do the evaluation while, in rare cases students are also asked for their opinion of the lecturers.

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2.16.14   Conclusions on framework elements

The vision and mission of the different NetACT institutions can play a more important role in curriculum development and need revisiting. It is a fact that many institutions still have pre-packed, segmented programs that need contextualisation. There is a realisation that curricula is changed on an *ad-hoc* basis and that subjects are sometimes added or removed without looking at the bigger picture. This should not be the rule. The fact that written learning outcomes are more the exception than the rule should motivate institutions to do something about it. Although there are praiseworthy efforts to stimulate analytical, critical thinking, more deliberate efforts can be made to achieve better results, also given the fact that some institutions complain because of the rote memorisation that prevails in their educational systems at secondary school level. One way is to ask more thought provoking questions in tests and exams by, for example, using Bloom's taxonomy.

Libraries in general need much more books to comply with the minimum standards of an accreditation institution such as ACTEA. Institutions that still do not have Internet access or very limited access should work hard in this modern age to improve their situations.

It is good to hear about good relationships between lecturers and students and about productive learning environments. In the process, there are good participations in the classes and good constructive suggestions by lecturers that students appreciate.

A worrying aspect is the lack of in-service training at the institutions, which also results in things such as a lack of variety of education and teaching methods and in general a feeling that more could be done in terms of lecturers' empowerment.

There is a strong emphasis on lecturers to further their studies, which is important - the majority already obtained their master's degrees. For this reason, and others, academic research and publication of academic books and articles are rare specimens.

Academic committees should play more important roles in the whole curriculum development process. This is also the case for administration is general. There is a large lacuna as far as assessment is concerned. Urgent attention should be paid to

assessment policies, feedback, the evaluation of lecturers and continuous assessment in general.

2.17   GENERAL CONCLUSIONS

The institutions view themselves in general as Reformed by tradition. Although more academically inclined, it is heartening to see that the NetACT institutions place a lot of emphasis on the moral and spiritual growth of their students. It is, on the other hand a concern that aspects regarding Human Rights, the poor and women and children, are not getting the attention they deserve in the curricula. This is also applicable to the lack of a missional approach as the point of departure when developing curricula and the lack of a deliberate effort to train with a servanthood heart at the centre of the training. The institutions underscores the principle of inclusiveness but the strong reaction against gay and lesbian rights and the exclusion of women at some theological institutions may sometimes reveal another story.

The prominence of Community Development and the time given to practical work in nearly all the institutions reveal a vision to be involved in community affairs. Traditional Religions in Africa and the history of the church in Africa are not ignored in the curricula. Modernism and secularism also get their important place in the curricula of the majority of NetACT institutions. The duty to evangelise the rural and the urban populations and to reach the unreached people groups is emphasised at the institutions.

Contextualisation within the sub-Saharan region is seen as a priority by all the NetACT institutions but as it is at this point in time the quality of contextualisation needs more attention. The institutions admit to the imitating of western orientated curricula but lecturers try their level best to contextualise the material in the classes. The pre-packaged and segmented instructional programmemes inherited by the institutions are stumble blocks to overcome in the process of contextualisation. It stands out as a sore finger that little is said and done to contextualise the curricula to be more poverty orientated. It is not a healthy phenomenon that the Institutions in general admit that the churches' needs are not always prominent in their minds when compiling curricula. It is positive that the institutions are in favour of more strategic flexibility as far as their

curricula are concerned as to teach for church leaders in various roles and various roles as is needed it those contexts.

Although the indication is that the vision and mission statements of the individual institutions play an important part in the curriculum development of the NetACT institutions, the researcher has his doubts based on informal research. The researcher is of the opinion that the lack of written outcomes for modules at many NetACT institutions can lead to a diminishing of quality overall. The fact that changes to curricula is often done on a purely ad-hoc basis without much thought going into it as far as the general goals and objectives are concerned, does not help the situation.

This chapter provides evidence that the majority of the institutions regard themselves as still traditional in their didactical approach but with a desire to move more towards a progressive educational system. The desire is there to motivate students towards independent thinking. It is reported that lectures have generally advanced from just giving information to the phase of facilitating ideas. The awareness of teaching to improve the analytical and critical abilities of the students is a welcoming trend. This is, *inter alia*, done by utilising open questions, as well as class and group discussions. Although the institutions are all in favour of the principle of developing higher thinking skills, a few are deliberately designing their questions accordingly for tests and exams. Only one institution uses the taxonomy of Bloom as a basis for assessment and setting questions. Introspection from the Institutions reveals a lack of variety in didactical methods they use. It is a given that a lot of the students pass through an educational system where rote memorisation is at the order of the day. The majority of the students receive training in their second or third language. All this makes quality theological education a big challenge for the NetACT institutions.

Lecturers complain that there are no or inadequate induction courses for new lecturers and in-service training is not up to standard. Lecturers are being motivated by their institutions to indulge in more advanced learning but research by the lecturers is not a priority. The good relationships between the lecturers and students in general at the institutions and the good learning environment with students eager to learn and lecturers teaching with enthusiasm are a feather in the hat of the NetACT institutions.

Principles are generally positively evaluated by the lecturers also as far as their own involvement with curriculum development is concerned. The aspiration to involve the whole professional staff in the curriculum development process is promising for sound curriculising in the future.

Another concern as far as curriculum development is concerned at the NetACT institutions is the lack of assessment policies at the institutions. This concerns the draw up of tests and exams and the moderation thereof but also the lack of evaluation of lecturers and the lack of quality control in general. Continuous assessment needs more attention. At the implementation phase of curricula reform the institutions admit that disadvantaged students are not taken into consideration.

One has to return to what needs to be the starting point for relevant and contextualised curriculum. It is only when one has more clarity about one's world vision and values that one can proceed with the process of curriculum development.

As indicated, the NetACT institutions are in favour of a value-driven curricula and a Reformed worldview. The next chapter will give more attention to this important building block in the whole curriculum development framework process.

Chapter 3

A REFORMED SYSTEM OF VALUES FOR CURRICULA

3.1 INTRODUCTION

As stated in 1.8.3 it became clear to the researcher from the pre-testing questionnaires that the curricula of some of the theological institutions that form part of NetACT are not written from a theological grounding and worldview that are entirely Reformed by nature. In general one can state that theological training on the African continent tends to divide life into a sacred and a secular sphere, rather than following a more holistic, world-transforming and thus according to the researcher, Reformed approach. The researcher would like to argue that this is to some extent also unfortunately the case at the majority of the NetACT institutions and that they are not always writing their curricula according to biblical, Reformed principles.

Derived then from the above, the hypothesis was then formulated as follows:

> *That an **integrative, normative**, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.*

Of importance here is a curriculum that is integrated and normative. The aim of the research as stated in 1.10 is then also to empower staff to develop a curriculum framework in which all the theological institutions of NetACT will be able to develop their own relevant curricula that will be integrative and normative. It is important to note that the suggestion is that the curriculum framework should serve as a broad overarching frame for every institution.

In the process of designing this framework for the NetACT institutions, the researcher will keep in mind that the theological institutions that form part of this network identify themselves as of Reformed tradition and that, as stated in 1.12, the Reformed principles and Reformed spirituality as well as value-driven principles that will lead to character forming and spiritual maturity, will be integrated.

In the research methodology, the researcher kept in mind that the research is part of Practical Theology and reflects aspects of Systematic Theology, Philosophy and Missiology. This chapter is based on a literature study which includes the interpretation of theological and philosophical relevant books with reference to the empirical data from chapter 2 as well as from empirical data obtained from other NetACT related surveys.

In Chapter 1 the researcher was answering Osmer's (2008) question: "What is going on? One can now proceed to his follow-up question: "What ought to be going on?" According to Osmer (2008), one should now construct the ethical norms and values with prophetic discernment and according to a certain worldview. That is what the researcher intends to do by elaborating on the ethical norms and values. This is also in line with the cross model of Hendriks (2004:23), where the left side of the cross represents the world and the situation in the world (Chapter 2) and the right side represents the biblical principles that are often in tension with one another. The reader is reminded of the hermeneutical model which was discussed in 1.7, where the first step is the establishment of the praxis through observation and questionnaires and the second step is the stating of the desired situation based on a Christian worldview. The aim of this research, as formulated, is then also, *inter alia*, to empower staff to develop a curriculum framework that will be normative.

Theology was defined in Chapter 1 as hermeneutical by its very nature, depending on the interpretation of fallible people that are making use of normative sources, such as the Bible, creeds and the Christian traditions in which they believe. Theology is also defined in terms of the Kingdom, about Jesus Christ and the poor and the marginalised (see 1.4.4). Chapter 3 intends to reflect on these principles based on the Reformed Christian traditions and creeds. In 1.12, it was stated that the following principles should form part of the curriculum framework: Reformed principles and Reformed spirituality and value-driven principles that will lead to character formation and spiritual maturity. It is the focus of this chapter.

In the questionnaires, especially the Value Questionnaire (2006, Annex 1), the NetACT institutions responded that they should think more comprehensively about the theological grounding of their curricula (2.13). They are all in favour of a Reformed

worldview and system of values to form the foundation of their curricula. This urged the researcher to provide his interpretation of what it means to be Reformed and to reflect on the system of values that should accompany it. The aim is that this should form one of the foundational building blocks for the establishment of a framework for curriculum development at NetACT institutions.

Although, according to Holmes (1985:32), the secular social sciences find the term, "system of values" a more acceptable term than the term "worldview," the researcher will use the latter term as a more embracing term from which one derives your system of values. He will argue in favour of Value Driven Education (VDE) and a Value Driven Curriculum Framework (VDCF) for the NetACT institutions. The researcher's modus operandi in this chapter will be to describe a Reformational worldview and derive from it values that will have curriculum implications. Thus the theme of this chapter is: *A Reformed system of values for a curriculum.*

3.2 WHAT TO EXPECT IN THIS CHAPTER

This chapter starts with a reflection on the questionnaires that the NetACT institutions completed on worldviews. The institutions are in favour of a Christian worldview and system of values as a foundation for a curriculum framework. The researcher describes the importance of Value Driven Education (VDE) that culminates in a case study of HEFSIBA as a value-driven institution. As the main overarching goal for curriculum development, the researcher chose as keyword "maturity." A student that wisely lives the values chosen by HEFSIBA, those being loyalty, honesty, responsibility, compassion, justice, respect and quality, is regarded as a mature student. The main goal, according to this research, is to develop mature witnessing disciples of Jesus Christ. The researcher develops a Reformational worldview and derives Reformed values from it as a building block in the curriculum framework and refers to prominent theologians and philosophers that attempted to establish such a framework.

A Reformational worldview is developed by the researcher according to certain "big questions" with the applicable implications for curricula. The first question is: *Who is God and what is His relationship with this creation?* In answering this question, the

researcher shows that creation is there to glorify God and that it is maintained through Jesus Christ. Humans received delegated powers and freedom to work in this creation. The second question is: *What kind of reality are we living in?* A call is made for the appreciation of the esthetical beauty of this earth, which is basically a good world. Something went terribly wrong and this is the third question: *What went wrong?* A call is made to realise the devastating effects of sin in today's world and not to exhibit a spirit of triumphalism in the curricula. On the question: *How can that which went wrong be remedied?* the doctrinal truth that God entered the world of humanity is stated as a point of departure. God wants to redeem the whole person and restore the whole of creation. He is also making use of humanity to renew this creation. A warning is made not to allow any kind of dualism in the curriculum, that is, to make a too sharp distinction between things that are normally regarded as more sacred and things that are regarded as profane or secular. The implications of this view are, *inter alia*, that all subjects should be seen as of equal importance for the Kingdom.

Who are we? What does it mean to be human? are the next questions. The researcher argues in favour of a Christian, Reformed anthropology if one would like to write a curriculum framework that is not fragmented and that adheres to biblical norms. An important point of departure according to the researcher should be that humankind should be seen as made into God's image. This principle also has implications for the way that one should see the relation between men and women; both are fully human and equal and need one another. The importance of the reflection on the sanctity of life in curricula versus a naturalistic ethical approach where pragmatism and utilarianism dominate today's life, is emphasised. The researcher pleads for a more inclusive approach contrary to an exclusive approach, especially as far as women, children, poor people and HIV & Aids victims are concerned.

The next "big question" concerns humanity's goal here on earth: *What are we doing here on earth?* The cultural mandate is spelled out with humankind appointed propriety rights over all creation. The fact that the earth belongs to God who is the only one that has absolute rights is emphasised. This results in the calling of humanity to respect God's creation, which includes also his animals. Humankind is called to work on this earth and the Reformed truths, such as the fact that all work is of equal importance and

that work should be a service to fellow human beings, are spelled out. Curricula should also take cognisance of the power of sin in work conditions, which often results in corruption and bribes; quite common in sub-Saharan Africa. There is also a soteriological and eschatological perspective on work that should result in a balanced view on work and rest. The chapter is concluded with a discussion of democracy, which should result in a lifestyle of openness and transparency, where humanity (and institutions) is called upon to take decisions in collaboration with others.

The last question concerns the improvement of society: *How can we improve society?* Suggestions are made to this effect asking people to care for one another, to sanctify society, to steer away from dualism, to continue urging for renewal and to fight all forms of totalitarianism. Theological institutions are called upon to ensure that Christ is the point of integration of their curricula. The worldview is concluded with an appeal to lecturers, staff and students to live life fully on this earth, their good home, and to reflect this in their official but also "hidden" curricula.

The researcher admits that this worldview has its limitations and should not be seen as the answer to all questions.

3.3 THE SURVEY ON THE WORLDVIEW AND SYSTEM OF VALUES AT NETACT INSTITUTIONS

In 2.12 the following conclusions were made based on the answers of the NetACT delegates to the different curriculum development workshops on the topic: Worldview and Values:

Conclusion: Theological grounding and holistic approach:

It is clear that the NetACT institutions agree on the statement that they should think more thoroughly about the theological grounding of their curricula. The institutions indicated strongly that the curricula should model and promote much more effectively a pattern of holistic thought, which is a worldview that is openly and wholesomely Biblical based.

Conclusion: Salvation should transform the whole of creation:

The institutions agreed strongly that salvation in Christ should transform or renew the whole of creation and indicated that this principle is well reflected at their institutions:

Conclusion: Rejection of life into sacred and secular realms:

The institutions agreed that life should not be divided into a sacred and secular realm and that this portrays correctly one of the outstanding features of Reformed tradition.

Conclusion: Reformed orientation:

The NetACT institutions to a high degree pride themselves of being Reformed by tradition.

Conclusion: Academically inclined and spiritually strong:

The NetACT institutions see themselves in the first place as academic institutions but with a strong emphasis on spiritual forming of students.

Conclusion: Democracy, justice, human rights and prophetic voices:

The Institutions are in favour of democratic principles. Justice and human rights are however, not sufficiently emphasised in curricula. The public prophetic voices from institutions are often not heard.

Conclusion: Limited inclusive approach:

There is an inclusive approach towards disadvantaged students and HIV & Aids infected people. The same cannot be said about women and gay people. Poverty is not addressed in the curricula.

Conclusion: Limited servanthood leadership training:

Although the institutions are in favour of servanthood leadership training, they admit that it not part and parcel of the curriculum as it should be.

All the above mentioned questions and responses form part of the institution's interpretation of worldview and value issues. The researcher argues in favour of a Value Driven Education (VDE) curriculum for the NetACT institutions based on a Reformational worldview. The research hypothesis is:

That an integrative, normative, missional and contextualised curriculum framework, rooted in the Reformed tradition. can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.

3.4 VALUE-DRIVEN EDUCATION (VDE) AND THE CURRICULUM

Value-Driven Education (VDE), will, in this research, refer to everything theological institutions educationally do that affects or intends to affect students' attitudes, tendencies, conduct, decision-making or commitments.

The values that the researcher would like to see being portrayed in NetACT institutions should be derived from a Reformed value system or a Reformed orientated worldview.

3.5 A WORLDVIEW AS FOUNDATION FOR A CURRICULUM FRAMEWORK

The question that this research is asking is:

*How can an **integrated, normative**, missional and contextualised curriculum framework be designed that will contribute towards spiritual maturity and a relevant curriculum that will result in the raising of academic standards within the theological institutes of NetACT?*

This question cannot be answered without reference to a worldview because it undergirds any curriculum framework. It is generally accepted that one of the most significant features of worldviews are their tendency towards pattern and coherence; an attempt to unify and integrate beliefs in a holistic and inclusive way. This makes it useful as a 'building block' for the designing of a comprehensive, integrated and normative curriculum as stated in the research hypothesis.

As stated earlier, another term for system of values is worldview. For the researcher, a worldview is a more all-embracing concept than a system of values is, as it provides a holistic and bigger picture with a broader and universal range (Conradie, 2006:141). It also indicates the philosophical and theological roots of such thinking and elaborates on

doctrinal and general matters that do not always form part of a typical system of values. For this reason, the researcher will elaborate more on a worldview as a framework for fundamental convictions and will derive from it some values. Conradie (2006:141) confirms the importance of such a framework when he states, "to understand anything one needs a framework of interpretation."

This framework of interpretation can serve the purpose of a more philosophical or theological foundation for a curriculum framework. Van Brummelen (1986:86) states:

> *Your worldview…undergrinds how you view curriculum and curriculum planning. Conversely, the sum total of all educational decisions you make reflects your worldview.*

In an attempt to address the research aim of writing an integrated and normative framework for curriculum development, the issues raised in the questionnaires by the NetACT institutions as well as related burning issues of concern for the sub-Saharan Africa region that will influence curriculum development, will be incorporated. At the hand of some basic worldview questions the researcher will argue in favour of a broad framework of thought which will include values linked to: Culture, gender, sanctity of life, inclusivity, human rights, ecology, democracy and eschatology. These issues are indeed important issues for the church and the theological institutions in Africa and a curriculum that does not reflect these subjects is indeed not integrated in the fullest sense of the word and is not comprehensively normative to the relevant ethical issues of our time.

The intention is to approach these issues from the researcher's interpretation of Reformed doctrine and Reformed ethics and to derive from that implications for curriculum development. There are other viewpoints within the Reformed tradition on the different theological standpoints, but at least this attempt may form a basis for a fruitful debate.

The researcher uses the definition of Van der Walt (2002:39) as the point of departure when dealing with worldviews:

A worldview is an integrated, interpretive set of confessional perspectives on reality which underlies, shapes, motivates and gives direction and meaning to human activity

A worldview is both descriptive and prescriptive in the sense that it is not only an image of the world and life, but it also provides a blueprint for values. Another characteristic of a worldview that should be understood is its pre-scientific nature. One can say that a worldview lies more on the level of wisdom about life and common sense than on the level of academic knowledge (Van der Walt 1994:41).

Colson (1999:14) wrote that the term worldview may sound abstract or philosophical, a topic discussed only by professors in academic settings,

… but actually a person's worldview is intensely practical. It is simply the sum total of our beliefs about the world, the 'big picture' that directs our daily decisions and actions. Understanding worldviews is extremely important.

To know and understand the 'big picture', one has to know the answers to the 'big questions' of life.

3.5.1   The big questions of life

The big questions of life need normative answers. It is normative (read biblical) norms that are sustainable and that will ultimately lead to spiritual maturity. Samples (2007:21) states that a well-thought-out worldview needs to answer the "big questions of life" about God, our reality, our origin, our identity, our location, our morals and values, our resolutions, our past and present and our destiny. Arguably, a curriculum at a theological institution that does not address these different elements of the "big questions of life," lacks being comprehensive, integrated, normative and relevant. A limited attempt will then be made to address these "big questions of life" in this chapter and thus contribute to an important normative 'building block' in the forming of an overarching framework for curriculum development at especially NetACT institutions.

3.5.2   The pivotal role of Christ

For the researcher, the pivotal role of Christ in answering these big questions cannot be over emphasised. Naugle (2002:284) put the role of Christ into perspective within a Christian worldview, when he remarked:

> *Worldview in Christian perspective implies the gracious inbreaking of the kingdom of God into human history in the person and work of Jesus Christ, who atones for sin, defeats the principalities and powers, and enables those who believe in Him to obtain a knowledge of the true God and a proper understanding of the world as His creation.*

In this dissertation, the broader concept of a Christian or a Reformed worldview is intentionally substituted with that of a Reformational worldview and needs further explanation.

3.5.3   The meaning of "Reformational"

The term "Reformational" is not used in this research to refer, in the first instance, to the Reformed Churches resulting from the 16th Century Reformation; in other words, in an ecclesiastical sense. People not belonging to Reformed Churches can also think in a Reformational way. Reformational should also not be only understood in a confessional sense referring to certain creeds that originated in the time of the great Reformers such as Luther, Calvin and others. These creeds originated in specific times and circumstances and do not address all the problems of contemporary life. The word Reformational (instead of Reformed) then points out that this worldview was neither finished nor completed in the past. It does not want to stop with the past, but advocates continual reformation of thoughts and deeds.

In an attempt to write a Reformational worldview the researcher will refer to more modern and not always well known Reformed theologians and philosophers such as Carl Henry, James Sire, Arthur Holmes, Brain Walsh, Richard Middleton, Albert Wolters, Charles Colson, Nancey Pearcey, Kenneth Richard Samples, Bennie van der Walt, Lela Gilbert, Vincent J Donovan, Gordon Spykman and others. The reason why these people are singled out from other Reformed theologians and philosophers is that they

deliberately write with a Reformational worldview and system of values in mind. They also reflect in general a Calvinistic viewpoint but with their own unique emphasis. The researcher differs from some of the emphasises and will add his own views in an attempt to write a more authentic 'Reformational' worldview. The theology of inclusivity, the emphasis on gender equality and on Christ as integration point for humankind are for example topics not emphasised by the above referred to authors but will play an important part in the researcher's interpretation of a 'Reformational' worldview. Although aware of the danger of describing a 'closed' hermeneutical worldview, the researcher proceeds on the way as of importance will be the derived values and not the form of the worldview.

3.5.4   The Bible as the basis for a Reformational worldview

The key to unlock and reveal the integrated and normative values is the Bible that is believed by believers from the Reformed faith, to be inspired by the Holy Spirit. It is in the Bible that one can derive permanent norms that can ultimately lead to spiritual maturity – not from humanistic sources. The Bible therefore forms the basis of this Reformational worldview. It tells the universal story of creation, fall and redemption in history and tells us of the new creation awaiting us. The Third Lausanne Congress (2011:17) confesses under the heading: *We love God's Word,* the following about the Bible:

> *This overarching narrative provides our coherent biblical worldview and shapes our theology. At the centre of this story are the climactic saving events of the cross and resurrection of Christ which constitute the heart of the gospel. It is this story (in the Old and New Testament) that tells us who we are, what we are here for, and where we are going. This story of God's mission defines our identity, drives our mission and assures us the ending is in God's hands.*

3.5.5   Implications for curricula[1]

The basic question for the biblical orientated NetACT institutions should be if the Bible as the divinely inspired Word of God and the Kingdom values derived from it are indeed

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[1] Summarising 3.5.1 – 3.5.4.

shaping their theology and curricula and telling them what they are, what they are here for on earth and where they are going. Is the story of God's mission as revealed in Scripture really defining their identity and driving their mission? Do the institutions see God's revelation in Scriptures as the only way to salvation, of "ending in God's hands?" Is this reflected in the curricula?

In a self-evaluation, the institutions should investigate their own loyalty to the Bible and if they are responsibly exegetically deriving from it their values. Is there a respect for the historic-cultural background of the Scriptures? Are the curricula honestly reflecting the basic biblical values of the institutions as portrayed in their declaration of faith and constitution? Is there an honest attempt to write the curricula within a Reformed/Presbyterian/Kingdom perspective?

It was then determined that a system of values or a formulated worldview should form a basic building block for curriculum development. The researcher gives preference to a Reformational worldview and will proceed with an analysis of the major components of such a worldview.

3.6 THE BIG QUESTIONS OF LIFE

In an attempt to answer some 'big questions of life', a handy way to assist in formulating a worldview, the researcher will put forth a more detailed analysis of the major components of a Reformational worldview. In doing so, he is aware of Conradie's (2006: 138) words:

> *The answers on the big questions in life should maintain a certain credibility that should meet the requirements of the polyhedral understanding of what is true. It must give us a perspective on that which is true, good and beautiful as well as on science, ethics and art and the three big answers that Immanuel Kant allow discussion on: What can I know for sure? What should I do? On what can I hope?* (My translation).

At the end of the day, the overarching question, within the context of the researcher's argumentation, should be: How can a biblical worldview and system of values as

reflected in curricula contribute towards mature and witnessing disciples of Jesus Christ?

These questions and other will be addressed in paragraphs 3.7 – 3.15. The idea is not to write a complete Reformational worldview but to emphasise certain parts that will have a meaningful impact on a value-driven curriculum. The first big question is about God and his relationship with creation.

3.7 WHO IS GOD AND WHAT IS HIS RELATIONSHIP WITH CREATION?

The researcher is of the opinion that the theologians and philosophers that see it their duty to establish a Reformational worldview are generally underestimating the role of Christ and the Holy Spirit. In an attempt then to write a more Christ-centric Reformational worldview, his role in creation is stated from the beginning.

3.7.1 God maintains His creation through the Son

The Creator, God of the Bible, did not create and then leave His creation. He is still creatively active in His creation, maintaining it through His involvement through the Son and the Holy Spirit. He loved his creation so much that He let His own Son die to redeem it. As revealed, *inter alia* in Colossians 1: 16-17, Jesus is the Alpha and the Omega of Creation.

> *For by Him all things were created: things in heaven and on earth, visible and invisible; all things were created by Him and for Him. He is before all things, and in Him all things hold together.*

Jesus is then the origin and end of all things; nothing has meaning apart from Him. Nothing exists apart from Him (Psalms 2, 8 and 110; Phil 2:5-11). One of the most well-known quotations by Abraham Kuyper is:

> *There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: Mine!* (REC Focus, 2003:92)

3.7.1.1 **Implication** for curriculum development (3.7.1)

NetACT institutions should then honestly look to the role of Christ in their curricula. Is He playing the pivotal role in our Old and New Testament studies, in Systematic Doctrine, Ethics as well as in our Missiology, Homiletics and Liturgy? If not yet existing in curricula, then the appeal is to give Christ His rightful place as the Alpha and Omega of everything (Rev. 22:13) in curricula.

3.7.2 All creation is called upon to glorify and to enjoy God

God created this world, that is, animal, plant, yes all creation, freely and with a purpose – to glorify Him. Humanity is called upon to honour and enjoy God forever. The fact is, men and women cannot live without purpose. The Westminster Shorter Catechism asks "What is the chief end of man?"[2] The answer given is profound: "To glorify God and enjoy Him forever." It is a staggering thought that humankind can know and glorify and enjoy the sovereign God, fulfilling His purpose through their lives. This all-consuming purpose gives life meaning and direction in all circumstances.

3.7.2.1 **Implications** for curriculum development (3.7.2)

If the perception exists that the Reformed tradition is all about 'gloom and doom', then it should be eradicated in curricula. Although the Reformed tradition is renowned for its soberness, it should not be portrayed that people from this tradition do not intimately and with devotion enjoy the Triune God and therefore His creation, His people and the gift of life in general. A joyful spirit should therefore also prevail in classrooms and on campus as part of the so-called 'hidden curriculum'.

3.7.3 Humanity received delegated powers and freedom

God granted people delegated powers and gave creaturely freedom. God's delegation of powers implies that He works through people in the, *inter alia*, physical, psychological, economical and political spheres. In his general providence, God works within humanity's limited possibilities and humankind, as the image of God, can and should become God's representative in all spheres of life – he has received delegated powers and freedom to do so. Humanity is, after all, the crown of God in this world (Ps. 8).

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[2] The researcher will sometimes be using the term "man" as referring to men and women, i.e. humans.

3.7.3.1　　**Implications** for curriculum development (3.7.3)

A Reformational-oriented worldview should emphasise the fact that the students should creatively be God's loyal and responsible representatives; not only in the church environment, but also in the social, economic and political spheres where they should be the light and the salt of the earth. NetACT institutions should therefore ask themselves if their curricula are holistic by nature, preparing their students for all spheres of life.

3.7.4　Humanity serves either the true God or a false ideology

Romans 1 postulates that people either worship and serve the true God or worship and serve things (idols). Humans are inherently religious beings, created to be in relationship with God and if they reject God, they do not stop being religious; they simply find some other ultimate principle or ideology upon which to base their lives.

> *Often that idol is something concrete, like financial security or professional success; in other cases, it may be an ideology or set of beliefs that substitutes for religion. Whatever form the idolatry takes, according to Romans 1:18 those who worship idols actively suppress their knowledge of God, while seeking out substitute gods. They are far from religiously neutral* (Pearcey, 2004:40).

The important question then is what a person accepts as ultimate premise, for that shapes everything that follows.

3.7.4.1　**Implications** for curriculum development (3.7.4)

The supreme sovereign God of Scriptures should be the underscoring principle and point of departure in the curricula of theological institutes. Students should be made aware of different modern idols, ideologies, theologies and philosophies that can subtract them and others to serve loyally the only living God. Students should especially be informed about the dangers of secularism.

> *The primary enemy of the church is a deadly secularism that threatens all Christians and against which they should stand together in common faith and action* (REC Focus, 2003:72).

The next 'big' question is about the world that this supreme God put men and women to live in.

3.8 IN WHAT KIND OF REALITY/WORLD ARE WE LIVING?

The universe's beauty, design, order and regularity reflect God's glory – his infinite wisdom, power and sovereign nature (Samples 2007:93). The unique answer to the question, in what kind of world or reality humanity finds themselves, is, from a Reformational worldview's point of view, that humankind lives in God's creation, which still is unequivocally good. God Himself looked at all his work and declared it "very good" (Gen. 1:31). What should then be emphasised is not in the first instance sin and its effects, but the message of the goodness of creation. In the book with the interesting title: *Heaven is not my home – Living in the now of God's creation*, Paul Marshall and Lela Gilbert (1998:250) wrote:

> *The simple truth is that this world is our good home, that our service in this world is service to God, that what we accomplish here we accomplish forever*.

God took such a positive view of what He had created that He refused to scrap it when humanity spoiled it, but determined instead, at the cost of his Son's life, to make it new and good again (Wolters, 1992: 41). What is needed is actually a theology of creation. Vincent J Donovan, in his book: *The church in the midst of creation* (1990:112), urges that theology should move away from a theology of salvation to a theology of creation.

> *We must move away from a theology of salvation and redemption to a theology of creation. The saving God is the same as the God of creation... To separate them and to concentrate only on saving and redeeming the world is to deny creation. We are not destined to be saved from this world, but in this world*.

Donovan (1990:128) also wrote against an 'otherworldly spirituality':

> *This Gospel of creation is a corrective for a sectarian view of God, of truth and of faith and for an 'otherworldly spirituality'. A gospel that is not as wide as the earth, that is without meaning for the whole earth, is not a gospel at all.*

In line with the call by Donovan for a more "worldly spirituality," Ernst Conradie (2006), in a book with the subtitle: *On the lookout for an earthly spirituality* (my translation),

pleads for a spirituality that will be amazed by the extraordinary in the ordinary of our daily lives. This is in line with the book by Dirkie Smit, with the title: *Discover pieces of heaven on earth* (my translation). Conradie (2006: 253-258) also pleads for a spirituality that will integrate the suffering and pain of this world, but a spirituality that will, on the other hand, be full of earthly humour.

3.8.1 Implications for curriculum development

Students should develop a positive appreciation of the aesthetical beauty of God's whole creation and the curricula should reflect this side rather than just concentrating on the brokenness of the universe as the result of sin. Students should realise that they live in a basically good and beautiful world that should be cared for. There should not be a temptation to escape this world through an unbiblical eschatology. This world should be regarded as a good home – it is here that humanity is being called to serve the Lord and their fellowmen and to rule wisely over nature, the animals, plants and the water. Ecology should form an important part of all curricula.

Students at the NetACT institutions should be made aware of the more sober and 'earthly' spirituality that, in general, defines the Reformed tradition in contrast, for example, with some Pentecostal traditions.

Reformed tradition takes the suffering and pain of this earth and its inhabitants seriously. Something went terribly wrong in this wonderful and beautiful world to the extent that some people refer to the "sickness unto death" of this world and plead for the values of justice and compassion to operate more universally. This leads us to the following big question.

3.9 WHAT WENT WRONG?

Any thinking person should recognise that there is something persistently and pervasively wrong with the world. The question is indeed: What went wrong? When did it happen? How did it originate? The Bible reveals the origin and destruction of what is called sin, which is rebellion against God. Spykman calls Christians to be courageous when dealing with this:

> *When it comes to sin, it takes a Christian with Bible in hand and heart to call 'a spade a spade'* (Spykman, 1992:303).

No other question poses a more formidable stumbling block to the Christian faith than these questions about the existence of evil and no question is more difficult for Christians to answer.

The following themes normally form part of the way that the Reformed tradition looks at sin and evil: Sin still has a comprehensive and destructive influence in this world, but the fall in sin did not destroy the creation. Humans are not intrinsically good, but still has the ability to choose what is right and what is wrong and can therefore not blame everything that goes wrong on the original sin. To obey God is actually to choose life against death:

> *See, I set before you today life and prosperity, death and destruction… Now choose life, so that you and your children may live* (Deut. 30:15, 19).

Humanity should come to grips with the noetic effect (the effect on the mind) of the fall into sin. The Bible teaches that all parts of creation – including the minds – are caught up in a great rebellion against the Creator because of the fall into sin by humankind's ancestors. This noetic effect of the Fall subverts humankind's ability to understand the world apart from God's regeneration grace (Pearcey, 2004:45). Paul writes:

> *The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel* (2 Cor. 4:4).

One should differentiate between natural and moral evil. The natural evil results from natural processes such as tornados, earthquakes, tsunamis, droughts and diseases; the moral evil, on the other hand, results from humanity's own perversity and misbehaviour.

Burger (2001:110-113) says that one of the characteristics of Reformed people is that they are aware of their own weaknesses; they are realistic about the bad situation and they are aware of their own responsibility – also to confess sins. It is through the confession of sin and acceptance of forgiveness that the Lord is showing His justice and compassion and is bringing renewal and sanctification.

3.9.1 Implications for curriculum development

Well aware of the sinfulness of mankind, a Reformed curriculum will not breathe a spirit of 'triumphalism'. It will be realistic and sober about the devastating effects of sin in all spheres of life – also on the minds of people – including on that of theologians. Mankind should take responsibility for a lot of things happening in the world and in the church. Renewal and sanctification are, however, possible – which brings us to the following question.

3.10   HOW CAN THAT WHICH WENT WRONG BE REMEDIED?

The remarkable incarnational story of God forms the key to the understanding of salvation and reconciliation in the Christian worldview. The following are principles for a Reformational worldview.

3.10.1 God Himself entered into the world of humanity

The good news is that God is not only just, but also compassionate and merciful and did not decide just to punish humankind's sin and abandon him and His creation, but He devised an astonishing alternative: He himself would bear the punishment that his creatures justly deserve. God himself would enter the world of humanity to suffer the judgment and death that sinful humans deserved. And that is exactly what He did, through the incarnation of his Son, Jesus the Christ.

> *The Incarnation is a vivid reaffirmation of a living God's continued activity, of His purpose in creating and how He values his creatures* (Holmes, 1985:69).

Jesus met the demands of divine justice by accepting execution on a cross. Jesus took the worst that Satan and human sin could dish out, and turned it into the means of humanity's salvation. "By his wounds we are healed", writes Isaiah (Isa 53:5). Through His death on the cross Jesus defeated evil and guaranteed the ultimate victory. Through his perfect life, sacrificial death and resurrection from the grave, human beings can find forgiveness of their sins and can be restored to fellowship with God. This salvation comes to the repentant sinner by God's grace alone, through faith alone, in Christ alone (Eph. 2: 8-9; Titus 3:5).

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3.10.2 God redeems the whole person

Redemption, in the Reformational worldview, is a very comprehensive concept. God does not save only souls, while leaving minds to function on their own. He redeems the whole person. Conversion is meant to give new direction to thoughts, emotions, will and habits. Paul urges people to offer up their entire self to God as "living sacrifice", so that they will not be conformed to this world "but be transformed by the renewal of the mind" (Rom. 12:1-2). God promises to give humankind "a new heart and a new spirit" (Ezek. 36:26). Redemption then implies an entire new outlook for the Christian on everything in creation.

> *To talk about a Christian worldview is simply another way of saying that when we are redeemed, our entire outlook on life is re-centered on God and re-built on His revealed truth* (Pearcey, 2004:46).

The Reformational worldview therefore pleads for a more comprehensive understanding of the word 'salvation'. Salvation should not be understood just in the sense of "winning souls for the Lamb", but encompassing every sphere of life. Du Preez (2009a:5) made the following appeal:

> *I ask you to have a paradigm shift in relation to your concept of the word redemption. I plead for an all embracing perception of the concept to mean an integral, total and universal salvation.*

Martin Marty once said that every religion serves two functions: Firstly, it is a message of personal salvation, telling us how to get right with God; and secondly, it is a lens for interpreting the world. Marty accuses evangelicals thereof that they have left it to their members to interpret the world without giving enough guidelines.

> *They have accented personal piety and individual salvation, leaving men to their own devices to interpret the world around them* (as cited by Pearcey, 2004:35).

As a result, people's lives are often fractured and fragmented, with people's faith firmly locked into the private realm of church and family, where it rarely has a chance to infiltrate life and work in the public realm.

3.10.3 The restoration of the whole of creation

As stated, the Reformational worldview goes further than just a personal conversion and restoration. It believes in the restoration of creation and the principle that the *whole* of creation can be restored.

> *Reformed Christians are rightly concerned that the language of "personal relationship to Jesus Christ" not overshadows other equally important and often more comprehensive ways of understanding and enacting the Christian life* (REC Focus, 2003:85).

The Reformational worldview firmly believes that it is part of God's plan to restore the whole of creation already now, in history, but completely at Christ's second coming. The emphasis in this restoration process is the involvement of Christ in the creation.

Wolters (1986), in his book: *Creation regained: Biblical basics for a Reformational worldview,* confirms the biblical truth that Christ is intimately involved in the creating and conserving of the creation. Not only was everything created "through Him and for Him", but it is also "conserved through Him" (Col.1:16, 17). One can also refer to Heb.1:2, 3:

> *But in these last days He has spoken to us by his Son, whom He appointed heir of all things, and through whom He made the universe. The Son in the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.*

"Christ is the mediator of the creation and the re-creation" (Wolters, 1992:20 My translation). The basic point then is that the redemption achieved by Jesus Christ is cosmic in the sense that it contributed to the process of the restoration of the whole creation. Christ appeals to the new, redeemed humanity to be involved in the renewal of creation.

3.10.4 The new humanity should renew creation

Just as the first Adam's fall was aided and provoked by the subsequent disobedience of humanity, so the salvation of the whole world is manifested and promoted by the subsequent obedience of a new humanity. The Adamic human race perverts the cosmos; the Christian human race should renew it.

The obvious implication is that the new humanity (God's people) is called upon to promote renewal in every department of creation. If Christ is the reconciler of all things and if the new humankind has been entrusted with "the ministry of reconciliation" on his behalf (2 Cor. 5:18), then humankind has a redemptive task wherever his vocation places him in the world.

> *In the Name of Christ, distortion must be opposed everywhere – in the kitchen and the bedroom, in city councils and corporate boardrooms, on the stage and on the air, in the classroom and in the workshop. Everywhere creation calls for the honouring of God's standards. Everywhere humanity's sinfulness disrupts and deforms. Everywhere Christ's victory is pregnant with the defeat of sin and the recovery of creation* (Wolters, 2005:73).

With Jesus' death on the cross and resurrection the Kingdom of God gets a 'hold' on creation. Dualistic worldviews regularly restrict the meaning of the concept Kingdom of God.

> *It can be limited in a pietistic way to personal faith; ecclesiocentrically locked up in the church as an institute; eschatologically regarded as something of the distant future; it can also (as in the case of the 'social gospel') be tied down to human, social and political structures* (Van der Walt, 2008:104).

The Reformational worldview understands the concept 'the Kingdom of God' in a more comprehensive and all-embracing way. This kingdom is already present and God's people should make it more present every day. However, His children also know that it will one day come in its fullness. With the second coming of Christ complete victory will dawn with the final establishment of his rule as King over everything and everyone. Man is now living in the time between Christ's first and second coming – the "already" and "not yet" period. Man's calling can be summed up in a few words: To reclaim for God the whole of creation (which belongs to Him) in the power given by His Spirit – this is the appeal of the Reformational worldview.

3.10.5 Implications for curriculum development[3]

Although the basic Reformed principles for salvation still stand that it comes to the repentant sinner by God's grace alone, through faith alone, in Christ alone, curricula should, however, also emphasise the all-embracing redemption by Jesus Christ. This salvation should contribute to the process of the restoration of the whole creation. Curricula should not only emphasise the importance of a pious life, but should also help students to interpret the complex world that they are living in. This should be done in an integrating way where the strict dividing lines between church and the public realm should fade away. The new, redeemed humanity is called upon to promote renewal in every department of creation. Quality should become a key word for Christian students in all spheres of life. There should be no place for a dualistic, fragmented worldview in curricula. Curricula should therefore reclaim for God the whole of creation, which includes all of the sciences.

It is the conviction of the researcher that one cannot write an integrated and normative framework for curriculum development when one does not deal with who humanity really is. An attempt is therefore made to highlight some interpreted Reformed principles for anthropology and to derive from it some principles that should form part of the normative building block of the curriculum framework.

3.11 WHO ARE WE? WHAT DOES IT MEAN TO BE HUMAN?

In recent times, anthropology has moved into centre stage in the curricula of many institutes of Higher Education. Given the prominence of humanist philosophies of education, higher education has become increasingly more human-centred instead of God-centred

Spykman (1985:34) is of the opinion that:

> *Facing the ganglion of anthropological hypotheses, Christian scholarship is being challenged as perhaps never before to engage intensively in the reconstruction*

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[3] Summarising 3.10.1 – 3.10.4.

of a biblical model of man. This is today a crucially important part of ongoing reformation.

To reconstruct a biblical model of humankind, one could start with the humanity's relationship with God.

3.11.1 Humanity: Its relationship with God

Most basically we exist in relation to God the Creator. From Him we draw our own existence, our livelihood, our abilities and resources, every quality of our existence, our purpose, meaning, hope (Holmes 1985:108).

Our highest end, our all inclusive supreme goal, is then to glorify God and enjoy Him forever. As dependants, humankind must seek God in everything he/she is and does. As responsible image-bearers, they represent the Creator in all of it. Human persons are by nature really God-seekers created to worship and serve the living God with their whole being. This is the first and basic fact in what it means to be a human person.

With this, the researcher has touched already on the fact that humankind is an image-bearer of God and this concept has important ramifications for the Christian anthropology and for curriculum development.

3.11.2 Created in the image of God

According to Genesis 1:26, 27, humankind was created in the image of God Himself. There are many incompatible opinions about the true meaning of this concept. Something that one can say, according to Scriptures, is that God's image is more truly reflected in humankind when they live in the correct, covenantal relationship with his Creator, and this relationship between God and humankind can only come to its full potential when humanity obeys God's commandments.

One has to keep in mind that humanity lives in the disposition after the fall. Where humankind was created perfect, this perfection was deformed after the fall and should be reformed through the power of the Spirit. Derived from this the following emerge: Man either serves the true God or an idol, and subsequently humankind increasingly becomes the image of the God of the Bible or the images of the pseudo-gods of humankind's biggest enemy (Psalm 115:8). The biblical concept of humankind as image

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of God or an idol therefore is not something abstract and theoretical, but very practical. This makes one realise that societies are reflections of their deepest religious convictions. Fundamentally, they are the result of which God/god is served by a community. Social life is a visible testimony of one's faith. Africa should therefore urgently ask herself the question what god she is serving if the continent appears the way it does, full of poverty, corruption, violence, tribalism, HIV & Aids etc. (Van der Walt, 1997:36).

Man falls into idolatry when putting things (and humankind!) in the place of God. As its root, idolatry is a sign of humanity's refusal to image God in his life and to make obedience to God's laws visible in his everyday life. In idolatry humankind not only denies God His rightful place, but denies man/woman their rightful place as well.

> *Idolatry thus usurps not only God's proper place but ours too. It contradicts both God's rightful kingship as Lord of the universe and our fundamental human calling to represent Him in daily, cultural obedience – to image Him in our lives* (Walsh & Middleton, 1984:65).

It is in this illegal usurpation or take over that Christ, the image of God *par excellence,* comes to repair everything (Col. 1:15; Heb. 1:3; 2 Cor. 4:4). Christ is then the perfect image of God, the person who completely represented God and mediated God's presence in the full range of earthly human life, hence the classic statement in John 14:9: "Anyone who has seen me has seen the Father." The Gospel of John is full of statements concerning Christ's perfect obedience and oneness of purpose with the Father, something that we are called to imitate. From the Reformational worldview's point of view, the position of Christ should be emphasised in the sense that in Him we see what the Creator intended us to be like.

> *Mankind was made in God's image, but, among all the daughters and sons of Adam, only Jesus Christ fully embodies the image of the living God. A Christian view of the human person should therefore be explicitly Christocentric* (Holmes, 1985:107).

The fact that Christ is the perfect image of God implies that man/woman should be renewed to the image of Christ in order to be fully human again.

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Our imaging task of reflecting God's rule in our lives is equivalent to our growing in likeness to Christ (Eph.4:13). Just as Christ fully represented God in his earthly life, so we…are to manifest visibly the life and presence of Christ our Lord, here and now… He lives in us by his Spirit, who conforms us to his image (Walsh & Middleton, 1984:84).

Man has therefore to be continually renewed by the working of the Holy Spirit according to Christ's image in all aspects of life, also as man or woman in the fullest sense of the word.

3.11.3 Implications for curriculum development[4]

In reflecting on the curriculum implications for curriculum development in 3.11.1 – 3.11.4 one can conclude the following: Curricula should reflect the responsibility of humanity as God's representative and image bearer on earth. This will especially have an impact on the ethics of institutions and should form the point of departure for Christian Ethics. Man then, is a multifaceted being and not only a religious being in the parochial sense of the word. Traditional and modern idols that subtract people from true worship should be identified in subjects like Systematic Theology, Ethics and Philosophy. The renewal of humankind through the working of the Holy Spirit to portray more and more the image of Christ as His mature and witnessing disciples in all spheres of life should be the underscoring aim of curricula. Curricula should then have an appealing element calling on students to portray more and more God's image by living in the correct, obedient, covenantal relationship with his Creator.

3.11.4 Men and women: Gender issues

The researcher will pay more attention to this subject, as he regards it as of the utmost importance in sub-Saharan Africa. The fact that some NetACT institutions do not allow women to study theology and few women are to be found among the lecturers should also should also be addressed. Students linked to NetACT-affiliated theological institutions should have a clear biblical/Reformed view on gender issues and the implications thereof for the church, as well as for society.

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[4] Summarising 3.11.1 – 3.11.2.

In August 2011 a workshop on gender issues were organised in Stellenbosch by NetACT. Prof Juliana Claassens (2012:149) delivered a paper where she made the following statement:

> *Biblical texts play a key role in forming and sustaining a worldview where the males in society are privileged and thus in power. So the patriarchal worldview contributes to a worldview in contemporary society where the same would be said to be true. In this regard many women and men have internalised these values and worldview reflected in the biblical text and cannot look at the text (or their world) in any other way.*

It is the intension of the researcher to put forward a corrective biblical/Reformed worldview where gender equality is argued for.

3.11.5   NetACT research on gender

In the book: *Men in the pulpit, women in the pew? Addressing gender inequality in Africa* (2012), Jurgens Hendriks published the results of a research on gender that NetACT undertook amongst the twelve seminaries that form the NetACT network. Of interest is the following:

➢ Five of the 25 churches that are represented through their theological schools in NetACT, do not allow women to be pastors.

➢ Only 4.7% of pastors in these churches are women.

➢ The 12 theological schools have a total of 116 fulltime lecturers of which 21 (18%) are women.

➢ The 12 schools have 948 students in total, of whom 218 or 23% are women

It is clear that, although there is improvement during the last 10 years, that there are still discrimination against women in the NetACT institutions and NetACT linked churches. This became especially clear in a paper that Petria Theron recently delivered at the NetACT conference in Limuru, Kenya on: *Cultural perspectives on gender equality: preliminary indicators for the Christian church in Africa* (18 – 20th July, 2012). She did a survey under the NetACT partners, among them the ten institutions under survey by the researcher. The responses from Angola, Kenya, Malawi, Mozambique, Nigeria, Zambia

and Zimbabwe conveyed a more traditional African viewpoint and some of the findings were the following:

➢ Women form the biggest part of congregations and are the most active members, but few churches allow women in leadership positions.

➢ Women are generally seen as second class citizens, weaklings, inferior, submissive to men and not really respected. It is expected of them to serve, obey and not to question men. They are dependent, need to be looked after and protected. Women are usually not leaders, but followers.

➢ Men often undermine and abuse women.

➢ It is the women's role to take care of the home and nurture the children. They are responsible for all domestic chores like cooking, cleaning, washing and collecting water. In the villages they must also work on the fields. In the cities, some women are following a career, but if they become more successful than their husbands, the men may feel threatened. She is still responsible for the household and must respect her husband as the head of the family.

➢ Men are usually seen as first class citizens, leaders, decision makers, heads of family, providers and protectors. They are normally respected and never questioned. They are not so involved in raising the children, but will help if necessary, especially with discipline. They usually only provide the means for the children's education. In the rural areas, they will supervise the women's work and be responsible for the selling of produce. They will do the harder work like chopping wood, building, fencing and tending the animals

➢ It is usually unacceptable for young people to stay single. Everyone is expected to marry. The perception exists that single women may endanger marriages. Women are often expected to have children even before marriage. Single women are also easily abused.

➢ Paternalism gives men all the authority and they make the decisions, while wives are powerless and needs to obey. Some respondents feel that paternalism strengthens the marriage relationship and it is biblical.

It is clear for the researcher that gender issues should play an important role in curricula in NetACT institutions if one would like to have a relevant normative curriculum. Unfortunately, one finds a great deal of stereotyping in some worldviews that should be addressed first and foremost.

3.11.6 Gender should not be defined in terms of stereotypes

Prescribed stereotypical roles force both sexes from childhood onwards to unconsciously act accordingly and to play a specific gender role that is not always according to the biblical ethos. These age-old patterns or stereotypes can be generally summed up in the following comparison: Women are weak and man is strong; women are soft, tender and sensitive and men are harsh without feelings; women are submissive, dependent and shy, while men are dominating and aggressive; women are followers and men are leaders and decision-makers; women are people orientated and men task orientated; women are concrete thinkers and men are abstract thinkers; women are subjective, impulsive and emotional, while men are objective, calculating and rational.

The above mentioned should be strongly criticised. In the first place, this is not in line with reality and, in the second place, and more importantly, it is also not in line with Scripture. Van der Walt (1997:4) asks: "Should men then really be like pagans in order to be men?!" This whole stereotypical scheme should be rejected. Although one should appreciate efforts of feminists to liberate women, one can say that in most feminist movements they are not radical enough, in the sense that they still carry the stamp of a one-sided reaction to male stereotypes. (See in this regard the chapter on Feminist therapy co-authored by Barbara Herlihy and Gerald Corey in: *Theory and Practice of Counselling and Psychotherapy,* 2009.) The full humanhood and equality of man and woman in the eyes of God should be emphasised.

3.11.7 Both sexes are fully human and equal

During early Christianity and the Middle Ages, the woman was seen either as a holy being, a witch, a whore or a servant – and she was seldom recognised as a human being equal to man. It is said that the Reformation released her from the nunnery only to trap her in the kitchen among the children. Present conservative theologies are still

human-centred, as emerges from the fact that women have never been granted their rightful position in the church and, as already stated, some theological schools linked with NetACT are still prohibiting women from studying theology. The need to reflect on this is also emphasised by the conferences and workshops on gender issues organised by NetACT in Stellenbosch (2011) and in Nairobi (2012) and the recently published book (2012) by EFSA in collaboration with NetACT.

It is the conviction of the researcher that the Bible does not teach, in spite of fully acknowledging sexual differences, the inequality of the sexes and the inferior and subjugated position of women. In fact, it teaches full equality and a mutual need for each other.

3.11.8   The two sexes need each other

This emerges from what God Himself said at the creation. It was not good when Adam was alone. Things only become really good when He gave Eve to Adam. Man and woman need each other in all the spheres of life, which include the marriage and sex life. The most important thing to be said about fidelity and sexuality is that sex and mutual fidelity can never be separated from each other. In general, Reformed Christians believe that a man and a woman should first love each other, pledge marital fidelity to each other, before they enter into a sexual relationship. Sexual intercourse is therefore intended to confirm and reinforce love and cannot create it and it cannot maintain it on its own.

3.11.9   Those who are unmarried and childless are also fully human

Being married and having children does not mean total completion, while at the same time the unmarried state or the fact that a woman cannot have children does not signal total incompleteness. For this reason, one should not treat a woman without children or an unmarried, divorced or widowed woman as an inferior. They too are fellow human beings. These women often do not have it easy – also not in sub-Saharan Africa.

A biblical worldview then clearly brings a liberating message to all areas of life and also to the sexes. One can say that men and women have to live out their gender identities in everything, especially because God wants them to live specifically as man or as

woman and to serve Him and our fellow-men/-women in that specific way. Each sex therefore has unique gifts and contributions to make.

3.11.10 Implications for curriculum development (see 3.11.5 – 3.11.10)

Old Testament, New Testament, Ethics, Church Polity, Systematic Theology and Practical Theology curricula in theological institutes should clearly reflect the liberating message of the equality between the sexes and the unique contribution that each sex can make for a better church and a better society. Values such as respect, justice, honesty, compassion and responsibilities between the sexes should be reflected in the curricula.

Men and women do not only stand in a relationship with one another but also stand in a relation with other people and should respect one another and the sanctity of life.

3.11.11 Humanity and the sanctity of life

The Christian should be driven by a conviction, based on biblical revelation, about the nature of human origins and the value of human life. When the choice is there to save or terminate a life, whatever the circumstance, the Christian, having been brought up in a culture steeped in the Judeo-Christian tradition that human life has intrinsic value because it was made in the image and likeness of God, should do what comes naturally – save lives.

The problem is that what once was a culture of life is today being overtaken by what John Paul II calls a "culture of death"; a naturalistic ethic is sweeping across the entire spectrum, from the unborn to the old and frail, from the deformed and disabled to the weak and defenceless. Relentlessly pursuing its own logic, this culture of death denies that the human species is superior to all other biological species, and it ends by threatening life at every stage. It has advanced so far that abortion for any reason has been legalised in many countries, assisted suicide (euthanasia) is being protected as a constitutional right by others, and infanticide is being openly advocated with hardly a ripple of public shock or dissent. This is not alarmist rhetoric, the most fundamental convictions upon which Western civilization has rested for two millennia are being replaced by a naturalistic ethic of pragmatism and utilitarianism.

In the end, these issues all hinge on the way a culture views human life. If human life bears the stamp of the divine Maker, it is infinitely precious. But if human life is simply a product of biology or nature, a utilitarian unit, then utilitarian values become the dominant determinant: Get the dying, the infirm, the disabled, the non-productive out of the way of the living... (Colson & Pearcey, 1999:125).

In this naturalistic worldview, it is only logical to place the goal of population control above the dignity of human life and to resort to any means available to reduce the human population in order to preserve Mother Nature from being depleted and despoiled. From this perspective, humans are often seen as aggressors against an immaculate nature. Of course, Christians believe that they are responsible for the protection of God's creation, to be good stewards and to exercise dominion, but naturalists go far beyond responsible environmentalism to outright reverence. The same logic drives the animal rights movement as it denigrates human life in its effort to make the human species equal to all others

These attempts often turn nasty, with animal rights activists throwing paint on women wearing furs… nasty and destructive and sometimes silly, raiding restaurants to liberate lobsters... (Colson & Pearcey, 1999:132).

3.11.12   Implications for curriculum development (see 3.11.11)

Christian Ethics at theological institutes has to empower their students along these lines of the sanctity of life to debate intelligently with the people of this world who think that they are the masters of their own fate. The naturalistic ethic of pragmatism and utilitarianism that prevails today should be exposed in curricula and substituted by a Biblical set of values where respect for life should be the dominating factor.

Alongside the principle of respect for life is respect for other people and this should be done by following an inclusive approach.

3.11.13   An inclusive approach

The concept of inclusiveness in the Bible is barely mentioned within the Christian philosophy and the worldviews linked to it and is regarded by the researcher as a weak point.

The synoptic gospels tell us of a Jesus who deliberately challenged the ritual laws of purity, pronouncing those who were excluded by the system of purity to be part of God's Kingdom. The gospels highlight the intimate association of Jesus with the marginalised, the outcasts and the ritually impure. They are filled with episodes in which the inclusion of the excluded is the most dramatic of events.

Over and over again, Jesus touched people who were impure or allowed Himself to be touched by people who were impure. In fact, physical touch is part of the mechanism that Jesus used to heal and to make whole (Mark. 6:5). He was constantly touching, constantly being pressed on by a crowd of sick, unclean people. "For He healed many, so that those with diseases were pushing forward to touch him" (Mark 3:10).

Jesus repeatedly clashed with the religious leaders who upheld the purity system. And when the scribes and the Pharisees saw that he was eating with sinners and tax collectors, they said to His disciples, "Why does he eat with tax collectors and sinners?" (Mark 2:16). When Jesus sat at a table with tax collectors, sinners and with his unclean disciples, he provokingly rejected the boundary between what was clean and what was unclean. One should not be surprised then that his enemies regarded him as one possessed of an unclean spirit (Mark 3:30).

In especially the gospel of Mark, Jesus is presented as one who rejects the purity system. The most profound rejection of the purity system, which was based on the temple cult, was that Jesus offered forgiveness of sins independently of the sacrificial and purity system of the temple. Jesus declared: "Your sins are forgiven" (Mark 2:1-12; Luke 7:48-50). In this way, the whole sacrificial system, which was designed to gain forgiveness of sins, was challenged. Instead, Jesus emphasised love towards God and your neighbour as more important than burnt offerings and sacrifices (Mark 12:33-34).

Jesus' way of talking to women and respecting them stands out from a culture where women were regarded as inferior to men. Not only was he working with honourable women, but also with women of deplorable moral character. Jesus' conversation with the Samaritan women in John 4 is a clear case in point.

Mathew 18 and other parts of Scripture reveal the special place that children played in Jesus' ministry. He made time for them, touched, embraced and blessed them and held

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them as examples for adults, appealing to the latter to be like children to enter the Kingdom.

The culmination of Jesus' message is found at the moment of His death. At that moment, the curtain that separated the most sacred place on earth from all that is impure and defiling – the curtain to the holy of holies – was torn from top to bottom (Mark 15:38). This means that the death of Jesus opened the way into God's presence for all, not only for the ritually clean. The system of exclusion has been destroyed by the death of Jesus. This is the heart of an inclusive theology. Jesus' life offers inclusion to all who have been excluded by religious law and by the teachings of the religious establishment.

This theology of inclusion must be linked to a theology of justice and liberation also of the poor. Albert Nolan said:

> *God has a special concern for the poor not because of their virtue but because of their suffering… because they are the ones being sinned against* (As cited in Germond & De Gruchy, 1997: 210).

The church and therefore also the NetACT theological institutions should be driven by a vision that the church can and should be an inclusive, caring and affirming community of people redeemed by God's grace; not existing for its own sake, but rather to participate in God's mission of freedom in and for the world in the power of the Holy Spirit. Germond and De Gruchy (1997:223) state it strongly:

> *In this community the voices of all disciples of Christ – young and old, male and female, black and white, schooled and illiterate, straight, lesbian and gay – should be heard and honoured, loved and trusted.*

3.11.14   Implications for curriculum development (see 3.11.13)

The theology of inclusion should become more central to the Christian message and should be reflected in curricula. The message of Christ is an inclusive message and challenges every attempt by the church and theological institutes to create categories of exclusion. In this regard, the NetACT institutions should evaluate their attitudes towards women in general and their positions in the church and in the training institutions.

Students should be made aware of the importance of the acceptance of HIV & Aids people, the position of the youth and children in the church and church services as well as the acceptance of people from other cultures, language groups, tribes, social status, literate and illiterate as well as people of different sexual orientation. This approach should clearly be the undercurrent in the curricula according to the researcher. The values of compassion, justice and respect for all should be part and parcel of the curricula.

The researcher then suggests that an inclusive approach should become part and parcel of the curricula of the NetACT institutions and of humanity's approach to all ethical questions on earth. This leads logically to the following "big question" about humanity's reason for existence.

3.12   WHAT ARE WE DOING HERE ON EARTH? A CALL FOR ECOLOGICAL SENSITIVITY

The Reformational worldview's stand that the earth belongs in the first place to the Lord and that humankind is called, according to the cultural mandate, to be God's steward, is very pertinent. The problem is that humankind is not always complying with this calling.

3.12.1   Environmental problems: the result of humanity's greed

Environmental problems, such as the pollution of water and air, the earth warming catastrophe that is lurking, the ozone layer and other related problems, are caused by greed and sin. Hosea has the following to say about the result of sin:

> *Hear the world of the Lord, you Israelites, because the Lord has a charge to bring against you who live in the land: There is no faithfulness, no love, no acknowledgement of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds and bloodshed follows bloodshed. Because of this the land mourns and all who live in it waste away; the beasts of the field and the birds of the air and the fish of the sea are dying* (Hosea 4:1-3).

The correct way to see humankind's responsibility towards nature is to give God His rightful place.

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3.12.2 God has proprietary rights over all of creation

"In the beginning God created heaven and earth" (Gen. 1:1). These seemingly simple words that the Bible begins with have far- reaching consequences. This, *inter alia,* means that God, and not humankind, is the owner of everything. Psalm 24:1 says: "The earth is the Lord's and everything in it, the world and all who live in it." This is a primal truth and should be emphasised because it is so easily forgotten. The reason for this is that humankind is so easily seduced towards selfishness, egoism and anthropocentrism.

The meaning of creation is that it exists for the glory of God, and therefore it is theocentric and not anthropocentric. The Reformational worldview agrees with Van der Walt (1997a:56), especially within an African context, when he wrote:

> *We have an urgent need for a Biblically justified and inspired vision of nature and man's place in nature. This will have to be a vision with far more compassion about and greater sensitivity to our fellow inhabitants of the planet, namely those who have wings, fins and other coverings, whether they have four or two legs. This is not only necessary for their survival but also for ours because God's law is also applicable here; should you do harm to others, you will do harm to yourself.*

It is interesting to notice that God did not only make a covenant with Noah and the people of the ark, it was made with all the inhabitants of the ark – with every living creature.

> *I now establish my covenant with you and with your descendants after you, and with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on earth* (Gen. 9:9-10).

Proverbs 12:10 states: "A righteous man cares for the needs of his animals but the kindest acts of the wicked are cruel." One should also note that, according to God, the rainbow is "the sign of the covenant between me and the earth" (Gen.9: 13 NIV).

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The researcher is especially troubled by the destruction of trees for firewood and the making of coal as well as with the maltreatment of dogs in sub-Saharan Africa. To throw stones at dogs, to kick dogs, to put them on a meagre and unhealthy diet are common practice also among Christians, at least in the part where the researcher resides in Mozambique.

The Reformational worldview emphasises the fact that this world was really made by and for Christ and humankind needs to be good stewards until His second coming.

> *We are looking after the world that God made through Jesus Christ. When Jesus returns we will need to give an account of our stewardship* (Marshall & Gilbert, 1998:133).

3.12.3   Implications for curriculum development[5]

It is essential to underline the following truths in curricula that one can derive from God's absolute ownership:

- ➢ Creation does not belong to humankind.

- ➢ Man has no absolute rights over any of God's creatures. Only God has complete power over everything.

- ➢ Humankind can therefore never be the criterion. God sets His laws, norms and criteria, which humanity has to obey – also in their relationship to the rest of creation.

- ➢ God's whole creation has meaning and is of value to Him. This is true of each of the separate creatures. Each one is unique and has his own, unique and intrinsic value in itself.

- ➢ God did not create animals only to the benefit and service of humankind. Therefore, humankind should not degrade animals simply to the level of being useful for human purposes. Man should not regard and use them as 'objects', 'raw materials' or 'laboratory apparatus'. It is not the biblical vision that other

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[5] Summarising 3.12.1 – 3.12.2.

creatures merely exist to serve humanity; the vision should be that humankind should also serve his fellow creatures!

➢ Because God's animal creatures are valuable and precious in His eyes, He also has compassion for them and cares for them. This emerges clearly from the following Scriptural passages in which God points out to humankind that the animal kingdom has to be treated with respect: Exodus 20:10; Deuteronomy 22:6-7 and Jonah 4:11.

➢ God has transferred His care for matter, plant and animal to humankind, as His representative on earth. The biblical perspective of compassion, respect and responsible sensitivity to all animals, reptiles, insects, birds and fish should be reflected in the curricula of theological institutions.

➢ To give an account of their stewardship toward nature, students will need a well-informed interpretation of the cultural mandate in Genesis 1.

In the research the researcher became aware of some lecturers that are questioning the authoritarian style of the principal, management committee and church. A normative approach towards authority in general is therefore needed and should be reflected on in curricula. Of importance is a democratic lifestyle. It was also stated in the questionnaires that prophetic voices in political complex situations are extremely difficult and are lacking at certain NetACT linked institutions. The researcher thought it therefore fit to refer also to politics in general and democracy and to portray some normative principles in this regard.

3.13   HOW CAN WE IMPROVE SOCIETY?

Central to the thinking of curriculum developers should be the basic question: How can we contribute through our curriculum to the improvement of our institution, the church and society at large? It should therefore be stated that the Reformational worldview is not a fatalistic one, but one that urges citizens to improve and transform the societies where they find themselves.

3.13.1　Citizens should care for one another

Colson and Pearcey (1999:136) rephrased the question: "How can we improve society?" to: "Which view of life provides the most certain motive for service and care of others?" These questions are crucial ones, especially for a society where citizens are inclined to care only for themselves. Scripture commands believers to love their neighbours as themselves (Matt. 19:19), to care for widows and orphans (James 1:27), to be Good Samaritans (Luke 10:30-37), to feed the hungry, cloth the naked, visit the sick and imprisoned (Matt. 25:36). The Christian, and therefore the Reformational worldview compels us, in a way no other worldview can, to genuinely care for one another and to have compassion for those that are suffering. Compassion then also being a basic value identified by HEFSIBA –Institute for Christian Higher Education.

3.13.2　Christians should 'sanctify' society

According to the dualistic view (as in the case of the traditional Roman Catholicism), certain aspects of society should be declared holy (consecrated). This means to isolate something from the world, to dedicate it to God. However, this really only implies an outer change. Marriage, for example, which is regarded as something sinful, then becomes holy by making it a sacrament or having it performed by a priest/pastor in a church and not by becoming 'holy' intrinsically

In the Reformational worldview, reformation means sanctification, not consecration. Both words mean 'making holy', but they are not strictly synonymous. To sanctify means to make free from sin, to cleanse from moral corruption, to purify. To consecrate, on the other hand, generally means simply "to set apart, do dedicate, to devote to the service of worship in God." Consecration, within this context, therefore means external renewal; sanctification means internal renewal. The word reformation refers to sanctification in the sense of inner revitalisation.

The Reformational worldview implies sanctification, in this sense of the word, when it speaks of the restoration of creation through the death and resurrection of Jesus Christ. Sanctification is then the process whereby the Holy Spirit, in and through the people of God, purifies creation from sin on the basis of Christ's atonement and victory. That purifying activity, that making holy, is a process that brings an inner renewal and

revitalisation of God's creatures, not just an external connection to the institutional church and its services of worship. The 'Spirit of holiness' seeks to permeate our creaturely lives, making a qualitative difference in the internal workings of family, business, art, government and so on.

> *The gospel affects government in a specifically political manner, art in a peculiarly aesthetic manner, scholarship in a uniquely theoretical manner and churches in a distinctly ecclesiastical manner. It makes possible a renewal of each creational area from within, not without* (Wolters, 2008:90).

3.13.3 No dualism between holy and profane

In the majority of other religions, it seems that the concept 'holy' belongs only to the realm of the cult, to the domain of the temple, the priest, sacrifices and so on; everything outside that realm is considered 'profane' or 'unclean'. The New Testament changes this radically: for Paul "nothing is unclean in itself" (Rom. 14:14) and every created thing can be made holy. This had already been predicted in the Old Testament: "On that day 'Holy to the Lord' will be inscribed on the bells of the horses… Every pot in Jerusalem and Judah will be holy to the Lord almighty." (Zech. 14:20-21). Holiness in the New Testament is not restricted to the cult, but characterised the entire life of God's people – private and public, personal and cultural. In this sense, Pentecost means not only that the Spirit comes to renew human life from within, but also that this sanctifying renewal spreads to the full range of human activities. In short, one can say that what was formed in creation has been historically deformed by sin and must be reformed in Christ through the working of the Holy Spirit.

3.13.4 Every establishment needs continuous renewal

Although against a revolutionary approach, it can be argued from the sanctification principle that the *status quo* should never be accepted by Christians in a spirit of self-complacency.

> *The existing order is never completely acceptable. Each order or structure needs inner as well as structural renewal* (Wolters, 1992:79; My translation).

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In this sense, the Christian may never be totally satisfied with the achievements of any given economic, or political or generally cultural state of affairs. One can say that the Reformational worldview rejects a sympathy for revolution on the one hand, but also condemns a quietist conservatism. A program of social action inspired by Reformational vision will not seek in the first place to start from scratch or begin with a clean slate. Rather, it will always seek to salvage certain elements of whatever historical situation it confronts – not only because those elements are worth saving, but also because they provide handles; as it were, for renewal. Whether one works in the arts, business, or the media, the strategy of reformation must always guide us. One must respect the historical givens and without compromise call for reform.

3.13.5 Implications for curriculum development (3.13.1- 3.13.4.)

HEFSIBA's formulated mission is: "To act as models of transformation in all sectors of the church and the society" (My translation). And this is how it should be. The NetACT institutions should see themselves as continuous agents of transformation, motivating people to care for one another and to let the barriers between the sacred and profane/secular fade away. Curricula should call upon the holistic sanctification of society in all spheres of life, also through the prophetic voices of believers.

3.14 HUMANKIND MUST LIVE LIFE FULLY ON EARTH

The Reformational worldview is therefore well cemented in this planet earth and is calling on believers to live life here and now fully and joyfully.

> *This world is our home: we are made to live here. It has been devastated by sin, but God plans to put it right. Hence, we look forward with joy to newly restored bodies and to living in a newly restored heaven and earth. We can love this world because it is God's and it will be healed, becoming at last what God intended it to be from the beginning. We are not merely passing through this world and this life. We are shaping the building blocks of eternity* (Marshall & Gilbert, 1998:248).

However, to live life to the utmost is really only possible through Jesus Christ.

3.14.1   Humanity's integration point in life should be Christ

The Bible does not, in the first place, give us a theory about our place in the world, or an ethics of work and rest, or a systematic theology of art or play or politics, or information about the life hereafter, if not in relation to Jesus Christ. The Bible, and then especially the New Testament, does not try to answer all questions, but instead points toward Jesus Christ with the promise that, through Him, humanity and creation can be reconciled with God. The Reformational worldview emphasises then that humankind should play, work, rest and await death and life hereafter with as integration point of his/her life Jesus Christ, who says: "Come to me, all who labour and I will give you rest. Take my yoke upon you" (Matt. 11:28-29).

3.14.2   Live faithfully in the 'between times'

We are to await the Lord's return by being faithful in doing the things He has told us to do. The way to be ready for Him is simply to be diligent about our Father's business.

> *We are to pray, to hear and preach the Word and to raise our children. We are to make a proper living, to be politically active, and to be responsible in every way until He comes* (Marshall & Gilbert, 1998:210).

Martin Luther is reputed to have said, when asked what he would do if he knew the Lord would return tomorrow: "Plant a tree today." So in these 'between times', as Christians await the coming of the new earth, they should fight evil, pain and suffering in every part of life. They should expect, and work towards and pray for that day when at last the Voice cries:

> *Behold the dwelling of God is with them. He will dwell with them, and they shall be his people, and God himself will be with them; He will wipe away every tear from their eyes and death shall be no more, neither shall there be mourning nor crying nor pain anymore* (Rev. 21:3, 4).

3.14.3 Implications for curriculum development[6]

Curricula should contribute to an active participation by students, especially in their later lives, in the social, political and economic spheres. Signs of escapism through too much emphasis on eschatology or a wrongly directed pietism should be identified and eradicated.

This is perhaps a good way to end this chapter; to call on lecturers and students to live life fully on this earth as mature and witnessing disciples of Jesus Christ. But a final warning towards humbleness regarding a Reformational worldview would also not be out of place at this stage.

3.15 A WARNING AND A CALLING

Wolters (1992:96) closes his work on a Reformational worldview with a warning that such a worldview does not have all the answers and least of all offers a simple recipe for solving every problem of the present-day world. However, it can at least help Christians to see and formulate the problems correctly instead of facing false dilemmas.

Wolters (1992:98), at the end of his work, writes:

> *All thinking Christians wherever they are called to fulfil their responsible task, are under obligation to regard seriously the need for a biblical worldview and accept its guidance for their thoughts and deeds. He who neglects these tasks thereby denies the practical meaning of the Scriptures for the greater part of our daily lives and work.*

3.16 CONCLUSION

This chapter plays an important role in answering the research question:

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[6] Summarising 3.14.1 – 3.14.2.

How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?

The researcher identified three "building blocks" for the design of a curriculum framework for the NetACT institutions, the first being integrated and normative. The tool that is used to portray this is through a Reformational worldview from where certain norms and values are derived.

A pre-test done in Windhoek in 2006 showed that the NetACT institutions felt that a Reformed worldview would be a good framework for their efforts towards curriculum development. This was confirmed with other questionnaires later on. The importance of a worldview is then spelled out.

Your worldview… undergirds how you view curriculum and curriculum planning. Conversely, the sum total of all educational decisions you make reflects your worldview (Van Brummelen, 1986:86).

A plea is made by the researcher for a more aggressive Value-Driven Education (VDE) at NetACT institutions. As overarching goal, the researcher chose: To develop mature and witnessing students.

The researcher then explained the background of a Reformational worldview, indicating that this is not *per se* a Reformed worldview according to the classic Reformed theologians, but a more biblical worldview that tries to actualise and contextualise the modern world that we are living in. Prominent theologians and philosophers who are making it their calling to develop such a worldview are then indicated.

At the hand of seven prominent questions, this worldview is then developed with some curriculum development implications. These questions are:

1. Who is God and what is His relationship with this creation?

2. What kind of reality are we living in?

3. What went wrong?

4. How can that which went wrong be remedied?

5. Who are we? What does it mean to be human?

6. What are we doing here on earth?

7. How can we improve society?

In an attempt to answer these questions the following were stipulated: The point of departure is that God maintains his creation through His Son and that this creation is there to be enjoyed and to glorify its Creator. Humankind has received delegated powers and freedom and should not use them to serve a false idol or ideology. Curricula should include the study of possible false ideologies, philosophies and unbiblical theology for mature decision-making by students. It should also encourage students to appreciate the aesthetic beauty of nature.

Something terrible went wrong and sin entered this planet with devastating effects. Even so, it did not destroy the earth and it is humankind's duty to wisely control nature, including the plant and animal life. The graceful thing that happened in history is that God entered this world through His Son, who came to redeem the whole of creation and the whole person and not only his or her soul. It is now up to humanity to carry on with this renewal process in all spheres of life. Curricula should not allow a false dualism to enter; that is, an approach that makes a radical distinction between more 'sacred' and more 'profane' or secular things.

Humanity is called upon to be God's authorised viceroy and men and women were created according to God's image as fully human and equal. From this, an appeal is made for NetACT institutions to reflect seriously in their curricula on the sanctity of life as opposed to a pragmatic, utilitarianistic approach. Alongside this, the researcher makes a case for a more inclusive approach that will declare itself solitary with the oppressed and the marginalised, which includes women and children and also HIV & Aids victims.

Theological institutions should be models of a democratic lifestyle, where values such as respect, dignity and human rights should be obvious and would spill over to society and politics. Humanity is called on to be his/her brother and his/her sister's keeper.

The chapter is then closed with discussion on the question: How can we improve society? Suggestions include:

- ➢ Humanity should care for one another;

- ➢ Humanity should sanctify society;

- ➢ Dualistic distinctions between what is regarded as more holy and more profane should be moderated;

- ➢ Humantiy should be involved in a continuous renewal;

- ➢ The principle of differentiated responsibility should be implemented in all spheres of life;

- ➢ Humanity should be on guard against any kind of totalitarianism;

- ➢ Humanity should live life fully on earth; and

- ➢ Christ should be the integration point of everything.

This worldview is not the last word on the interpretation of reality from a biblical point of view. NetACT institutions are being called upon to make an integrated, biblical worldview a building block of their curricula framework.

NetACT has also adopted being 'missional' as part of their belief system. The next chapter will deal with it.

Chapter 4

A MISSIONAL INSTITUTION AND CURRICULUM

4.1 INTRODUCTION

It was Charles Habib Malik, former president of the UN General Assembly who, in his 1981 Pascal Lectures, *A Christian Critique of the University,* said:

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

In the context of this chapter one can say that if one can effectively change the theological institutions and by implication the NetACT institutions to be truly missional, the impact in sub-Saharan Africa will be notable. The key word "missional" forms already part of NetACT's mission statement.[7]

> *NETACT is a network of theological institutions in Sub-Saharan Africa created and directed by these institutions to assist in preparing leaders for **missional** congregations.* (Decision NB131).

The emphasis on missional congregations is important. The assumption is that if congregations and their leaders are directed towards themselves, they will eventually languish. Miller (1986:17) puts the process into words:

> *Ingrown churches and their leaders have crashed spiritually and never noticed their own fatal ending. The evidence is easily found in their lack of zeal for outreach. In some cases, congregations and their leaders have even come to suspect zeal for witness as evidence of fanaticism - or at least a sign of*

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[7] For further reference see the NetACT Website: http:// academic. sun.ac.za/ theology/netact/html

immaturity. Other congregations still give lip service to missions and evangelism, but inwardly they have given up - quit - having lost confidence in their being used by the Lord of the harvest to bring people to Him.

It is indeed unfortunate to say that some theological institutions, curricula and models of training pastors are often seen as stumbling blocks for church growth. It speaks for itself that to prepare leaders for missional congregations, the curricula should be missional by nature dedicating ample time to the witnessing task of the church and to involvement in other spheres outside the comfortable borders of the congregation/institution. To prepare leaders for missional congregations the thrust and ethos of the institutions should be missional.

The aim of this research makes the same point:

The aim of this research is to empower staff to develop a curriculum framework in which all the Theological institutions of NetACT will be able to develop their own relevant curricula that will be integrative, normative, **missional** *and contextual and that will enhance high academic standards and lead to spiritual maturity.*

In this chapter the third question of Richard Osmer (2008): *What ought to be going on?* is still under discussion. This corresponds with the insertion in the researcher's; hermeneutic *modus operandi* in designing a curriculum framework, in 1.7. This is based on the Zerfass (1974) Hermeneutical Model and states: "Desired situation: Based on a Christian, **missional,** contextualised worldview".

A Christian missional worldview that is contextualised already reveals some kind of tension or dialectical relation between the text and the context. A basic question is therefore how does the text of God functions in a normative way over context? Shoki Coe (1977:241) writes that "contextuality" is taking all contexts seriously in the participation of the *missio Dei*. This happens through one's hermeneutical participation, involvement and commitment within one's cultural context. Harvie Conn (1979:5) underscores the tension between the text and the context when he refers to the "awareness of the dialectic involved between the cultures and religions of the Third World and a universal technological civilization" and adds to this the importance of the

interplay between social justice and human development. This tension between the world on the one side and biblical principles on the other side is also displayed in the cross model of Hendriks (2004:23) and forms a sub-text to this chapter.

Calling theological institutions to be missional and their curricula to reflect this missional mindset is not often used as a point of departure in Christian literature and proves to be a useful hermeneutical key for curriculum development. The theological institutions of NetACT are then, by definition, seen as an extension of the church, or rather, in a certain sense, they are seen as *ecclesiola* in *ecclesia*, a "small" church within a "big" church. This will have important implications for the institutions as well as for their curricula, which will be elucidated upon in this chapter.

During a visit to HEFSIBA ICHE in Mozambique immediately after the Third Lausanne Congress on World Evangelisation in Cape Town from 16 – 25 October, 2010, dr Manie Taute and dr Fabiano from the Instituto Biblico in Portugal, emphasised the magnitude and importance of this meeting in the context of missional congregations and missional theological institutions. The researcher became aware of the booklet (2011); *The Cape Town Commitment of the Third Lausanne Congress on World Evangelism* (Cape Town 16-25 October 2010) and the special section: *Theological Education and Mission*, where it states that theological education should be intrinsically missional "since its place within the academy is not an end in itself, but to serve the mission of the Church in the world." According to this declaration theological education should stand in partnership with all forms of missional engagement. It then calls on all theological institutions to redesign their curricula to be more missional:

> *We urge that institutions and programmemes of theological education conduct a 'missional audit' of their curricula, structures and ethos, to ensure that they truly serve the needs and opportunities facing the Church in their cultures.*

This major event portrayed indeed, in the words of Osmer; a "prophetic discernment." This congress brought together 4 200 leaders from 198 countries and extended to hundreds of thousands more participating in meetings around the world and online. The goal, according to S Douglas Birdsall, the Executive Chairman, and Lindsay Brown, the International Director in their preface to the booklet (2011:4) was:

To bring a fresh challenge to the global Church to bear witness to Jesus Christ and all his teachings – in every nation, in every sphere of society, and in the realm of ideas.

The researcher intends to use the issues raised by the NetACT institutions and the content of the Confession of Faith and a Call of Action (2011) as reference points in this chapter. He will argue for a broad understanding of the concept missional and is of the conviction that curricula that are integrative, normative but also missional, will lead to maturity and will result in a positive impact on the church and the society as a whole.

NetACT (Hendriks, 2004) sees God as a Trinity and a missional God. Since identity is derived from one's faith in this triune and missional God, the implication is that the anthropology and ecclesiology of the church and its institutions should have a profound missional basis (see 1.4.1). Referring to Korten (1995:1), the centrality of Jesus Christ is stated as well as the emphasis on the poor and marginalised people.

Jesus' life and teaching tell us that the Kingdom of God is approaching and that it brings salvation for all, especially the poor, the weak, the outcasts, the unjust and sinners.

Little research and work has been done to guide lecturers as curriculum developers of the NetACT theological institutions in developing curricula within a missional, Kingdom orientated, Christ centered and "poor, weak, outcasts, unjust and sinner" framework.

4.2 WHAT TO EXPECT IN THIS CHAPTER

The results of the empirical study as related to the NetACT institutions is first analysed. It is clear that the institutions are in favour of having a missional identity but they have problems in putting it into practice.

This chapter deals especially with the research aim of the dissertation;

*...to empower staff to develop a curriculum framework in which all the theological institutions of NetACT will be able to develop their own relevant and contextualised curricula that will be integrative, normative, **missional** and contextual and that will enhance high academic standards and lead to spiritual maturity.*

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The emphasis is on the missional element of the curriculum framework. The idea is to build a theology around the following fundamental concepts: The *missio Dei* and the Triune God.

The starting point of missions should be the *missio Dei.* Missions should first and foremost be about what God is doing in the world, not what men and women are doing. Missions should step back from the pragmatic, market-driven impulses, which tempt people to think about missions in anthropocentric or institutional ways. Instead, missions must be conceptualised within the larger framework of God's redemptive plan. An attempt is made to link the *missio Dei*, which is the sovereign action of God, to the life, ministry and work of the church and the theological institutions:

> *Only when we capture a glimpse of the sovereign glory of God, can we properly respond to the imperatives that are given to Christ's holy church* (Tennent, 2010:488).

The researcher, in line with other leading missiologists, calls this missiology a Trinitarian missiology, and this chapter therefore reflects the life and activity of the triune God in the world and the implications for the church, theological institutes and the world at large. The risen Lord shows the close relationship between the Trinity and their missional functions in John 20: 21, 22:

> *Then Jesus said to them again: Peace be with you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them: Receive ye the Holy Ghost* (KJV).

Based on this trinitarian model, the implications of God the Father as a holy and relational God, the incarnation of the Son as servant and the empowerment of the Holy Spirit are being spelled out. This results in reflections on the ecclesiology and church history and the influence that the pneumatology should have on the church.

This proposed missiology seeks to move beyond the Western orientated paradigms that have dominated missiological reflection by taking into account the new realities of the global church, that is, the shift of Christianity to the majority world with special reference to sub-Saharan Africa with its different cultures. The truth that "it takes the whole church

to bring the whole gospel to the whole world," is also the underscoring idea when addressing the "Theology of Laity." This concept is worked out further suggesting, *inter alia*, that NetACT institutions should consider distance learning and the approaches of the Theology by Extension (TEE) and Veritas as part of their curriculum strategy.

For the educational framework to be strongly missional it has to be contextual. The chapter therefore deals with a mission strategy as it is related to the unreached and unengaged people in the world and makes an awareness appeal of contextualisation of the world that we are living in.

4.3 EMPIRICAL RESEARCH ON MISSIONAL AWARENESS

Through the distribution of five questionnaires an attempt was made to establish the missional awareness of the different NetACT institutions and to what extent it is reflected in their curricula.

The following conclusions were made from the questionnaires as regard to a missional approach by NetACT institutions (2.13).

Conclusion: A moderate holistic missional approach:

Though the institutions are in favour of a holistic missional approach as an integral part of their curricula, there is an admittance that their curricula cannot be described as missional orientated.

Conclusion: Lack of outreach to communities and unreached people. Practical work and community development in place:

Institutions do not regard their campuses as centers for reaching the community and more can be done to reach the unreached people groups. Community development forms part of the majority of the curricula, and practical work of students is receiving the due attention.

Conclusion: Traditional religions in Africa and church planting get enough attention:

The study of traditional religions in Africa and the planting of new churches or congregations are high up on the priority list of the institutions.

Conclusion: Western culture, modernism and secularism are studied:

The majority of the institutions are paying enough attention in their curricula to Western culture, modernism and secularism.

However, firstly, the question as to why the researcher *überhaupt* has decided on a missional framework to address all these important issues should be discussed.

4.4 WHY SHOULD AN INSTITUTION AND ITS CURRICULUM BE MISSIONAL?

Missiology as a discipline is currently serving as the major source of the global theological renewal (Tennent, 2010:192). Martin Kähler wrote as early as 1908: "Mission is the mother of theology" (Bosch, 1991a (2005):190). Later theologians, such as Karl Barth, Hendrikus Berkhof, GC Berkhouwer and Emil Brunner, placed mission very strongly in the centre of their theology. Missiology has developed into a major field of scholarship and research (Bosch, 1991: 489-498). In the latter half of the twentieth century, there are scholars in virtually every theological discipline who are reflecting on the question of missions. Bosch (1991a (2005): 9) regards the entire Christian existence "to be characterized as missionary existence" and the Christian faith as "intrinsically missionary" (1991a:8).

Missiology is today approaching all of the major doctrines in terms of their relevance to the church's mission, including Systematic Theology and Ecclesiology. It also addresses the pastoral tasks of ministry and is moving into the discussion among the practical-theological disciplines and the social and behavioural sciences (Guder, 2000:22).

The researcher is of the view that Missiology can be regarded as the most all-embracing discipline in the field of theology today, as will also become clear in the rest of this chapter.

In short then, the answer to the question: Why should an institution and its curriculum be missional? Because it is biblical, because it reflects the trinitarian heart of God and because it is relevant and all-embracing.

4.5 CONCEPT CLARIFICATION

In the science of Missiology and in this chapter, key concepts like the mission of God, the missiological and christological focus of the Bible, *missio Dei* and the words missionary, missional, reoccur and need a brief explanation.

Christopher Wright (2006:22), in his book: *The Mission of God,* reflects on the meaning of the *mission of God* emphasising that it is His mission and that our mission should flow from it.

> *Fundamentally our mission (if it is biblically informed and validated), means our committed participation as God's people, at God's invitation and command, in God's own mission, within the history of God's world, for the redemption of God's creation. Our mission flows from and participates in the mission of God* (Wright, 2006:22).

There is a difference between mission (singular) and missions (plural) according to Bosch (1991a (2005):10). The first refers primarily to the *missio Dei* (God's mission) whilst the latter refers to the missionary ventures of the church and individuals.

The word *missionary* normally refers to a person who engages in missions usually in a culture other than his/her own. The researcher pleads for a broader concept of the word missionary as including all members of a church with a witnessing zeal. Kritzinger, Meiring and Saayman (1994:60) also talk about the need for missionary theologians:

> *The difficulties of the mission field, the intricate problems to be faced, the challenges of Bible translation, and reacting to the needs of young churches, all these call for well-qualified theologians, the best a church can make available.*

<u>Missional</u> is simply an adjective denoting something that is related to or characterised by mission or has the qualities, attributes or dynamics of mission. To make it clear, one can for example say that Israel had a missional role in the midst of the nations, implying that they had an identity and role connected to God's ultimate intention of blessing the nations. One can therefore argue that Israel had a missional reason for existence. *Missiology* is the study or science of mission. It includes, *inter alia*, Biblical, theological, historical and practical reflection and research.

A _missional church_ places its commitment to participate in God's mission in the world at the centre of its life and ministry (Van Gelder 2008:267). The same can then be said of a _missional theological institution_. Mission is therefore not only an activity or part of a curriculum; rather it should be at the centre of the institution's identity participating in the life of the Trinity (Van Gelder, 2008:267).

The missiological focus of the Bible. To say that the Bible has a missiological focus and that everything is really "all about mission," does not mean in this research that one tries to find something relevant to evangelism in every verse of the Bible. Rather, one refers to something deeper and wider in relation to the Bible as a whole that is missional by nature. The same is true of the following concept:

The Christological focus of the Bible. To speak of the Bible as having a "Christological focus" and that the Bible is being "all about Christ" should also not mean that one tries to find Jesus in every verse. Rather, one means that the person and work of Jesus become the central hermeneutical key by which we, as Christians, articulate the overall significance of these texts in both Testaments. Christ provides the hermeneutical matrix for our reading of the whole Bible (Wright, 2006:31).

The concept _missio Dei_ needs some clarification. Generally speaking, the first part of the word Missiology comes from the Latin word _missio_, which means "sending out" or "assigned task." The suffix – _ology_ means "language about" or "the study of". Based on this etymology, missiology can be said to be the study of sending (Gailey & Culbertson, 2007: 9). The _Dei_ refers to God, _missio Dei_ can then literally be translated by "the mission of God", which is in line with the main emphasis of this study To put it plainly, mission is far more about God and who He is than about us and what we do (Tennent, 2010: 55).

Mission refers then in this research in the first place to God's redemptive and historic initiative in this world, quite apart from any actions or tasks or strategies or initiatives the church or individuals undertake. The defining phrase that was later used to conceptualise this view of mission was _missio Dei,_ a phrase originally coined by the German missiologist Karl Hartenstein in 1934 and later popularised by George Vicedom. This Latin phrase became a major theme for the 1952 World Missionary

Conference in Willingen, Germany, and has since become a common saying to describe global mission work (Gailey & Culbertson, 2007:11).

The idea of understanding mission through the lens of the *missio Dei* is considered by the researcher as fundamentally sound and is proposed as a framework for a sound curriculum. Following this line of thinking, a biblical missiology should be built on the foundation of a Trinitarian theology. Typically, it should be simultaneously God centered and church focused.

> *The mission of God is far greater than the church, as the Reign of God is greater than the church; however, the mission of God needs a church, among many other institutions, to carry out God's mission* (Keifert, 2006:166).

It is therefore important to define and understand the key concepts within the science of Missiology if one would like to indulge in missional hermeneutics.

4.6 A NEED FOR MISSIONAL HERMENEUTICS

According to David Bosch, in his *magnum opus: Transforming Mission: Paradigm Shifts in Theology of Missions* (1991a (2005), the general approach to support missions was done by quoting many biblical texts rather than seeing the entire Bible as revealing the missionary nature of God in relation to the world. From his perspective, all theology should be regarded as fundamentally missional, because biblical theology reveals God as a missionary God.

Instead of using just texts to give a foundation for missions, Wright (2009:48) proposes what he calls a "missional hermeneutic" that sees the whole of Scripture as a "missional phenomenon" (Wright, 2009:48). According to him, "a missional basis of the Bible" becomes apparent only when one shifts one's paradigm of missions from an anthropocentric (or ecclesiocentric) conception, to a radically theocentric worldview.

Missions, therefore, arise not simply as a response of obedience to a command given to the church, but as an invitation to participate with God in His redemptive work in the world.

In the light of the Trinitarian Missiology, one can say that God the Father is relating a grand narrative of which His Son, Jesus Christ, is the central figure and we, as the

church, are being called and empowered through God the Holy Spirit to participate in the unfolding of this grand narrative.

Kevin Vanhoozer calls this unfolding narrative a "theodrama" or "God's drama", which, he argues, is essentially missional consisting of a series of historical entrances and exoduses like incarnation, crucifixion, resurrection, ascension and Pentecost (Vanhoozer, 2006:110).

With this missional hermeneutics in mind, it becomes necessary to develop more the role of God the Father, God the Son and God the Holy Spirit in the *missio Dei* as the premise of this research is to establish an educational framework that is intrinsic missional by nature.

4.7 A CALL FOR MISSIONAL THEOLOGICAL INSTITUTIONS FROM BOSTON

After the Third Congress on World Evangelism in Cape Town in 2010 that were attended by 4000 Christian leaders from Reformed, Presbyterian and Evangelical churches, a Lausanne theological training committee was appointed that was designated to organise with the World Reformed Fellowship and the management of ICETE (International Council of Evangelical Theological Education) and WEA (World Evangelical Alliance) an international consultation on theological education. It took place the first week in June 2012 at the Gordon-Conwell Theological Seminary (Boston, MA USA). Sixty-three rectors and senior academics from 31 countries took part to discuss contemporary global needs and trends and to consider new ways of possible cooperation. Dr. Flip Buys from the Reformed Church in South Africa was invited as part of the executive of the World Reformed Fellowship (WRF) and sent to the researcher an unpublished report of his impressions and the things that were agreed on. The researcher just reflects selectively on some.

(For further information one can also browse the following webs: www. lausanne.org /en /multimedia/ videos/ theological –education -videos. html www.youtube.com/ watch?v= FiK5hXKqUko)

(i) According to this exquisite group theological training is still often trapped in a 'Christianity' paradigm with the thought that all that is needed is to shepherd

established churches, while ignoring the immediate context of churches that has become the mission field. It is as if many churches and theological institutions are not aware of dwindling and dying churches and growing agnosticism, disbelief and a revival of spiritualism, occultism and even hostility toward Christ and the church. Many theological institutions continue to train in an inward-oriented thinking paradigm and not preparing future leaders to reach outside their comfort zones.

(ii)   Full-time academic residential theological institutions are becoming too expensive to be sustainable. Only a very small part of the gifted potential leaders of churches are receiving training which is hindering church growth. This model of pastor training struggles worldwide to attract sustainable numbers of students for training. Very large and ancient seminaries and theological schools and universities in Europe and the U.S. are struggling and even closing their doors. New models of distance learning models should be designed and implemented.

(iii)   The ethos of an educational institution should create an atmosphere for growth in godliness and create the developing missional compassion and vision. A question that for example should be asked is: Do the prayers on a campus reflect an inside-oriented vision and stimulate subtly a "consumer mentality" of students or do their prayers breathe a true compassion for the more than six thousand population groups and more than one billion people in the world who have never heard the Gospel?

(iv)   Theological training insensitivity and a "do not care" mentality towards poverty does not reflect the heart of the living God to the poor.

(v)   No matter how important academic research is, it may not be the highest priority for training institutions as this leads to an intellectual religion and turns out to be an obstacle for church growth. The growth toward spiritual maturity and an increasing zeal to serve and to love the Lord and to serve others, as part of God's mission (*missio Dei*), should be the highest purpose of theological education.

To adhere to this calling from Boston one first has to revisit the principles for a missional spirit at theological institutions.

4.8　　　A TRINITARIAN FRAMEWORK FOR MISSIONS

The research hypothesis states:

> *That an integrative, normative, **missional** and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity, and the raising of academic standards within the NetACT theological institutes.*

The researcher decided on a trinitarian approach towards the missional component of the research hypothesis. This approach can indeed lead to spiritual maturity and a relevant curriculum. A short history of this approach will therefore be proper.

Abraham Kuyper was one of the first theologians who brought the trinitarian approach to missions to the fore. In his *Evangelische Missionslehre,* Gustav Warneck touched on this concept, but it was actually Karl Hartenstein who saw the implications of such an approach and delivered a work of merit with his contribution to the Willingen conference in 1952. Bosch (1979b:240) describes this approach as "the movement of the Trinity - God towards the world".

Patrick Keifert, in his book: *We are here now – a New Missional Area?* wrote the following about the missional direction of the Trinity:

> *The very life of God as Father, Son and Holy Spirit, is a process of mission: a Father who sends a Son, a Son who sends a Spirit. In this very likeness of God we are called, gathered, centered and sent within the life of the triune God and God's mission, an infinite journey of being called and sent* (Keifert, 2006:64).

The idea is then to examine the Trinity from a missional point of view and with a particular focus on the implications that it holds for the theory and practice of missions and theology in general. It can be summarised as follows: The Father is the Sender, the incarnate Son is the model embodiment of mission in the world; and the Holy Spirit is the divine, empowering presence for all of mission.

Enough was written about the Trinitarian mission of God by *inter alia* David Bosch in *Transforming Mission: Paradigm Shift in Theology of Mission* (1991a (2005) and Timothy Tennent in the book: *World missions – A Trinitarian Missiology for the Twenty-first Century* (2010). The researcher will not repeat the theological rationale but will rather concentrate on the curriculum implications for theological institutions derived from this theological, missiological point of view.

To demonstrate that God is indeed a missionary God, each person of the Trinity's main characteristics regarding missions will be briefly mentioned with the consentaneous curriculum implications.

4.8.1 God the Father: source, initiator and *telos* of the *missio Dei:* Curriculum implications:

The liberating news that missions' source is in the loving fatherly heart of God should be emphasised in curricula to eradicate perceptions that mission work originates from Western missionaries. To do mission work and evangelism is to reflect the mission heart and glory of God the Father and not to obey or please the church.

4.8.2 God the Son: the incarnation of the *missio Dei:* Curriculum implications

The incarnation model of Jesus should be 'embodied' and followed by the theological institutions and should be the underscoring principle when writing curricula. Theological institutes should identify themselves with the concept of being 'missional institutions'.

4.8.2.1 Christian missions should be executed in a servanthood style

Under the theme: *Walk in humility, rejecting the idolatry of power,* the Cape Town Commitment (2011:62) asks for mutual submission and reciprocal love to be expressed in marriage, family and socio-economic relations.

> *We encourage pastors to help believers understand, honestly discuss, and practice the mutual submission that God requires of his children towards one another. In a world of greed, power and abuse, God is calling his Church to be the place of gentle humility and selfless love among its members*

The model that the church and theological institutions should try to live up to is to represent a place of gentle humility and selfless love and this is the leadership style that

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should be the basis of the formal and the so-called 'hidden' curricula of theological institutions. It is also essential that, as a new generation of Western and African missionaries crosses cultural boundaries and enters the histories and narratives of people, that they be trained to go forth as servants. Missionaries should be a reflection of the Suffering Servant, who entered our history and embedded Himself as a servant in our narratives; all for the sake of our salvation.

It also implies that the church of Christ in sub-Saharan Africa must move against the current of its culture of domination and power. Jesus emphatically rejected, as far as his disciples were concerned, domination and the structures of domination that were customary in that society. The practice of Christian authority is always to be that of the servant who radically refuses every form of force and intimidation. The model for the practice of authority for the church is Jesus himself, whose authority was a paradoxical authority to the very last, an authority which in it unprotectedness and vulnerability turns any other type of authority upside down (Lohfink, 1985: 117).

Lecturers should teach students that this servanthood lifestyle should extend to their marriage and family lives as well as to their socio-economic relations. In this servanthood style, missions should be done in a holistic way.

4.8.2.2   Incarnation and holistic missions

The temptation to make a distinction between 'evangelism' and 'social action' is, unfortunately, always lurking, given a strong pietistic and dualistic tendency in many churches and theological institutions in sub-Saharan Africa. The temptation to concentrate only on 'relief' work is in reality many times an easy form of escapism, For this reason, it is perhaps proper to quote part of the statements of the 1974 Lausanne Covenant that dealt with exactly this:

> *We affirm that evangelism and socio-political involvement are both part of our Christian duty…The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world.*

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The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (The Lausanne Covenant, http:www.lausanne.org/Lausanne-1974/Lausanne-covenant.html)

The duty of the church and the theological institutions to have courageously a prophetic voice where there exist any injustices, speaks for itself. The duty to sometimes confront authorities and even the Government of the day is not addressed here, but flows naturally from the holistic approach of doing missions.

There are three key features in Article 5 of the Lausanne Covenant that were partly quoted above and that deserve to be highlighted.

(i)   Firstly, it properly places social action within a theological context, linking it to the doctrines of God, reconciliation, righteousness and the fact that all men and women are created in the image of God.

(ii)   Secondly, the statement affirms that evangelism and social action are not 'mutually exclusive', thereby laying the groundwork for an integrated view of how the person and work of Christ are reflected in the life and witness of the church.

(iii)   Finally, at the heart of the statement, is an expression of *metanoia*, or repentance, for the church's failure to live consistently with the biblical witness to social action and the struggle for justice on behalf of the oppressed (Tennent, 2010:393).

The world needs the full ministry of the church, the Word and the deeds, if it is to 'hear' the gospel. Tite Tienou (as cited by Gustafson, 1998:132) calls for an "alive" evangelism to accompany social transformation.

Social transformation is part of the message of and a natural outgrowth of evangelism…but it will likely not take place through a dead evangelism: Evangelism will likely not result in social transformation unless the church and Christian community witness by their lifestyles that they have been transformed. If we really mean business let us deflate our empty words and inflate out actions.

4.8.2.3   Curriculum implications related to community development

There should not be a dualism in the curricula between the pastoral work and social work. Community Development should be an important subject. Students should be encouraged to use their prophetic voices diplomatically, but also courageously, as far as social and political injustices are concerned, during their studies, but especially as part of their later ministries.

4.8.3 God the Holy Spirit: the empowering presence of the *missio Dei*

The Cape Town Commitment (2011:15) emphasises the importance of the guidance and power of the Holy Spirit in missions:

> *Without the convicting work of the Spirit to Christ, our witness is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit our unattractive lives cannot reflect the beauty of the gospel.*

4.8.3.1   Curriculum implications related to the role of the Holy Spirit in 'proclamation' institutions

The theological institutes should see themselves not only as learning institutes, but also as proclamation institutes under the guidance of the Holy Spirit. The work of the Holy Spirit should be an autonomous part of Systematic Theology. Students should realise that their engagement in ministry and therefore in missions is pointless and fruitless without the presence, guidance and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peacemaking, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. (Cape Town Commitment, 2011:16).

One of the central duties of the Holy Spirit is to guide the church "into all truth"; one can say that the Holy Spirit is the great teacher or catechist.

4.8.3.2   The Holy Spirit as the catechist

In the farewell discourse recorded in John 14-17, Jesus places a great emphasis on the coming of the Holy Spirit. Jesus promises that when the Holy Spirit comes, He will "guide you into all truth" (16:13). The Holy Spirit is the divinely appointed catechist for

the church and for theological institutes. The word *catechesis* comes from the Greek word meaning "to instruct."

One can say that the Holy Spirit, as the great catechist, teaches us and empowers us to live the life of the future in the present. Of course, the Holy Spirit's work of teaching is evident all over the world and in the whole church. However, it seems that since the missionary movement represents the extension of God's reign also among new people groups, many of whom have no knowledge of Christianity, it is particularly important that we reflect the Spirit's leading in this regard and portray the spontaneous missionary witness as a dynamic overflow of the Spirit.

The underdeveloped doctrine of the Holy Spirit has limited the church's ability to integrate missionary training with important biblical themes such as the role of persecution or the role of signs and wonders or the expulsion of demons in the proclamation of the gospel. Nonetheless, even a casual reading of the book of Acts reveals that signs and wonders, persecution and the expulsion of demons often accompany and attest to the faithful preaching of the gospel. Africa, in general, is more aware of the latter, but often does not have sound theological ground.

The Third Lausanne Congress warned against many abuses that masquerade under the name of the Holy Spirit and emphasises the important role of teaching to have profound discernment about what is really from the Spirit.

> *Above all there is a great need for sustained biblical teaching and preaching, soaked in humble prayer, which will equip ordinary believers to understand and rejoice in the true gospel and to recognize and reject false gospels* (Cape Town Declaration, 2011: 16).

4.8.3.3   Curriculum implications related to the role of the Holy Spirit in teaching

Lecturers should be aware of the important role that they have to play in discerning teaching. This should be done under the guidance of the Spirit and prayerfully. It goes without saying that curricula should also be compiled with this same attitude. NetACT theological institutes and their curricula should not shrink away from the teachings in Acts with regard to persecution, signs and wonders and the expulsion of demons.

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We will now explore how the emergence of Pentecostalism and the rise of the Majority World church have and should influence the global church and her missions practice.

4.8.3.4 Things to learn from the Pentecostal movement

The researcher takes the viewpoint that the practice and exercise of spiritual gifts as exhibited in the book of Acts should be still qualified normative for the church today. This and a more objective evaluation of the good things that came out from the Pentecostal movement should also lead to churches and theological institutions of more Reformed orientation to seriously consider implementing traditions that are more linked to the Pentecostal movement in their churches, in their theological institutions and in their curricula.

4.8.3.5 Curricula implications related to worship

There should be a renewed emphasis on worship and this should be reflected in homiletics as well as in liturgy. There should be space for less formal and more expressive forms of worship guided by the curricula, which will include the lifting of hands, dancing and clapping – the latter expressions that form a more natural part of the African culture. More emphasis should be placed on individual but also on public prayer.

Scripture states:

> *Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire* (1 Thess. 5:16-19).

The tendency of the theological institutes of Reformed and Presbyterian background towards a cognitive-orientated curriculum should be counterbalanced by an orientation towards a Theo-praxis and heart-orientated praxis. In short, the *noetic* principle of theology (reflecting, reason, abstract thinking, higher thinking skills, etc) should always be balanced by the *ontic* principle (immediacy of God's presence, personal experience with God, etc.) (Pommerville, 1985:68).

The researcher regards the role of the Holy Spirit as the empowering presence of the *missio Dei* as an important subtext to the developing of a missional inclined curriculum framework for the NetACT institutions. The ideal should be for NetACT institutions to

see themselves not only as institutions of academic excellence but also as institutions of worship and proclamation under the guidance of the Holy Spirit.

NetACT is becoming more and more ecumenical with the participation of institutions that are not only from Reformed and Presbyterian background but also from Baptist, Congregational and Anglican. Workshops are being attended by delegates from a wide spectrum of churches, even from more Independent and Pentecostal churches. It is unthinkable to write a curriculum framework where missional is a key word without reflecting on ecumenical relations.

4.9   ECUMENICAL RELATIONS

The emphasis from the researcher's point of view is that the staff of all the theological institutions of NetACT, as well as those that are participating in the workshops, should be empowered to develop a curricula that is, amongst other things, missional.

The church and the theological institutions should be aware of the "global body of Christ" where the same Spirit dwells. A spirit of denominationalism should make way for a spirit of cooperation and ecumenism also regarding a joint mission strategy. The Cape Town Commitment (2011: 65, 66) confirms this by stating that a divided church has no message for a divided world and that the failure of the church to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission. Curricula should help future African pastors to welcome partners in their mission endeavours.

> *We rejoice in the growth and strength of emerging mission movement in the majority world and the ending of the old pattern of "from the West to the Rest"* (Cape Town Commitment, 2011: 66).

4.9.1 Curriculum implications regarding ecumenical relations

Theological institutions should get exposure to ecumenical relations by attending services and conferences where other church denominations than their own are present. A missional 'audit' should be made to see if ecumenical relations and the unity of the body of Christ is reflected on in the curriculum. Strong emphasis should be on

joint missional endeavours opening the horizons of the students even beyond the borders of their own countries and continent.

The emphasis on the unity of the body of Christ and joint mission strategies from an ecumenical point of view touch on the importance of reaching the unreached and unengaged people especially of sub-Saharan Africa but also of the rest of this globe.

4.10   THE UNREACHED AND UNENGAGED PEOPLE

"The heart of God longs that all people have access to the knowledge of God's love and of his saving work through Jesus Christ" (Cape Town Declaration, 2011: 53). It speaks for itself that part and parcel of a missional framework for the NetACT institutions should include the unreached and unengaged people.

When curricula of theological institutions address the need of unreached and unengaged people, when students learn to look further than their own cultural and religious borders, only then will they be able to grow into spiritual maturity according to the Bible and will curricula be more relevant and be more complete.

The mission command in Matthew 28:19, 20 is universal by nature. The Message translation puts it in the following way:

> *God authorized and commanded me to commission you: Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son and Holy Spirit. Then instruct them in the practice of all I have commanded you. I'll be with you as you do this, day after day after day, right up to the end of the age.*

It is therefore important to reflect on the unreached and unengaged, people "far and near" in a missional framework for curriculum development. The fact is that there are still thousands of people groups around the world for whom access to the Gospel has not yet been made possible and here we include also the believers of the Muslim faith. These are people who are unreached in the sense that there are no known believers and no churches among them. Many of these people are also unengaged in the sense that there are not churches or agencies that are working among them. Indeed, only a

tiny percentage of the global Church's resources are being directed to the least-reached groups.

The researcher was the first facilitator and researcher of the Mozambican Hub – an ecumenical body that dedicates itself to bring information and support to the global body of Christ to reach the unreached people groups of Mozambique. He proposed in the beginning of 2011 to the Mozambican Hub to consider it seriously to publish the further development of Winter's classification in the book that the researcher originally wrote: *Unreached People Groups of Mozambique.* The Mozambique Hub then published a new book: *The People Groups of Northern Mozambique* compiled by Lien Welthagen, which was officially launched at the HEFSIBA-Mphatso Partnership meeting on 14 July, 2012 in Alberton, South Africa, and in which the researcher published an article: *What is an unreached people group?* In this article, he shows that Ralph Winter's original E-1, E-2 and E-3 scale focused on measuring the cultural distance between the missionary and the targeted people group and in its original presentation, it did not specifically address the distinction between "reached" and 'evangelised' or 'unreached' and 'unevangelised.' However, the research that took place in the wake of the International Congress at Lausanne in 1974 stimulated two important developments in Winter's classification. The first was the addition of a fourth category, known as E-0, to acknowledge the presence of nominal Christians who may already belong, in a formal sense, to the church, but had not responded to the gospel.

The second development was the acknowledgement that missionaries, generally speaking, did not take into consideration that there might be viable churches that were culturally nearer to the unreached group than the church represented by a Western missionary agent. This led to the development of the P-scale, representing the distance a given people group is from another viable church. (Winter & Koch, 2002: 15-24) In short, the E-Scale measures the cultural distance between the missionary and the targeted people group, whereas the P-scale measures the cultural distance between the targeted people group and the nearest viable church. The former starts with the missionary, the latter starts with the people group.

Theological institutions should also take cognisance that the majority of the world's population are oral communicators who cannot or do not learn through literate means and more than half of them are among the unreached as defined above. It is estimated that approximately 350 million people are left without a single verse of Scripture in their language. In addition to the 'primary oral learners', there are many 'secondary learners' who are technically literate, but prefer to communicate in an oral manner with the rise of visual learning and the dominance of images in communication (Cape Town Declaration, 2011: 55).

4.10.1 Curriculum implications as related to the unreached and unengaged people

Reaching the unreached should not only be imprinted on the minds of students through the curricula and reference to literature, but also through outreaches. Unreached people groups in specific countries should be identified, prayed for and be evangelised. In this process, the translation of the Bible into the languages of peoples who do not possess the whole Bible in their mother tongue should be encouraged. Students should get training in translation principles so as to also be able to help with the translation of the Bible, booklets and pamphlets in their own mother tongue.

Greater use should be made of oral methodologies in discipling programs, even among literate believers. Theological institutions should provide curricula that will train pastors and missionaries in oral methodologies.

If the theological institutions of NetACT would agree to have missional driven curricula, the reaching of the unreached and unengaged people groups in at least their countries should get a prominent place. Reaching these people is not a clinical endeavour but intrinsically related to a relational love and care for these people that has its origin in the relational love of God.

4.11 THE NEED FOR A MISSIONAL ECCLESIOLOGY

When one say "missions" one also say "church" as this is the basic way of the Bible to reach the masses with the Good News. When writing then a missional framework for curriculum development one has to include ecclesiology to be relevant.

It is in a missional orientated church that believers can grow towards spiritual maturity. It is in missional orientated theological seminaries that students can follow a relevant, contextualised curriculum that can result in good academic standards.

It is the researcher's presupposition that Ecclesiology, Church History and Church Polity, within the Reformed tradition, tend not to be written within the *missio Dei* framework. The purpose of this section is to explore the role of ecclesiology within a missional context with special reference to the relationship between the church and mission organisations.

Ecclesiology lies at the heart of many of the most pressing issues in contemporary missiology. However, ecclesiology has lagged far behind other branches of theology in missionary writings (Tennent, 2010: 434).

The local church should play a pivotal role in the whole missional endeavour. What follows is a quick reference to some of the characteristics of a local church, which is also a witnessing community.

4.11.1 The local church as a missional community

According to Keifert, a missional church moves beyond being just a spiritual gas station providing spiritual services and moves beyond forming a tight knit Christian community.

> *A missional church focuses on being mission, not just doing mission* (Keifert, 2006:166).

There is a growing consensus that the local congregation should be the basic unit of the Christian witness. Guder defines the local congregation as "*the* vital instrument for the fulfilment of the missionary vocation of the Church" (Guder, 2000:145).

The Bible sees the Church as the community of God's people. This is a community called by God to not only be a witness in the world, but also to transcend the world. The Church is the body of Christ, the community of the Holy Spirit, the people of God. The church is therefore the community of the Lord and the agent in the world of God's plan for the reconciliation of all things. From the cross to eternity it remains true that Christ loved the church and gave Himself up for her to make her holy…and to present her to Himself as a radiant church, without stain or wrinkle or any other blemish (Eph. 5:25 27).

It is Guder (2000) who actually coined the phrase "Gospel reductionism" and concluded that Gospel reductionism has, generally speaking, led churches far from the dynamic and incarnational understanding of membership. In the churches known to the researcher in sub-Saharan Africa, the following is generally the viewpoint of the members: Baptism came to be understood as the event that put the person into the status of "saved." Confirmation of faith and admission to the Lord's Supper are seen primarily as admission to the main Source for the continuing grace of salvation. As a communicant, one is then a full member of the church. In a certain sense, non-membership is perceived as "unsaved", that is *extra ecclesiam nullus salus* – "outside the church there is no salvation." Membership is then closely linked to regular financial support, which is regarded as "membership dues" or "the price of admission." Church discipline is regarded as very threatening because it can put your salvation in jeopardy.

The pastors are aware of the problem of 'nominal' Christians, that is members who 'name' themselves Christians, but who maintain a minimal level of faith commitment and practice and for whom the vocation to serve Christ does not define their lives. For vast numbers of those within the Reformed or Presbyterian background, church membership is, as a rule, nominal. The problem is that the pastors, apparently, do not know how to address the problem effectively. For the researcher, the fundamental problem lies with an ecclesiology that is not missional minded.

Many theologians are aware of the problem of formalism and nominalism in the church and propose ways to get out of this 'trap'. William Abraham suggests that there should be a carefully conducted catechetical process that leads to an understanding and

practice of membership that is shaped by the mission of the kingdom of God. The process should be "corporate, cognitive, moral, experiential, operational and disciplinary" (Abraham, 1989:103).

Patrick Keifert argues in the same direction: "The church needs to move beyond making members, to making Christians disciples of Jesus the Messiah" (Keifert, 1992:118). He also urges the church to have a time of continued instruction and suggests the six weeks of Easter to serve especially for this purpose. The early church spoke of it as the *mystagogia* and serves to instruct the members especially into the down-to-earth ministry of the church in the world. This is a time when the church can reflect more intensively about the meaning of the Incarnation of Jesus and the implications for us; How should we be incarnational missionaries? How should we reflect the incarnated Christ in every sphere of life? There should be a comprehensive definition of the congregation's ministry with regard to the calling to be Christ's incarnational witnesses. The concept of membership as status, an accomplished level of spiritual attainment, should be replaced with a lifelong process of calling and response that could be called 'vocation to missions'. This should take place at a number of levels within the congregation. Christians as individuals, but also as families and as groups should be challenged to be actively part of the mission community.

Robert Coleman emphasises the fact that Christian disciples are sent men and women.

> *Evangelism is not an optional accessory to our life. It is the heartbeat of all that we are called to be and to do. It is the commission of the church which gives meaning to all else that is undertaken in the Name of Christ* (Coleman, 1981:74).

The public worship, especially on Sundays, should be seen as a gathering of the mission community and should be open and welcoming to all (Guder, 2000:174). In public worship, there should be regular celebrations of calling and commissioning. The intercessory prayer of the congregation should not only be directed to missionaries in the trenches far away, but should also support the congregation's 'local missionaries'. Within the gatherings of the congregations, their experiences, challenges, disappointments and blessings should be reported and learned from. The ancient sense of the conclusion of public worship as the sending out of God's people, *ita, missa est* –

"go, you are sent" – should be translated into the concrete forms of congregational life. The existing concept of an "active church member" must change to include also a missional dimension.

However, the members should also be challenged to discover their own gifts and identify and shape their own ministries. The mandate "to lead lives worthy of the calling to which we have been called," must be translated in the specific arenas of ministry for the local congregation. In short, every member should be aware that he/she should break barriers of faith, religions and cultures and thus be missionaries in their own rights. Pastors should convince their members that they should be missionaries as teachers, typists, lawyers, accountants, politicians, farmers, etc. and train them how to be effective witnesses within their particular environments.

The solution then for formalism and nominalism is that every Christian community should see itself as a community of missionaries. The leadership's responsibility to them is to guide them to identify God's calling, to recognise the gifts and opportunities they have, to provide them the biblical and theological training to incarnate the gospel in their particular fields, and then to commission them to that ministry. Our structures of membership need to be transformed into disciplines of sending (Guder, 2000:178).

Yes, the church has to train people and send them out. The church should always be aware of Romans 10 where it is stressed that people are being saved by calling on Jesus' Name; but to do that, they need to hear the Gospel through a preacher "and how can they preach except they be sent?" When that happens, Scripture describes the feet of those, bringing the good news of life in Christ Jesus, as beautiful.

This biblical insight should not only form part of the curriculum of Missiology, but should also be the *ponto de partida* – the point of departure – of disciplines such as Systematic Theology, Ecclesiology and Practical Theology in general.

It should be clear that, generally speaking, the institutional church needs a mind and heart conversion to comply with the demands of being a missional church.

4.11.2   Curriculum implications as related to a missional ecclesiology

Curricula could contribute to the paradigm shift, that is, the church is there for the world and not for its own interest. Curricula of subjects like Dogmatics, Ecclesiology and Practical Theology should be written with a missional hermeneutic in mind. Emphasis in the curricula should be given to the discovering of gifts and ministries to serve the church and the world. The emphasis in the curricula should be that all members are supposed to be missionaries in their own right. New and old members should be constantly challenged to be missional minded also at the working place. They should not ask; what can the church do for me? But rather, what can I do for the church?

The researcher argues therefore for a missiolonal re-structuring or re-conceptualisation of the institutional church, where the following will be addressed:

(i)   A fundamental commitment to an incarnational witness.

The similarity between what the Gospel proclaims and the way the church goes about doing its work should always be scrutinised.

(ii)   Conformities should be intentionally confronted.

Through rigorous engagement with the Bible, the Christian traditions and the ecumenical diversity of the church, the church should discover and repent of all reductions of the gospel so that it can become more faithful as incarnational witness (Guder, 2000:202).

(iii)   The church should be open to its continuing conversion.

Its repentance of its conformities, *inter alia,* its cultural captivity and its gospel reductionism should lead to renewal as the result of the "transforming of the mind" (Rom. 12:2).

4.11.3   Curriculum implications related to the reductionism of the institutional church

Students should be constantly reminded of what the church is and should be warned against an over-institutionalisation and a "sinodocracy" where the synod has all the say and not the local congregations and her members. The dangers of a culturally

imprisoned church should be clear. Church Polity should be written with this and the missional emphasis constantly kept in mind.

In this process of becoming an incarnational, missional church, the place and duties of the ordinary members should be revisited.

4.12 A MISSIOLOGY OF LAITY

Conn (1979: 311 – 363) shows that with the Reformation came a rediscovery of the nature of the church and the abolition, in principle, of the distinction between clergy and laity. But even this rediscovery did not totally escape professionalisation. According to Conn Luther and Calvin failed to question radically the difference between the clergy and the laity. Kraemer (1958:66) in his book: *A Theology of Laity* added to this accusation:

> *These factors, coupled with the reformation stress on the pre-eminence of the preaching office, and an emphasis on 'adequate' training for that office (largely defined by inherited classical patterns) encouraged the practical recognition of a secondary status of the laity in comparison with the ministry, the breeding of an attitude of passivity in the laity as a whole, the accentuation of the significance of office and its leadership.*

The results of this element are being felt today also in churches related to NetACT through the theological institutions. The retreat of the missionary from an overtly leadership role in the church has also not helped. The ordained national cleric has simply taken over his professionalised role and leadership became defined not ultimately in terms of the service of gifts but in terms of salaried or non-salaried, ordained and unordained people. And, to meet the needs of a growing church unable financially to support a full-time, fully-paid clergy, a hierarchy of unordained, academically ill-trained, poorly paid workers has arisen in many parts of Africa (Conn 1979: 311 – 363).

The problem cannot be solved simply by ordaining those presently functioning as unordained pastors. Clericalism is, however, not overcome by rejecting an ordained

ministry or by downplaying its significance or task. The training of so-called lay people should be how to be missionaries "in shops, villages, farms, cities, classrooms, homes, law offices, in counselling, politics, statecraft and recreation" (Burrows, 1981:66).

One can therefore argue that if the entire life of the church is to be missionary, then it follows that one should have *a theology of laity*. A theology of laity should break from the notion, so fundamental to the Enlightenment, that the private sphere of life should be separated from the public (Newbigin, 1989:142). Moltmann (1975:11) says that the theology of the future should no longer only be a theology for priests and pastors, but also for laity. He foresees that:

> *It will be directed not only towards divine service in the church, but also towards divine service in the everyday life of the world. Its practical implementation will include preaching and worship, pastoral duties and Christian community, but also socialization, democratization, education toward self-reliance and political life.*

4.12.1   The training of members to become missionaries

In the churches linked to theological institutes of NetACT, pastors find it increasingly difficult to train their members as they are just overwhelmed by the pastoral work. Some pastors have up to 40 prayer houses or wards that they have to care for and sometimes thousands of members. A solution can perhaps be to put one day aside per week just for training. In an interview with the then moderator of the Thumbini Synod of the Igreja Reformada em Moçambique, Reverend Carlos Pedro, he revealed that in his hectic schedule he puts one day in the week aside just for training of not only his elders and deacons, but also lay members. He is regarded as highly successful in this regard, working with especially TEE (Theological Education by Extension) material, which follows a holistic approach (Pedro, 2011).

The priesthood of the ordained ministry is therefore to enable and not to remove the priesthood of the whole church (Newbigin, 1987:30). In order to flesh out this vision one needs a more organic, less sacral ecclesiology of the whole people of God (Bosch, 1991a (2005):474).

Since the nineteenth century, Protestant missions' strategy often has been conceptualised around the priority of evangelising individuals rather than planting churches, which bring together the nucleus of a new community of believers. If church planting was emphasised, it often was assumed that the entire administrative and ecclesial framework or structure of the sending church could be transplanted flawlessly and effortlessly into the new culture. New believers were discouraged from establishing their own church movements and the cross-cultural implications of church organisation and indigenous leadership development received little attention in the formal ecclesiology teachings of the churches.

Within the context of the institutions linked to NetACT, church planting generally refers to the identification of an 'unreached' ward/zone, the forming of a prayer house with church council members and then with times the possibility of forming an autonomous congregation with other wards calling formally a pastor to lead the congregation.

4.12.2 Curriculum implications as related to the training of members and students

One possibility for renewal in this area may lie in a widening of the understanding of the participants in theological education. That circle has been long restricted to a focus almost exclusively on the ordained minister, the clergy in contrast to the so-called layperson. One of the great assets of the theological extension training movement (TEE) lies here; it has not been restricted either to a clergy training programmeme or to a lay training programmeme.

Theological Education by Extension (TEE) is a ministry-oriented model of church leadership training whose primary purpose is to provide training for people who normally are already serving in church leadership positions. Mulholland (1976: 66) has called it "decentralized theological education". And further; "It is a field-based approach which does not interrupt the learner's productive relationship to society." TEE is distinguished from traditional models of leadership training by several factors, of which the most obvious is the "extension" element. As an extension programme, the training is offered at a location near the student's home eliminating the need to spend months or years in preparation at a Bible school or seminary. One of the main visions of the TEE model is

"to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, and local congregations" (Kinsler 1981:30). TEE is a flexible programme that is able to adjust to the needs and abilities of the students and can be developed and adapted to the local situation.

According to one of TEE's websites, that of the Global Anabaptist Menonites (http:// ww.gameo.org /encyclopedia/ contents/ T539.HTML Access 25 September 2012), the typical TEE programme has three main parts. (a) Lesson materials are prepared for individual study by the student at home, (b) *"Seminar" meetings* are held weekly, several times a month, or monthly so that the students can discuss the material they learned in their individual studies and consider how it applies to their life and church work. The seminar meetings are usually held in existing church buildings or schools in regional centers near the homes of the students. (c) Because TEE is training for ministry, *field experience* is an important part of a TEE programme. The lesson materials are written to include work assignments which relate in practical ways to the student's own ministry. Since the students are normally involved in leadership positions, the knowledge gained in the lesson materials and through sharing in the seminars can be applied almost immediately.

Some of the NetACT institutions use the material of the TEE. Amongst them is ISTEL in Lubango, Angola where the TEE offices are on the campus and the staff is regarded, to a certain extent, as part of ISTEL. HEFSIBA ICHE in Mozambique is another institution with such a programme as part of the curriculum. The GZB, the Reformed Mission organisation from the Netherlands has made an agreement with HEFSIBA ICHE in Mozambique (2010), that their representative for TEE training, Rev. Joram Oudshoorn, would dedicate 50% of his time to TEE training in the different congregations of the Reformed Church in Mozambique and 50% should be dedicated to the training of students at HEFSIBA in the TEE material and approach. The finalist students are also doing their practical work with Reverend Oudshoorn. Kinsler (1981:194) adds to the advantage of the TEE training by saying;"The great majority represent the poor, and they could never attend a traditional seminary."

This unique approach has been extensively field tested and is currently used in approximately 30 countries with more than 10 000 people in training each year. It places God's Word at the centre of all teaching and recognises it as the complete authority for church doctrine and practice.

Veritas is another organisation that tries to bridge the gap between the clergy and laity. Veritas College has done extensive research on principles that were used by the early church and has, as a result, developed the philosophy and practice of **Integrated Leadership Development (ILD)** as an answer to the training needs of our time. Integrated Leadership Development involves training leaders and church members in their local church so that they can lead their own church on to spiritual maturity. (http://www. veritascollege. org/ Accessed 25th September 2012). According to them one can find the following key benefits through this model of teaching theology:

- Leaders are trained in their own environment and do not have to leave their homes and professions to be trained elsewhere.

- The whole person is led to spiritual maturity.

- This method of training breaks down the divine-secular divide so that faith can be integrated into all areas of life.

- People who have been trained better understand how to apply biblical principles to their work, business or profession.

- Veritas requires little resources and is highly adaptable.

The researcher was trained as a Veritas trainer and although he is having some reservations on the suitability of the highly cognitive and analytical exegetic *modus operandi* for Africa, he thinks that it is a good initiative to bring theology to the church leadership and ordinary members.

Some of the NetACT institutions are using Veritas material and their hermeneutical approach to biblical exegeses. At the Murray Theological College at Morgenster in Zimbabwe the Veritas material forms an integral part of their curriculum. What is important is that a contextual "ethos of study" should be created amongst members of

churches and that of a model of theologising by all the body of Christ should be established.

4.13 GENERAL CONCLUSION

An attempt was made in this chapter to make an argument for the reason to put forward a missional framework for curriculum development for NetACT theological institutions. The concept *missio Dei* as referring to the work of the trinitarian work of God is put into context by emphasising that missions are in the first place all about God. The incarnational model of Jesus Christ forms the basis for a theology and missiology where servanthood in the church plays a pivotal role. Based on this model, an appeal is made for holistic missions.

The Holy Spirit is seen as the empowering presence of the *missio Dei* and the role of the pneumatology is underlined. The Holy Spirit is seen as the Third Person of the Triune God who still enables the church for witness today in concrete ways. A church led by the Holy Spirit will show an intensity in its worship and prayer life, also a missional spirit that depends on the Spirit to work in this century in miraculous ways.

To really be the church that the trinitarian God would like us to be, one should have a missional ecclesiology in place where a missiology of laity forms an integral part. At the Lausanne mission conference, a new strategy was formed, especially through the intervention of Ralph Winter and his emphasis on unreached people groups. The newest strategies are discussed, which also involved the measurement of cultural differences of reached and unreached people groups so that the former can do the mission work instead of missionaries from very different cultures.

To write a curriculum framework that has a strong missional component should not be an option. Gailey and Culbertson (2007:35) in their book "Discovering Missions" has the following to say in this regard:

> *If God's people today want to be covenant partakers, they must view global mission as something more than optional or tangential. If the Church is to be truly*

the Church, it must operate, as Paul said to the Romans, 'by the command of the eternal God, so that all nations might believe and obey him.' (16:26, NIV)

Hovel (2005:355) stressed the need for missional leaders who are able to think biblically and theologically about themselves and their world, and to do so out of godly commitment. The researcher would like to add that the church needs missional leaders that can also think contextually and culturally correct. The following chapter will focus on this aspect.

Chapter 5

CONTEXTUALISATION FOR CURRICULUM DEVELOPMENT WITHIN A SUB-SAHARAN AFRICAN CONTEXT

5.1 INTRODUCTION

As stated in the previous chapter, it is an imperative that the *missio Dei* should be fulfilled and that the world should hear the Good News of an all-embracing salvation through Jesus Christ. To do this, the gospel should be understandable for the receivers of the message and for this to happen contextualisation must take place within the specific cultural, linguistic, historic and religious background, but on the condition that it shall be true to the complete authority and unadulterated message of the Bible (Hesselgrave & Rommen, 1989: xi).

The sad, though imaginative, story of John Mbiti comes to mind. He tells the story of a brilliant African theological student who studied in Europe and went back to his hometown and family to find his sister demon possessed. The family urges him to do something about it, but he insisted that demons do not exist according to his studies of Bultmann. The people shout*: "*Help your sister, she is possessed!" He shouts back: "But Bultmann has demythologised demon possession – it does not exist!

Bosch (1991a (2005): 3-17) warns against a curriculum that is not contextualised and therefore not relevant. According to him, there must always be a dynamic interplay between the theory and the contextualised praxis:

> *Unless the theological education succeeds – however inadequately – to embody these dimensions, it will not be credible to any of its three publics. In the world of academia, it will be viewed as an atavistic enterprise, a throwback to a bygone era. The church will regard it as peripheral to its life… Society will perceive it as pedantic irrelevant and doctrinaire. In each of these instances our students will, in search of an integrating world – a life-view, feel obliged to look elsewhere for*

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help in respect of what really matters – even if they comply formally with our degree requirements.

In this chapter, we are still dealing with the third question of Richard Osmer (2008): What ought to be going on? This corresponds with the insertion in the researcher's *Hermeneutic modus operandi in designing a curriculum framework,* in 1.7, based on the Zerfass (1974) Hermeneutical Model where it is cited: "Desired situation: A Christian, missional, **contextualised** worldview".

In Hendriks' cross model (2004:23), it is stated that the left side of the cross represents the world that is in constant tension with the right side of the cross, i.e. the biblical, normative principles. In this chapter on contextualisation, the tension between the world and the normative principles will be displayed.

The aspect of contextualisation forms an integral part of the hypothesis.

That an integrative, normative, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.

A contextualised curriculum is then seen as an indispensable part of a curriculum framework. A curriculum should be integrated and normative (Chapter 3), missional (Chapter 4), but also contextualised to really contribute to sustainable maturity and relevant academic standards. In the search for excellence in theological training, the contextualisation of the training and resources turns out to be a very important aspect. Nico Botha (2010:183), referring to a decision by the TEF (Theological Educational Fund of the World Council of Churches), sums it up well and underscores the aim of this chapter:

The excellence to be sought should be defined in terms of that kind of theological training which leads to a real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the church and its environment. The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel within the context of the particular cultural and religious setting of the church, so that the church may

come to a deeper understanding of itself as a missionary community sent into the world, and to a more effectual encounter with the life of the society

The science of contextualisation is a complex one. Through the feedback from the workshops it was clear to the researcher that a worldview and need-orientated contextual model made sense to the institutions (2.13). The model that will be followed here – a Transformative Circle of Contextualisation, will be drawn up with the following phases: The Involvement Empirical Phase; The Social Context Analysis Phase; The Normative Theological Interpretation Phase; The Contextual Spirituality Phase and then the Transformative Action Phase.

The aim of this chapter is to contribute to a better understanding of the concept of contextualisation, especially within a sub-Saharan context, to understand better the relations between worldviews and contextualisation and to set forward a model that will be able to assist theological institutions in the contextualisation process of their curricula and thereby contribute towards intellectual, emotional and spiritual maturity, academic excellence and the ability to penetrate cultures with the gospel. The researcher agrees with Lesslie Newbigin (1989:152) that:

> *True contextualisation accords to the gospel its rightful primacy, its power to penetrate every culture and to speak within each culture, in its own speech and symbol, the word which is both No and Yes, both judgment and grace.*

5.2   WHAT TO EXPECT IN THIS CHAPTER

This chapter attempts to address the aspect of the research hypothesis focusing on the relevance and necessity of a contextualised curriculum.

> *That an integrative, normative, missional and **contextualised** curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.*

It is argued that only when a curriculum is not only integrated, normative, missional but also contextual, that it can be relevant and contribute to an all-embracing spiritual

maturity that may ultimately lead to the high academic standards that are expected from the NetACT institutions.

From the data generated by the empirical research among the ten identified NetACT institutions (see 2.15), it is clear that contextualisation is regarded as being of high importance by all the institutions and efforts are made by them to contextualise their curricula. The situation is complex, though, because of the curricula that were in general borrowed sito-sito from other, more Western-orientated theological institutions.

Curricula should be contextualised within a certain culture and the latter is defined in terms of humankind's answer to the cultural mandate in Genesis 1:28. Cultural diversity is seen as a positive phenomenon and certain norms are given to evaluate cultures. The principle is that there are good and bad things in all cultures and the one is not superior to the other. That, on the other hand, does not prohibit serious seekers of truth to evaluate and, where necessary, to criticise certain aspects in cultures based on Christian, biblical-orientated values. The contextualised curriculum proposed for the NetACT institutions has a built-in normative, corrective function to serve a transformative role.

According to the researcher, contextualisation should be an attempt to provide a prophetic, normative understanding of the Word to a specific cultural group in this world. As far as the contextualisation of theological training is concerned, the emphasis should be on missiological, structural, theological and pedagogical contextualisation.

1 Corinthians 9:19-23 forms an important part of contextualisation from a biblical perspective. The apostle Paul wrote: *Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.*

The major part of this chapter explains the Transformative Circle of Contextualisation, where contextualisation is divided into five phases, namely: The Involvement Empirical Phase, the Social Context Analysis Phase, the Normative Theological Interpretation Phase and the Contextual Spirituality Phase. Under the Involvement Empirical Phase, certain worldview questions are asked and answered that lead to the Social Context Analysis Phase, where there is analytical reflection on poverty, gender inequality,

malaria, the contextual analysis of congregations and the contextualising and analysing of curricula at theological institutes.

Emphasis is placed on the Normative Theological Interpretation Phase on how theology should be done, that is the contextual praxis of theology that leads up to the Contextual Spirituality Phase, where contextual worship and the meaning of being inclusive African are discussed. In the last phase, the Transformative Action Phase, suggestions are made for the improvement of political and economic literacy, the investing in leadership and spiritual formation at theological institutions, the importance of mother-tongue training and the importance of exposure to diversity as far as ideas and material are concerned. An appeal is made at the end towards real contextual reformation

5.3   EMPIRICAL RESEARCH ON CONTEXTUALISATION OF CURRICULA AT NETACT INSTITUTIONS

At the different NetACT workshops on curriculum development as reflected in the answers in the questionnaires (Chapter 2), the researcher observed a willingness and an urgency to contextualise the curricula of the institutions. Some of the results and conclusions made from the questionnaires will now be discussed.

Conclusion*:* The quality of contextualisation is not what it should be:

Although contextualisation is very high on the priority list of the institutions, the curricula and study material are not sufficiently contextualised. The inclusion of rural and urban evangelism in curricula reveals a deliberate effort to be contextualised.

Conclusion: Students are reached through group discussions and contextualised preaching:

Students get enough time to converse in group discussions, and different preaching styles reveal a deliberate effort to be relevant and contextual.

Conclusion: Youth and children ministry are neglected in curricula:

Youth and children ministry are lacking in some curricula and in others forms a small part of Practical Theology.

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Conclusion: Inferior educational levels at secondary schools:

In the majority of countries, lecturers are complaining about the lack of analytical thinking and ability of first-year students to analyse the material, following in many instances a 'parroting' system at secondary schools.

Conclusion: Lack of needs assessment of churches. Good practical work:

Institutions do not always take into account the ministerial needs of their churches when designing their curricula. Practical work is done at all the institutions and is generally well evaluated.

As stated by Botha (2010:183), excellence can only be obtained when the theological training takes thorough cognisance of the thought life and culture of the students.

> *The excellence to be sought should be defined in terms of that kind of theological training which leads to a real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the church and its environment. The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel within the context of the particular cultural and religious setting of the church, so that the church may come to a deeper understanding of itself as a missionary community sent into the world, and to a more effectual encounter with the life of the society*

One should pay attention to the importance of culture within the contextualisation process.

5.4 CONTEXTUALISATION AND CULTURE

Contextualisation takes place within a culture. Perhaps a more basic question should be asked first: Why would one need to contextualise the theological curricula within the different NetACT institutions? In answering this question, one can say that because there are different cultures with different worldviews, religions and customs in sub-Saharan Africa one finds many times conflicting views and conflicting interpretations. Contextualisation takes place within a certain culture within a certain historic timeframe.

5.4.1   In search of a definition for contextualisation

In Chapters 3 and 4, the terms normative and missional were expanded on. It is necessary to define the term contextual as well, as this concept forms the third building block of the intended curriculum framework. The research hypothesis reads as follows:

> *That an integrative, normative, missional and* **contextualised** *curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.*

A reference by the missionary anthropologist, Paul Hiebert, perhaps sums up the best what contextualisation is about when he referred to an Indian evangelist who said: "Do not bring us the gospel as a potted plant. Bring us the seed of the gospel and plant it in *our* soil."

Sherwood Lingenfelter (1998:12, 13) elaborates on this notion when he says:

> *The idea of contextualisation is to frame the gospel message in language and communication forms appropriate and meaningful to the local culture and to focus the message upon crucial issues in the lives of the people. The contextualised indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar… The structural and political aspects of leadership are adopted from patterns inherent in national cultures rather than imported.*

The term has apparently been created in the Presbyterian Church in Taiwan and became the key concept of the Third Theological Education Fund (TEF) Mandate. The Theological Education Fund (TEF) staff defined the term as follows:

Contextualisation means all that is implied in the familiar term "indigenization" and yet seeks to press beyond. Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualisation, while not ignoring this, takes into account the process of secularity, technology, and the struggle for human justice, which characterize the historical moment of nations in the Third World (Lienemann-Perrin, 1981:174).

According to this definition, contextualisation should also include aspects like socio-political issues and the struggle for human justice, issues that will be raised later. The so-called Younger Churches are called by the TEF to fulfil their prophetic function whenever truly human conditions have not yet been realised, but they should not repeat the mistake of the first missionaries who, while trying to Christianise the people, brought about their own cultural and religious alienation. Lienemann-Perrin (1981:175) further states that:

> *Authentic contextualisation is always prophetic, arising out of the genuine encounter between God's Word and His world and moves towards the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment.*

Of importance to note here is the emphasis on the prophetic duty that the church has in the contextualisation process. Derived from the above, the researcher attempts to provide his own understanding of contextualisation with the following definition.

> *Authentic contextualisation derives from the unique way mankind is giving meaning and creative content to the cultural mandate of God to govern this world. In the encounter between the principles of God's Word and God's world, which happens in a certain culture and in a certain historic timeframe, people give free and diverse expression to their God-given calling in an ever-changing world and environment. People interpret the general and specific revelation of God in their own ways in their own culture. Part of authentic contextualisation should then be an attempt to give prophetic, normative meaning and understanding of the Word among a specific cultural group in this world.*

This understanding links contextualisation with the interpretation of God's cultural mandate and with the interpretation of God's Word in an ever-changing world. It emphasises the prophetic duty to interpret the Word of God within a certain culture in a certain historic time. The latter then allows space for theologies such as the Liberation theology and the concept of, *inter alia*, justice, which is of importance also to the Third Theological Education Fund (TEF) and who actually coined the concept.

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Of interest for this research is the proposal of the TEF staff that theological education should be contextualised on four levels:

(i)   Missiological Contextualisation: Theological education should aim at the renewal and reform of the churches and societies, the development of human potential and the realisation of justice.

(ii)   Structural Contextualisation: The structures of theological education should correspond to the social and economic conditions of a given situation.

(iii) Theological Contextualisation: Theology is always, in a certain sense, looked at and studied from a certain cultural and historical viewpoint. The challenge is to take cognisance of the cultural and historical background and worldview of people and make theology relevant through contextualisation.

(iv)   Pedagogical Contextualisation: The contextualisation process is a liberating and creative force that can and should contribute towards academic excellence. Not only material should be contextualised, but the way the material is brought to the students should also be contextualised.

These different ways of contextualisation are seen as a holistic way of contextualisation and will emerge again in the Transformational Circle of Contextualisation in this chapter, but also in the development of a framework or curriculum development (see Chapter 6).

As this chapter will deal especially with contextualisation in theological institutions in sub-Saharan Africa, it is necessary first to go to the root, the Bible, for some perspectives on contextualisation.

5.4.2   Contextualisation from a biblical historical perspective

The three building blocks in the intended curriculum framework should not be seen as totally separated. When talking of the why and how of contextualisation, the concepts of integrated, normative and missional should also be integrated. To link the contextualisation to the aspects of integrated and normative, one has to go back to the Bible and biblical, historical principles.

Contextualisation is at least as old as the Judeo-Christian faith. The prophets in the Old Testament and the authors of the New Testament wrote for people in a certain historic

and cultural background and therefore contextualised their messages. They did it to such an extent that it is sometimes extremely difficult for us even through our hermeneutical processes to decipher the original meaning for those first readers.

What is clear though is the "big contextualisation" that took place more than 2 000 years ago in the word of Hebrews 1:1, 2:

> *In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by his Son…The Son is the radiance of God's glory and the exact representation of His being…* (NIV)

What is clear from this passage is that God wants to communicate with humankind, that He is communicating with us through Scripture and has done it in a special way by sending His Son – "the exact representation of His being" – in a human form so that we can understand His Father heart (see also Philippians 2 in this regard).

The researcher will reduce the biblical references to the well-known biographical statement of the Apostle Paul in 1 Corinthians 9:19-23. This part indeed contains the main elements and principles for a biblical-based contextualisation.

> *Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews, to those under the law I became like one under the law so as to win those under the law. To those not having the law I became like one not having the law, so as to win those not having the law. To the weak I became weak to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings* (NIV).

From this, we may conclude that Paul did not use the freedom that he had in Christ in his own interest. He did not cling to his own culture and own way of interpreting things; in fact, he gave away his freedom for the sake of contextualising the gospel, with only one goal in mind – so that more and more people can come to Christ. To achieve this, he makes himself available to serve by adapting to the worldview and religious interpretations of the Jews, the Gentiles and the weak. He declares himself in solidarity

with the religious way of life of the Jews without regarding the law as a means of salvation. In the same way, he declares himself in solidarity with the gentiles without making himself guilty of their sinful practices. The weak also enjoy his solidarity. Paul makes his knowledge and services available to all types of people so that the gospel will benefit and he himself may also be enriched by the experience (Van Zyl *et al.*, 1989: 227).

In 1 Corinthians 9, one finds some important principles for contextualisation;

(i)   Contextualisation is important for the sake of the gospel and the salvation of all people of different nationalities and social backgrounds.

(ii)   Knowledge should be contextualised within certain religious beliefs and different worldviews.

(iii)   The process of contextualisation implies sacrifices and a servanthood attitude.

(iv)   One should know the worldviews and religious beliefs of the people that you would like to serve.

(v)   The concept of solidarity is a key concept in true contextualisation.

As God contextualised His will for salvation through the Word and through His Son, theology should also take up the challenge to do the same and by exegeses and scientific hermeneutical processes make the Word understandable for His people in this time we are living in. Bevans (2002:9) has the following to say about the, what should be, spontaneous desire to write contextual theology:

> *There has never been a genuine theology that was articulated in an ivory tower, with no reference to or dependence on the events, the thought forms or the culture of its particular place and time.*

This is true – there should be a natural, spontaneous urge by serious right-thinking contextual theologians to write theology. For the authors of the Bible, the writing in a contextual way to the readers came naturally and for people such as the apostle Paul, a deliberate effort should be made to be contextual "so that by all possible means we

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might save some" and he added that contextualisation should be done "for the sake of the gospel that we may share in its blessings" (1 Cor. 9: 22, 23).

A deliberate effort to be more contextualised is unfortunately sometimes more complex and needs some more hermeneutical tools and this is what the researcher is inclined to write about.

5.5 THE TRANSFORMITIVE CIRCLE OF CONTEXTUALISATION

5.5.1 Introduction

To implement a curriculum framework that is, *inter alia,* contextualised, one needs certain knowledge and certain tools to implement it in a responsible way. It is for this reason that the researcher developed a Transformative Circle of Contextualisation. The researcher does not claim originality in the forming of this Praxis Circle of Contextualisation as it is derived from a combination of contextual tools. One was invented by Richard R Osmer (2008:11) with the title: *The four tasks of Practical Theological Interpretation*. The other is the so-called Pastoral Circle of Holland and Henriot, which was altered and adapted by Karecki and by Kritzinger (2010:144-173) and which the latter calls "The Praxis circle". Botha (2010:181-196) also used the "Pastoral Circle" within the context of general contextualisation. With this background, the researcher describes the circle as a "Circle of Contextualisation", with the conviction that this methodology can serve as a handy *modus operandi* in the complex science of contextualisation. It is called "Transformative" as the whole circle should eventually lead to the transforming of people in the process of contextualisation (Hendriks, 2004:33).

The researcher's conceptualisation of a 'Transformative Circle of Contextualisation' has the following five main phases:

A. The Involvement Empirical phase

B. The Social Context Analysis phase

C. The Normative Theological Interpretation phase

D. The Contextual Spirituality phase

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E. The Transformative Action phase

While investigating the different phases and the content of the different contextualisation circles and the hermeneutical cross, the researcher discovered that a comprehensive way to deal with every phase is through the big life questions of a worldview as discussed in Chapter 3. It contributes to a more profound and all-embracing approach to contextuality and the study of contextualisation. It can then serve as a workable model for curriculum contextualisation within the NetACT institutions. The big life questions are then subdivided into the different phases in the following manner:

PHASES		LIFE QUESTIONS	
I	THE INVOLVEMENT EMPIRICAL PHASE	i	Who are we?
		ii	What does it mean to be human?
		iii	What are we doing on earth?
		iv	Do we have a specific calling?
II	THE SOCIAL CONTEXT ANALYSIS PHASE	v	In what kind of reality/world are we living in?
III	NORMATIVE THEOLOGICAL INTERPRETATION	vi	Where do we get a key to unlock the understanding of God and the world?
IV	CONTEXTUAL SPIRITUALITY	vii	How can we grow spiritually?
V	THE TRANSFORMATIVE ACTION PHASE	viii	How can we transform society?

Each of these phases will now be discussed in the following sections.

The first phase in the Transformational Cycle of Transformation is then the Involvement Empirical Phase

5.5.2 The Involvement Empirical Phase

5.5.2.1   The importance of listening to people's stories

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In the Involvement Empirical Phase the key concept is to listen with empathy and compassion, to delight in otherness and to hear stories of pain and resistance. To be contextual, as the research hypothesis suggests, and to contribute to students' spiritual maturity, one has to first develop a 'listening heart'.

To understand who we and other people are and to understand a culture – your own as well as that of other cultures – one needs to listen very carefully to the narratives of the people. The principle to listen to a culture and people before trying to speak to it is an important point of departure. However, this is easier said than done. A whole range of questions and problems present themselves almost immediately: (i) How does one listen in such a way as to 'hear' the footsteps of God already in that culture? (ii) How, as a foreigner, does one grow in understanding a culture on its own terms, rather than forcing cultural realities into one's own categories? (iii) How, for a native of the culture, does one come to that kind of reflexive thought about one's own culture? (iv) How does a community bring its experience to expression in such a way that it can indeed become the fertile ground out of which a local theology can grow?

In answering these important questions, Schreiter's work, *Constructing Local Theologies* (1985) proved to be most valuable. It is not within the scope of this chapter to indulge in all the detail of the science of listening, but the following emphasis in the book needs more attention:

According to Schreiter, theologians should especially pay attention to the values of culture, its sources of identity, the ills that consistently befall the culture, the modes of behaviour and codes of conduct in the culture. Those cultural realities that cluster around the theological concepts of creation, redemption and community are of paramount importance for a theologian wishing to listen to a culture.

Any approach to understand a culture must be holistic. This means that it cannot concentrate solely on one part of a culture and exclude other parts from consideration. Any approach to culture must also be able to address the forces that shape the identity in a culture, which will also enable them to deal more effectively with social change that comes upon the community. Here, worldview formation plays an important role (Schreiter, 1985:44).

To take note of the dynamics of social change in this first step of involvement is important. Many approaches to the study of culture have been criticised because they account for stable situations but find themselves unable to deal with the dynamics of change. Social change is often the reason why local theologies need developing in the first place. The growth of liberation theology is a good example. The growing realisation of the nature of oppressive conditions prompted new reflection on the gospel. Moreover, the ever-increasing role of globalisation, the shrinking world through telecommunications, an interdependent economy and the continuing urbanisation of much of the world's population and the restructuring of existence that comes with these. It should receive attention.

One of the effective tools to listen to a culture is through the effective use of narratives. Especially in the phase of insertion, or involvement, narratives play an irreplaceable role. Madge Karecki, in collaboration with Marié Nöthling, proposes as a methodology to contextual theology a narrative approach. Botha (2010:188) took up the challenge and tells the touching stories of the Roman Catholic sisters Rodriguez and Da Cunha who left the comfort of their convent to live among the poor and became called the "poor sisters amongst the poor". The idea is to reflect on their story in all the phases of the Transformative Circle of Contextualisation. What is of importance here is the first phase of involvement. This is their praxis through which they listen to and learn from the poor and really got involved emphatically in their lives by respecting their culture and the reality of their situation.

> *We learn to discover their language, resistance, potentialities, customs, organisation, and leadership. More profoundly we discover the "seeds of the Word" present in them* (Botha 2010: 181 – 196).

The keywords in this first phase of contextualisation is to show empathy for the people, to feel for the people, to put yourself in their shoes; this is the ideal way to get involved with people in the process of contextualisation. The challenge for the lecturers and pastors of the institutions and churches linked to NetACT is then to first listen to the stories and to show empathy with categories of struggling poor, unemployment, illiterate, landless and marginalised people as a starting point for real contextualisation.

As already referred to, NetACT produced the book *Studying Congregations in Africa* with Jurgens Hendriks as the end editor in 2004. More than thirty lecturers from all the theological institutions of NetACT were asked to cooperate by telling their stories and the stories of their theological institutions and congregations. From these narratives, which were then effectively used in the Involvement Empirical phase, were derived reflections on the context of congregations, on their identity etc., which eventually led to the process and resource analyses (see Chapter 6 and 7).

It is in the phase of involvement that training institutions should especially listen to the stories of a cultural group, a local congregation, a church or a society. A theological institution should then ask itself how they can get involved in the community they are serving. In writing or choosing material for theological institutions, one has to concentrate on the stories of the church and society that one would like to serve. The following phase is then to ask the following 'great life questions: Who are we/they really? Who are the people that we are working with really? What does it mean according to Scripture to be really human? What are we/they doing on earth? Do we/they have a specific calling?

5.5.2.2   Who are we/they? What does it mean to be human?

It is to comply with the need to interplay normative principles with contextualisation that the researcher decided to refer back to some of the 'Big Questions of Life' and the normative answers that were provided in Chapter 3 (see 3.5.1). Referring back to this chapter, one should bear in mind that when one listens to the stories of people and when an institution chooses to write educational material, that the people are (i) God's authorised viceroys in the places where they are trying to fulfil their cultural mandate; (ii) they are relational beings in their individualistic or their communalistic cultures; (iii) they are holistic beings with intellectual, emotional and spiritual needs within their livelihood; (iv) they are religious beings within their specific religious contexts, be it secular or traditional African or more Christian Western orientated; (v) they are all, men and women, created to the image of God and equal in His sight and should fulfil these principles within their cultural-historic situation; and (vi) they are sexual beings with all the complexities and taboos accompanying it within a certain culture.

5.5.2.3   What are we/they doing on earth? Do we/they have a specific calling?

In the Involvement Empirical phase, one has to take into consideration that God has the propriety rights over all of creation, but gave humankind the cultural mandate to be stewards of His creation and to work hard, which also implies that they have a responsibility towards nature. However, they do not only have the calling to work, but also have the right to rest and to have the pleasures of play. In the last instance, they also have a responsibility towards their society and should get involved in politics. In choosing and writing material for the theological courses, it will then serve a purpose to take cognisance of the cultural creativity of the students and their duty towards nature in their area within their context and the appeal should be to get involved in the social political sphere in their country and society.

Linking the Involvement Empirical Phase with the phase of deliberate Social Context Analysis would be the next logical step.

5.5.3 The Social Context Analysis Phase

5.5.3.1   In what kind of reality/world are we living?

The basic 'big' question here is: *In what kind of reality/world are we living?* We are still in the process of referring to the normative answers provided in Chapter 3 in the process to comply with the research hypothesis to write a curriculum framework that is normative and contextualised. In the process, the researcher would, however, like to highlight some important socio-economic and socio-political phenomena that are relevant to the situation of the NetACT institutions in sub-Saharan Africa.

The story of the Roman Catholic nuns serve again as an introduction to this phase. They went from an effective involvement phase to a more contextual analysis phase, as Rodriguez reflected in her writing at this point in time:

> *We have become open to the world in its historical, social, political, and economic dimensions; there is a constant dialogue with the people in all dimensions of their lives. Our manner of seeing the world has changed radically; where before we saw it through the eyes of the rich, today we see it from the perspective of the oppressed* (Botha 2010: 181 – 196).

What are the most basic things today in sub-Saharan Africa that need contextual analysis with the goal in mind to understand it better, to reflect theologically on it and at the end to do something about it? The researcher will only reflect here on poverty, HIV & Aids and malaria; much more could be mentioned amongst it violence, tribalism, racism and corruption. In the book *Theological Education in Contemporary Africa*, edited by Grant Le Marquand and Joseph D. Galgalo (2004) the following are also mentioned as burning issues in sub-Saharan Africa today: Relations between rich and poor; young and old; leaders and followers; literate and non-literate; domestic violence; rights of women and children and folk and fundamentalistic Islam. Some of these issues will be touched on in 5.6.5.1 where the researcher will plead for a reconciling spirituality and an anti-racist and an anti-tribalism spirituality.

5.5.3.2 Poverty

Sub-Saharan Africa is regarded as the poorest region in the world, suffering from the effects of economic mismanagement, corruption in local governments, and inter-ethnic conflict. The region contains most of the least developed countries in the world.

When one refers to sub-Saharan Africa, one refers to a vast region characterised by incredible wealth and untold suffering. Ezra Chitando (2010:198) from Zimbabwe is of the opinion that this paradox emerges from a spectacular failure of imagination by especially post-colonial African leaders and citizens. He feels that it is the role of Theology and Religious studies to fill the leadership vacuum and reposition the continent. He writes strongly:

> *Africa has been raped, brutalized and marginalised in the global economic system. Sadly, it is true that the colonizers and Africa's contemporary rulers continue to connive and bleed the region to death. However, it is up to us as Africans to work our way out of the morass.*

In light of the above, it is therefore understandable that people such as Botha (2010:193) feel that there is a need for a contextual theology emerging from the poor, speaking to their miserable situation of destitution, but also unearthing their new and creative forms of solidarity, joy and hope. Not only rigorous social analysis, but also historical analysis is necessary. The poor need to know why they are still poor. For the

poor, bygones cannot simply be bygones. Historical analysis in the form of poor people recounting their own stories will counteract a weird form of amnesia of memory among the poor that will only prolong their suffering and postpone their liberation. It was the Jesuit theologian Agbonkianmeghe E Orabator that proposed to theologians not to engage so much in complicated economic analyses in order to demonstrate incidences of poverty, but to tell the stories of the poor; this proved to be a much more effective way of reflecting what poverty in reality is. Chitando (2010:199) uses exactly this style when he wrote;

> *Here, a family of six in an urban slum wonders where their next meal will come from. There, a child lies sick on the mat, as there is no money to take her to the rural health centre. Elsewhere, a brilliant eighteen year old girl considers having a "sugar daddy" in order to finance her university studies. In this village, they are burying a deceased father of four: he could not access the much celebrated antiretroviral drugs owing to poverty.*

Indeed, the seed of poverty thrives on the rich soils of Africa. High infant mortality, short life expectancy, frightening levels of unemployment and other challenges are daily realities in sub-Saharan Africa. Failing standards of living, dilapidated infrastructure and a worrying sense of fatalism run across the region, which motivated Kunhiyop (2008:138) to write:

> *From the tip of the horn of Africa to Namibia, poverty is pervasive. Television viewers are bombarded with pictures of weak, hungry and emaciated human beings all over the continent. Beggars roam the streets of most of our cities…*

The question is indeed whether the curricula of the NetACT institutions really address the issue of poverty effectively? Do the curricula really help the students to feel empathy for the poor and to think from the position of the poor and the oppressed? The researcher is of the opinion that it is not the case. References in curricula of NetACT institutions are made to poverty and suffering, but there is no scientific analysis of the phenomenon of poverty, the causes and the effects. There are also not, as far as the researcher could gather, enough in-depth discussions at these theological institutions on how to address poverty and how to make a difference.

In an in-depth workshop at the Malawi Lake in 2010, the lecturers of HEFSIBA ICHE were asked by the facilitator, Dr Frederick Marais, to mention the most urging problems of their society in Mozambique. HIV & Aids and poor quality education were given the priority as culprits for the social-economic crises. Through a facilitating process, they were led to identify poverty as the main reason for the miserable state of affairs in their society and country. When analysing poverty, the participants came to the conclusion that a lack of integrity in leaders and a great deal of corruption contribute to the, *inter alia*, lack of economic growth and prosperity. Building on this assumption and after biblical reflection and prayer, a decision was made to start with a Faculty of Management, Bookkeeping and Auditing at HEFSIBA as early as 2012 to promote integrity in leaders that will make a positive impact on society and on the economy of Mozambique as a whole. This Faculty started with 45 students. NetACT institutions should become more emphatically, but also scientifically, involved with the poor and the needy. In the first instance, the NetACT institutions should be institutions to help the poor students. Creative ways should be developed for students to feel for the poor – one way could be through the discipline of Community Development. Nearly all the NetACT institutions offer Community Development as subject, which should be applauded. HEFSIBA offers a course that starts with a biblical perception of the poor and of development and proceeds to a practical course in small business development.

It is through social context analysis that one can really come to the root of the socio-economic problems of a society and can put plans at work to have contextual transformative action.

5.5.3.4　　HIV & Aids

In collaboration with the Faculty of Theology of the Stellenbosch University (SU), in 2009, NetACT published a book on HIV & Aids with the title: *Our church has Aids. Preaching about HIV & Aids in Africa today*. On the subject: *The impact of Aids on sub-Saharan Africa,* the following is revealing: Since the beginning of the pandemic, more that 15 million Africans have died from Aids. Two thirds of all people living with HIV are found in sub-Saharan Africa, although less that 10% of the world's population live here. During 2007 alone, an estimated 1.5 million people died of Aids. Children affected by

HIV & Aids are forced to bear great hardship and trauma. They lose their parents and often their childhood too. A decline in school enrolment is one of the most visible signs of the epidemic. In Swaziland, it is estimated that school enrolment has fallen by 25 to 30%. HIV is having a devastating effect on the already inadequate supply of teachers in Africa. The vast majority of people living with HIV in Africa are aged between 15 and 49 and are in the prime of their working lives. Aids damages the economy by depleting skills. The direct medical costs of Aids (excluding anti-retroviral therapy) have been estimated at approximately US$30 per year per person living with HIV at a time when most African countries have budgets of less than US$10 per person (Mash *et al.,* 2009: 3-5).

Poverty and gender inequality in Africa have combined to facilitate the rapid spread of HIV & Aids in sub-Saharan Africa (Greyling, 2002:13). Poverty provides fertile ground upon which HIV & Aids thrive. It is poverty that leads many to undertake risky sexual behaviours as they seek to survive against the odds. Poverty leaves many women with no choice but to take on sex work. On the other hand, HIV & Aids itself give rise to poverty. As it decimates the economically active age group, it leaves communities without breadwinners.

Chitando (2010:201) is of the opinion that unimaginative leadership, also in the domain of religion, contributes to the spread of poverty, HIV & Aids and gender abuse.

> *Poverty, gender inequality and HIV & Aids require creative and effective leadership at all levels. Most men in particular have failed to provide the visionary leadership that is required to address Africa's massive challenges adequately.*

According to UN Aids (2008:5):

> *Sub-Saharan Africa remains most heavily affected by HIV, accounting for 67% of all people living with HIV and for 72% of Aids deaths in 2007.*

Despite the concerted efforts of various role-players, the epidemic threatens to reverse most of the gains that had been attained in the region. HIV & Aids have emerged as a challenge to economic development and prosperity in Africa.

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Closely related to poverty and the abuse of women and children is the devastation caused by HIV & Aids. Life expectancy has decreased drastically in Southern Africa since the 1990s as a result of HIV.

There is a need to have a contextual theology on HIV & Aids that is strongly informed by the stories of those living with HIV & Aids, caregivers and also the praxis of the organisations working among the effected and affected victims. Culture should be paramount in a contextual theology on HIV & Aids, because the disease is increasingly seen to be feeding into cultural patterns relating to patriarchy and the domination of women by men.

In the mentioned book of NetACT (2004:12), the organisation commits itself to prioritise the identification, development and distribution of programs directed to the spread of HIV & Aids and to support the direct and indirect victims of HIV & Aids within the mandate of its mission. NetACT appeals to its members to be agents of transformation in local communities (Hendriks, 2004:12). A sub-committee for HIV & Aids was formed to write a contextualised curriculum for NetACT institutions. The researcher forms part of this committee and is of the opinion that good work was done by putting together such a curriculum, but what is still lacking are more narratives from victims and a theological basis for HIV & Aids. The researcher is of the opinion that a theology of inclusion, as proposed in Chapter 3, can greatly contribute to fulfil this *lacuna.* The problem also lies with the effective implementation of this curriculum and this should be addressed as a matter of urgency.

It is a real danger that institutions feel that they are bombarded too much with the HIV & Aids problem and that the zeal to address it decreases. One way to combat it and to keep it contextual is to listen to the stories of the victims and listen to the narratives in the Bible dealing with, *inter alia*, the way Jesus dealt with the marginalised.

The researcher is also of opinion that there should be a social context analysis on malaria, a disease typical of sub-Saharan Africa and a disease that is on the rampage.

5.5.3.5   Malaria

It is assumed that the majority of all deaths that occur in Africa are malaria related and although there was a dramatic decline since 2002, it is still alarmingly high (http:// www. Bestfindit. com/ detail/ malaria. Accessed 20/10/2012). Malaria is described as a "chronic impediment to economic development" in sub-Saharan Africa.

> *Malaria is a chronic impediment to economic development. The disease slows growth by about 1.3% per year through lost time caused by illness and the cost of treatment and prevention measures. According to the World Bank, the region's GDP would have been 32% higher in 2003 had the disease been eradicated in 1960*

Malaria has an enormous influence on the academy at NetACT institutions. Statistics are not available, but the days that students are absent from classes because of malaria, either by themselves or their families, are quite out of proportion. There does not pass a week at HEFSIBA that a student or one of his or her family members are not receiving treatment in the hospital, normally because of neglected malaria. Many students and members of their family get so ill and weak from malaria that we fear for their lives. Many students are also very brave and try to come back to class as soon as possible, but one can easily observe that they do not have energy and cannot concentrate for long periods of time. Just at HEFSIBA in Mozambique, it is quite natural to bury one or two children of students per year because of malaria.

Rumours that the virus is getting more and more resistant to treatment seem to be true. The tree/bush *artemesia* is seen as one way to treat malaria effectively, especially for those in remote areas where there are no clinics in the vicinity. If this is true, then theological institutions should take it up. At HEFSIBA, the women are receiving classes on how to use herbal plants for various illnesses. The way to plant *artemesia* trees and how to make tea from it also form part of the curriculum. This is also a contextual way of addressing the symptoms of the disease.

In people that can afford repellent every day and treated mosquito nets, the disease nearly does not exist. Very little is done from government side to help in this regard. The subject is absent from the agendas of churches and from NetACT's agenda for that

matter. Heartbreaking stories can be heard on a daily basis of the disastrous effects of this disease and the lack of accessibility to medicine in especially rural areas. There is a feeling of helplessness and fatalism about the matter that should be addressed.

Missionaries are aware of the fact that people of the "A" blood group, and especially "A Positive", very rarely get malaria. There are no signs that this information is available and taken up by medical researchers of the disease; as a matter of fact, official contact between the church and the medical profession on the matter is, generally speaking, non-existent.

> *Overall, there is a need for a contextual theology of voices. Marginalised, fragmented and excluded voices must find amplification in a contextual theology of voices* (Botha, 2010:194).

Creative ways are to be found to make these voices heard. NetACT should participate in the process of analysing not only the causes and treatment of malaria, but also the disastrous social impact. The theological institutions and the church should become voices of hope among a fatalistic approach by the public in general.

> *If Christianity really wants to engage the hearts and minds of believers, it must seriously regard the context that shapes their lives and in which their communities are rooted* (Schreiter, 1985:4).

This is indeed an important part of this research and the answer to the question: *What kind of world are we living in?* needs urgent attention in the NetACT curricula. The NetACT institutions find themselves in the context of extreme poverty, glaring gender inequality, and out of control HIV & Aids pandemic and a continuing cut off by death situation through malaria.

Local congregations can engage the heart and minds of people and could and should be mouthpieces for the voiceless. To do this effectively and contextually correct, one needs to analyse congregations.

5.5.3.6   Contextual analysis of congregations

The research hypothesis focuses specifically on the theological institutions who are members of NetACT. Contextualisation should in this instance refer to the context of

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these institutions, but as they are all intimately linked to churches and congregations, it is necessary to refer to the contextual analyses of both.

In the NetACT book: *Studying congregations in Africa,* Practical Theology is defined in the following way that reflects already the emphasis on the context:

> *Practical Theology is a continuing hermeneutical concern discerning how the Word should be proclaimed in word and deed in the world* (Hendriks, 2004:19).

The emphasis in the book is to help students, and therefore future pastors, to do a theology-orientated congregational and community analysis. The emphasis was on sub-Saharan Africa and the term inculturation plays an important part in the book. Under the topic: "Inculturation: A Challenge in Africa" (Hendriks, 2004:72), it is stated:

> *We believe that the various methods of congregational analysis and the discipline of being systematically confronted with local realities could also act as an important impetus to start a process of doing theology in Africa.*

Referring to Bosch (1991a (2005):453-455), the following guidelines for a process of genuine inculturation are provided:

(i)   The primary agents in the process of inculturation, of doing theology, are the triune God, His Word and the local faith community, particularly the laity. The women and the youth should play a critical role in the process.

(ii)   The emphasis should be on the local situation. Poverty, the pandemic HIV & Aids, gender disparity etc. should receive the necessary attention.

(iii)   Cognisance should be taken of the regional and global scenario and how it affects the local reality. Cognisance should also be taken of the larger ecumenical faith tradition. According to the book, NetACT is trying to do exactly that:

> *In sub-Saharan Africa a group of people from the same theological tradition are working together in a process that can best be described as inculturation* (Hendriks, 2004:74).

(iv)   Inculturation follows the model of incarnation (Jn. 17:18, 20:21; Php 2). The "incarnation of the Gospel" means that the church is always in a process of being born anew or re-invented.

(v)   Speaking christologically, a dual movement should take place: There should be a simultaneous inculturation of Christianity and a cultural Christianisation. On the one hand, cultures are confronted by and enriched with the knowledge of the divine mystery, while, at the same time, original expressions of Christian life in a particular culture and tradition should celebrate the Gospel.

(vi)   Since culture is an all-embracing reality, inculturation also is all-embracing. The reign of God and the belief in the triune God as Creator, Sustainer and Sanctifier of all, imply that the Gospel will have, at least, an all-embracing appeal to every aspect of a local culture.

Without referring all the time to the book, the outline of the book as far as social context analysis is concerned can be summarised as follows:

(i)   A study should be made to establish what kind of theological model the church follows; an institutional-, proclamation-, Body-of Christ- or a Transformation model.

(ii)   A study should be made about the systems or worldviews of a congregation.

(iii)   A study should be undertaken to establish the ecology of the congregation, which will include the importance of getting in touch with the environment through a thorough analysis of the demography and organisational ecology of the congregation. Concerning the demography, the following information could come in handy for analyses: Ethnicity, housing, income of members, educational and occupational standards, the number of HIV & Aids affected people, the age distribution, the number of orphans, family patterns (single, married with children, extended families, hostel inhabitants etc.), About the organisational ecology, the congregation should establish whether it is really a missional church and establish to what extent their organisational structure is geared up to be transformatively involved in society.

(iv) A study should be undertaken to establish the identity and culture of the congregation, which will include things like studying the history, worldview, activities, symbols and rituals of the local congregation.

(v) Relationships and communication should be the next important thing to analyse, which will include a study on the leadership styles and the way that conflict is handled.

(vi) An analysis of the profile and assets of the congregation can also contribute to a better understanding of the congregation. Here, financial resources, the way the members contribute, accountability and transparency come to the fore.

The 'engine room' of the church is the theological training. One cannot therefore speak of a social analysis of the church or congregation without talking about the analysis of the theological training of the churches.

5.5.3.7   Contextualising and analysing curricula at theological institutes

At the NetACT workshops on Curriculum Development at RITT, Eldoret, Kenya in 2010 and ABC College, Lilongwe, Malawi in 2011 as well as the one at ISTEL, Lubango, Angola later in 2011, there was a general consent about the need for a situation analysis at the NetACT institutions.

The following things were agreed on within a contextual framework and reflected in the PowerPoint presentations of the researcher (Du Preez, 2011a).

(i) The analysis of the library books. Are there enough contextualised books by African theologians?

(ii) The interaction with other sciences should be analysed. Especially relevant, contextual finding within Anthropology, Philosophy and Psychology.

(iii) Didactics of lecturers should be analysed. Is it 'African friendly'? The leadership styles of the lecturers also play a role.

(iv) To be effective, the entry level of students should come under the magnifying glass. How much do they know when they enter? What are their worldviews?

What are their study styles? What are their analytical skills? What are their reading and writing abilities?

(v) The influence of the Church, Educational Department and political climate on curriculum development should be analysed.

(vi) The mission and vision of the institutions should be scrutinised. Are they relevant, thought through, normative, missional and contextual?

At the same time of the NetACT Workshops on Curriculum Development, the book: *Theological Education in Contemporary Africa* (2004 edited by LeMarquand & Galgalo also discussed in 5.1) was published. This book consists of papers read at the Limuru Consultation on Theological Education at the St Paul's United Theological College in Nairobi in 2004. The theologians who read the different papers wrote especially about the contextualisation of theological curricula in sub-Saharan Africa for the 21st Century. There was a general agreement from the NetACT delegates at the NetACT workshops, and confirmed by feedback afterwards, that the aspects that were called for to be analysed and that should be reflected in curricula in Kenya, are also to a large extent applicable to all the NetACT institutions. In a PowerPoint Presentation by the researcher (du Preez, 2011b), the following themes were identified as themes that need more analysis at Theological Schools to be sub-Saharan Africa contextualised and was not mentioned in 5.6.3.1

(i) Neo- colonialism and exploitation;

(ii) Dictatorial and oppressive governance;

(iii) Social inequalities and injustice; The study of Human Rights;

An appeal was made to Departments of Practical Theology at Theological Institutes in sub-Saharan Africa institutions to pay more attention also to the following:

(i) Polygamous relations;

(ii) Single-parent homes;

(iii) Absent fathers;

(iv) Sexual abuse; and

(v)   Youth and children.

It should be clear that to really be contextual in sub-Saharan Africa is a major challenge. The contextual analysis of curricula of NetACT institutions is of the essence and special workshops on this became a necessity.

It is only when there is a thorough contextual analysis that one can move to the following step in the Transformative Circle of Contextualisation, that of reflecting from a biblical, normative view on the social conditions.

5.5.4 The Normative Theological Interpretation Phase

Chapter 3 dealt with the normative theological interpretation within a Reformational Christian worldview. One of the key questions was: Where does one get a key to unlock the understanding of God and the world? Within the context of contextualisation, this deserves more attention.

5.5.4.1   Where do we get a key to unlock the understanding of God and the world?

As stated, the research hypothesis links integrated norms with contextualisation in the process of writing an educational framework. What is important is that not only do norms define contextualisation, but the *praxis* has sometimes a profound influence on the norms. From this context, some biblical principles are read in a new light. Let us continue with the story of the Roman Catholic sisters who moved to live with the poor, who became emotionally involved with their conditions and started to analyse their social conditions. In her account, Rodriguez demonstrated that identification with the poor and involvement in their context resulted in a new interpretation of well-known texts from the Bible, such as Luke 4:18 that speaks about the anointing to preach good news to the poor and Exodus 3:9 that tells us about the cries of the people reaching the ears of God.

The steps of involvement and analysis enlighten the reading of the Bible in such a way that new interpretive avenues open up, a new language arises, and a new hermeneutic of struggle and hope comes to the fore (Botha, 2010:189).

This already partly answers the first 'Big Question' that forms part of the Reformational worldview: Where do we get a key to unlock the understanding of God and the world?

Within the context of contextualisation, one should say that through the identification with the people of God, by the declaration of solidarity with the poor and marginalised, the Bible unlocks the understanding of God and this world.

It is also through Scriptures that we know that cultures were contaminated by sin and that, next to a positive appreciation of the variety of cultures, one should also be aware of the things that are not acceptable to God. Central to the Normative Theological Interpretation is the position of Christ as the model when dealing with cultures and the only way to have a sustainable evaluation of a culture.

It is indeed important in the whole Transformative Circle of Contextualisation to think normatively and biblically about contextualisation. It should, however, not stop there; it should carry on to a theology as contextual praxis.

5.5.4.2   Theology as contextual *praxis*

Theology as contextual praxis has come to the fore as a major form of theological reflection. In many parts of the world, especially in oppressive societies, a Christian praxis of faith has emerged. Like all praxes, it has a theoretical and a practical moment, both of which are considered essential to the theological process. In the theoretical moment, an analysis of the social structure is undertaken, revealing, for example, the relationships of power, oppression and freedom.

The emphasis on social analysis and its emphasis on social transformation have made this kind of theology widely used in communities struggling in the midst of oppression. In those communities, its utility is obvious. It is particularly helpful as a way of recovering a worldview or way of life that has been blocked by false ideology on a large scale. This has been the experience, *inter alia*, in many feminist circles (Schreiter, 1985:93).

Until recently, the study of Liberation Theology was regarded out of bounds for conservative theological institutions. When it is presented it is presented in a very critical and negative way. This need not, and should not be the case at the NetACT institutions. At the institution where the researcher is a lecturer, Feminist Theology, for example, is frowned upon in Systematic Theology and regarded as "Liberal Theology." The researcher pleads for a balanced approach to the liberation theologies; that is, to

be critical, but also to appreciate the positive, contextualised aspects of it as this can contribute also to contextual spirituality.

5.5.5 The Contextual Spirituality Phase

The big question to be answered here is: How can we grow spiritually?

5.5.5.1   Spiritual maturity

Spiritual maturity is one of the key aspects of the research question:

> *How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards **spiritual maturity** and the raising of academic standards within the NetACT theological institutes?*

Spiritual maturity is a process, as also described by Darling (cited by Coetzer 2008:158) in his theory of spiritual development. He draws a parallel between spiritual growth and natural development. On the way towards spiritual maturity, one encounters the phases of birth, childhood, adolescence and maturity. One should be able to establish a progression in spiritual growth. The model starts with a spiritual rebirth through Jesus Christ that is necessary for real, sustainable spiritual growth. It proceeds to the spiritual childhood years where the two major characteristics are security and immaturity; new Christians feel secure with other likeminded Christians and put their confidence in others to think for them. They have to learn now through a process of discipleship. The Christian then moves into the phase of adolescence, which is characterised by a feeling of a lack of security and conflict. This is the turbulent years where the individual would revaluate his or her spiritual life and contemplate other alternatives. The individual may become neurotic or spiritually psychotic, choosing a spirituality that is strange to reality – therefore an escape religion. The individual may also fall back into a life of sin, that is re-enslavement and move into spiritual regression. Spiritual fixation is another alternative, which implies a constant rebellion as a way of life. There is also another option and that is total surrender to Christ. This should lead towards spiritual maturity. In this process, one finds different 'loops' that should be seen as part of the progression. Each loop implies an evaluation of weaknesses, confession of sin and failures, affirmation of God's love and forgiveness, the usurp of God's sources and provision,

and the investment in this provision of God in the lives of other people. A keyword here is the process of discipleship towards maturity, which should be the modus operandi of NetACT institutions, if it is not already the case.

Spiritual maturity should be seen within a certain context and cannot be separated from that context. It is for this reason, that the researcher regards contextual spirituality as very important. Since spirituality is at the heart of the praxis matrix that is proposed, this is perhaps the area in which the decisive moves need to be made for the renewal of ministerial formation in the NetACT family. Kritzinger (2010:229) proposes a spirituality that is (i) rooted in grace, (ii) inclusively African, (iii) reconciling, (iv) creation-affirming, (v) anti-racist and (vi) ex-centric (or missional). The researcher thought of many other ways to present contextual spirituality, but decided to return to these main points of contextual spirituality as proposed by Kritzinger as these provide an opportunity to show a Reformational, holistic and contextual approach to spirituality, which is at the same time missional by nature. The researcher takes the initiative to alter and add ideas to that of the mentioned missiologist.

5.5.5.2   Worship: The heart of the African soul

Worship is at the heart of the African soul and should be encouraged by NetACT institutions. Choirs are very important in the sub-Saharan Africa culture. Principles for real worship and the leading of congregations to come in the presence of the Lord should be instructed. It is a pity that in many churches choirs became an exhibition concert by artists and is appreciated as such, even with applause by the congregation! A concert instead of a way of worship! Lively worship with movements, clapping of hands and even dancing should be encouraged within an African culture with guidelines to curb excessive behaviour.

At HEFSIBA ICHE, Holy Communion is celebrated by the students and lecturers together with their families at Passover. At this occasion, lectures also wash the feet of their students as a symbol of the kind of leadership they would like to portray. The feeling of real communion and "ubuntu' among believers is emphasised. Lecturers in liturgy should think of more creative and contextual ways to celebrate the Supper of the Lord. At a previous Passover celebration of HEFSIBA, everyone sat on the floor in a

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circle around candles and took the bread and wine from the middle of every circle. This seems to the researcher as a more contextual way of celebration the Holy Communion that can serve as a model to be imitated by congregations. The idea is also to make it a more informal, communal festival occasion.

Each theological institute has students from different tribes, language groups and cultures as well as different denominations. This diversity should be appreciated and even celebrated. At the Igreja Reformada em Moçambique in Vila Ulónguè in Mozambique, the so-called Korean way of worship was, for example, implemented with success through the influence from students from other parts of Mozambique. The students and members of the congregation feel that this is a more contextual African way of worship.

> *We need to learn the manner in which to enter each other's spiritualities and habits of worship respectfully if we are to become genuine fellow pilgrims and ministers of the Gospel. A seminary that starts every day with a devotion and that includes an imaginative use of spiritual exercises can create the space for such a convergence of spiritualities* (Kritzinger, 2010:229).

5.5.5.3   Inclusively African

As was referred to in Chapter 3, what one requires as an underlying ethos for everything we do in ministerial formation is a spirituality of inclusion, reaching out to people who are different from us, thinking them into our lives as part of our worldview, a way of life that does not generalise.

This inclusivity should be further qualified as African. The new 'us-ness' that we need to nurture in worship and celebration as part of ministerial formation is a common African-ness. Steve Biko said that in Africa "in which the majority of the people are African, there must be inevitably an exhibition of African values to be truly African in style" (Biko, 1987:24)

To be a true African should be an ideal for the students. They should be reminded of the positive points of their culture. The term 'Africanisation' is used many times, but without a clear indication of the meaning. Many subscribe to the ideal to be different from

Europe, but exactly what it implies and how it should be achieved is not clear. It is therefore fit to look in more depth at this term.

5.5.5.4   Different meanings of Africanisation

One can at least distinguish the following connotations:

(i)   Black theological institutions with 'white' hearts?

According to this viewpoint 'Africanisation' literally means 'more Africans'. The idea is that more black people should be appointed in what previously were white positions. The question is, however, whether this will bring us any further than an outward appearance of Africanisation. Hiring more African lecturers and getting rid of white lecturers can leave one with a black theological institution with a 'white' Western heart if the curriculum is still Western orientated.

(ii)   The church in Africa should become truly African in nature

Africanisation can be interpreted as an uncritical return to the past and in many ways to Traditional African Religions – this is not the ideal. However, there is also a more balanced way of Africanisation within the Christian culture. Kinoti (1994:92ff) correctly emphasises, for example, the fact that the church in Africa should become truly, genuinely African in nature: "In the final analysis Christianity will succeed in Africa to the extent that it is authentically African." He illustrates this with concrete examples and concludes (1994:95):

> *My main point …is that theologies and church agendas developed in the West for Western Christians may not only distort Christianity in our circumstances but they also make it peripheral to the needs of the African people. Therefore I appeal to African theologians and pastors to make Christianity at once truly biblical and truly African – truly African in expression and relevance…truly meaningful to the worshippers and, I believe, to God.*

Cultural Africanisation implies that Africans want their own, unique culture – much more than only the colour of their skins, to put its stamp on the whole of life, which includes their spirituality. They do not want an imported, borrowed, foreign church, government,

economy, university or theological institution, but something of their own, something original (Van der Walt, 1997a:173).

(iii) A call to independent thinking in Africa

Kinoti (1994:76, 92) emphasises that in all areas the African should start thinking independently. He believes, and the researcher agrees, that they all have capabilities to visualise a much better Africa than the present. According to him, Africans need a new vision. A vision requires, firstly, intense dissatisfaction with the present situation and, secondly, a quest for an alternative.

According to Kinoti, Africans, in general, find it difficult to think independently. In the first place because of what happened to them in the past, they themselves lack confidence. In the second place, there are those who will do their best to stop them from thinking for themselves: (a) Powerful foreign interests that have a great deal to lose if Africans take charge of their own destiny in Africa; (b) Those who do not believe that Africans can think for themselves; (c) Others who consider it unnecessary to do so because the West has already figured out all the solutions – if only the Africans will accept them; (d) The ruling African elite who benefit from the fact that their subjects are not thinking for themselves and are accepting the mismanagement, backwardness and poverty.

What is said here in general applies also in certain parts to the church. There are theologians who secretly think that the West has already done all the theological thinking, there are pastors that are hesitant to teach their members contextual theology because they are afraid of their own positions and they are afraid that they make themselves more vulnerable to criticism from the laity. The aim of this research is to a large extent to help future pastors and theologians to think independently, soundly, biblically and African.

(iv) The role of Afro-Euros

One of the main aims of this research is to develop relevant curricula. One should answer the questions with which the people of Africa are really struggling and not waste time by providing answers to questions asked by the Western world that are irrelevant to the African context. Realistic, responsible Africanisation will be contextual: Western

institutions, science, technology or whatever should be adapted in order to be relevant for African conditions. In this way, the contribution of Westerners and more so Afro-Euros (a term that the researcher applies to himself as a South African whose forefathers came from France to Africa nearly 350 years ago), should not be excluded beforehand. A Westerner or Afro-Euro that has an intimate knowledge of theology, a sensitivity and understanding of African religion, culture, dynamics, problems etc. may also be regarded as an African theologian and could make a healthy contribution to a healthy contextual theology and spirituality for Africa.

5.5.5.5   A reconciling spirituality

A ministerial formation program today needs to embody a reconciliatory process in which people can share their stories of pain, anger, fear and hope. A climate of openness and trust is essential if one wants to start negotiating a new curriculum that will portray a reconciling spirituality. One needs to receive the grace to confess, forgive and embrace, and these elements should be part and parcel of a value-driven curriculum.

5.5.5.6   An earthly spirituality

The spirituality that is needed should not be one that only addresses problems; it should first of all celebrate what is right with the world – it is, after all, essentially a good world.

> *We need to become in tune with this cosmic liturgy, to resonate with the rhythm at the heart of reality. But that does not mean a heaven-directed or escapist spirituality, on the contrary, it is a mystical earthly spirituality, a creation spirituality that says yes to the world as it is, and therefore also to culture* (Kritzinger, 2010:231).

It is a way of life that affirms other people, which sees them as co-constituting our humanity. Such a spirituality can help people to affirm who they are, and celebrate the fact that they have been created in the image of God (*imago Dei)*. It is an approach that embodies fundamental African sensibilities, as expressed in the singing and dancing that are so characteristic of Christian worship in Africa. It leads to a worldview and lifestyle of embrace, rather than exclusion. Such an earthly spirituality is very necessary

today to counter the escapist rapture theologies and the prosperity gospel that make false promises to God's people.

It is for this reason that Reformed people are comfortable with expressions such as 'creation-affirming spirituality' (Kritzinger, 2010), 'holy worldliness, 'worldly spirituality' or 'earthly spirituality" (Conradie, 2006). People that chose God, will, with time, come to love the world in another new way – just like God.

For Conradie (2006:17), spirituality is about the way people react to experiences and happenings in life; one can say the way people contextualise experiences. As a Reformed theologian, he uses the term "earthly spirituality" to describe the way people of Reformed tradition normally and typically contextualise their faith. According to him, earthly spirituality is not only formed by experiences that are nice and agreeable, but also, and perhaps even more so, through hardship, suffering, pain, injustices etc. There is therefore a serious soberness linked to Reformed spirituality. However, an 'earthly' Reformed spirituality also appreciates the things that we do have, even the small things that we many times take for granted. These experiences form the dynamo of these people's 'earthly' spirituality; it creates an experience of thankfulness, but also of amazement for the gift of life. According to Conradie, another way that Reformed people contextualise their experiences is through an earthly kind of humour.

This kind of humour is many times a kind of irony where the ordinary things turned out to be quite funny or amusing. There is something of acceptance in this kind of humour because it makes peace with those things that cannot be changed by laughing at it. Earthly humour makes it possible to see the ordinary things in a new light – it changes the way people look at things so that they at the end can appreciate, but also long for the mending process of this broken world.

5.5.5.7   An anti-racist and anti-tribalism spirituality

Prof Flip Buys, temporary lecturer at the North-West University in Potchefstroom, South Africa, who is knowledgeable about contextualisation in sub-Saharan Africa, in a conversation with the researcher at the Theological Faculty of this university on 12 September 2012 shared that two of the most neglected concepts in curricula are anti-racism and anti-tribalism. This, if not addressed, is a very worrying aspect, as situations

such as the genocide in Rwanda, where the majority of people proclaimed to be Christians, could repeat itself in other parts of this continent.

An anti-racist and anti-tribalism spirituality admits that our identities have been systematically racialised and tribalised in sub-Saharan Africa. This spirituality then deals with those identities with the purpose to de-racialise and de-tribalise our society.

According to Kritzinger (2010:232), an anti-racist and anti-tribalist spirituality will consist of the following elements; (i) A joyful self-acceptance, coupled with an affirmation of all other people as image-bearers of God; (ii) A resolute commitment to dismantle all attitudes, habits and structures that reinforce the oppression of people on the basis of racial characteristics, and to defend the weak against the wicked.

This spirituality is also characterised by its bravery – it is not afraid of people, there is no 'homo-phobia'. People with this kind of spirituality move through life with the radical freedom of people who know that they belong to God. These people are brave enough to die for their convictions, looking to Christ as a model of courage in a racist and hateful world. Von Balthasar (1995:67) portrays such a person:

He lacks every trace not only of fear and insecurity but also of bravura. Rather, he is the very embodiment of simple, trusting shelteredness (Von Balthasar, 1995:67).

The NetACT institutions indeed need an anti-racist, anti-tribalist spirituality that is courageously and robustly Christ-centred and missional orientated. This can be obtained through the formal but also 'hidden' curricula and through good, solid modelling of lecturers.

5.5.5.8 A missional spirituality

The researcher emphasised the importance of a missional theological institute in Chapter 4. It speaks for itself that the kind of spirituality that the NetACT institutions need as the basis for a new ministerial formation praxis is a mission spirituality, an awareness that the Spirit of life, working and living within us, sends us into the community to live the Good News. According to Darling's theory of spiritual development real spiritual maturity happens when one shares God's resources to others. One will only overcome the power of one's prejudices, suspicions, grudges and

vested interests if one commits his- or herself together to God's mission in society. Curriculum planning can become very self pre-occupied talk shops. What one needs in order to open up such closed processes is for the Spirit of God to give the curriculum planners the courage and boldness to live and write ex-centrically, that is to find their centre outside their selves and their vested interests. There should be a common commitment by curriculum designers to the coming Reign of God and in making it a reality here and now in the curricula. This implies to have in mind the theological institution's missional calling, also among the poor and suffering, among those who need the message of God's mission of unification, reconciliation and justice (Kritzinger, 2010:232).

Of particular interest for the NetACT institutions are this reflection on contextual spirituality and the emphasis on contextual African worship, reconciling and 'earthly' Reformed spirituality, an anti-racist and anti-tribalism spirituality and a missional spirituality. NetACT institutions should deliberately make a choice to be really 'inclusively' African and this should be reflected in the curricula.

This brings us to the last phase of the Transformative Circle of Contextualisation.

5.5.6 The Transformative Action Phase

The big question to answer here is: *How can we transform society?*

5.5.6.1 Contextualisation should lead to action and transformation

In the research question, one finds the action verb 'design,'

> *How can a curriculum framework, rooted in the Reformed tradition, **be designed** that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?*

The contextual process is not completed until a curriculum is designed and implemented. It is for this reason that the last phase of the Contextual Circle is called a Transformative Action Phase. It is also called 'transformative' because it should lead to something, in this case to spiritual maturity, to a relevant curriculum and to academic excellence.

In the accounts of the two Roman Catholic sisters, Rodriguez and Da Cunha, who left the convent to live among the poor, it is astonishing to observe the amount of continuous planning, action and transformation that took place among the poor. It was not so much planning in the strategic, technical sense of the word, but planning for action, planning for praxis. The planning included forming groups for dialogue, bringing together children, the youth and adults in basic communities to celebrate their faith and their lives, and addressing the social needs of the community.

In contextualisation, such planning should not occur haphazardly, but should be informed by (i) emphatic involvement and faith commitment, by (ii) social analysis to assist the poor in understanding their situation and its root causes, and (iii) by the reading of the Bible in the light of their situation.

It is not enough just to reflect biblically and theologically on all the challenges that face sub-Saharan Africa; what is needed at the end of the day are plans of action. This last step in the Transformative Circle of Transformation is called 'Transformative action', because it should be a well thought through action that has as goal authentic transformation. Unfortunately, many churches and theological institutions have difficulty in living up to the challenges that face this part of the world.

5.5.6.2   Theology in sub-Saharan Africa struggles to respond to the challenges

The assumption is that the disciplines offered at NetACT do not always address the challenges, as outlined above, in a comprehensive and effective way. On the positive side, there are authentic African theologians that have struggled with the contextualisation of the Gospel in Africa; theologians such as John S Mbiti and E Bolaji Idowu played a major role in this regard, to name a few. In addition, the Circle of Concerned African Women Theologians has been consistent in researching and publishing on women's religious experiences in Africa. Since 2003, they have highlighted the impact of HIV & Aids on women, as well as the manner in which cultural beliefs and practices increase women's vulnerability to the epidemic. African women theologians have been quite productive and creative in their engagement with HIV & Aids. However, the general impression is that theological studies do not provide enough

insight into the struggle against poverty, gender inequalities, HIV & Aids and the leadership vacuum (Chitando, 2010:203).

In the process of contextualisation, the problems at theological institutes are normally (i) A focus on abstract issues. The topics covered in classes remain not life orientated. Some time ago, for example, the lively debate in the Ethics classes at HEFSIBA ICHE was about stem cell transplantation and cloning, which are totally irrelevant for that part of the world. Disputes from centuries gone, and not relevant today, are still receiving considerable time and space. (ii) There is a lack of practical application. One will, for example, find classes in HIV & Aids at theological institutes without any contact with victims of this disease, without any practical experience of pre-testing etc. (iii) There exists limited research and publications by Africans. (iv) Contemporary issues such as globalisation are not receiving the attention it should. All this leads Chitando (2010:205) from Zimbabwe to state:

> *Unless there is a fundamental shift in approach, graduates who emerge from our theological institutions and departments of Religious Studies will have very limited impact on their communities. They will be disconnected from the most pressing issues of our time and demonstrate sophisticated knowledge on issues that do not concern their communities directly.*

The researcher proposes some ideas and strategies that will contribute towards making our institutions contextually relevant.

5.5.6.3   The need for curriculum review

"It is easier to move a cemetery than a seminary" (Messer, 2004:162) is one of the statements that captures the fixation and conservatism that runs through in theology and religious studies in many seminaries. It is very difficult to be innovative in disciplines that take pride in upholding traditions. Calls for creativity and curriculum transformation are often dismissed as seeking to dilute the disciplines or as following the latest fads in academia. While it is important for scholars/lecturers to be well grounded in the key thoughts of their disciplines, this should not be an excuse for fossilisation (Chitando, 2010:205).

In order for theology and religious studies in the region to contribute meaningfully to the challenges of poverty, gender inequality, HIV & Aids and the leadership vacuum, there is a need to ensure that these themes are integrated in the teaching, research and community service. The disciplines of theology and religious studies in Africa must therefore undergo continuing renewal if they are to be relevant to the felt needs of the community.

Engagement with the topic of HIV & Aids provides helpful insights regarding ways to include a pressing existential issue in the curricula of theological institutions. At the turn of the new century, Maluleke complained about the apparent "theological impotence" that emerged in response to HIV & Aids. He made an impassioned plea for an HIV & Aids sensitive curriculum (Maluleke, 2003). It is gratifying to note that issues regarding HIV & Aids in theological institutions and departments of Religious Studies have progressed, with notable achievement on the publications front (Frederiks, 2008).

This applies also to the institutes of NetACT, where the subject was not part of any theological institute in 2000 and now there is not a single institution that does not have at least one semester with HIV & Aids as subject.

Institutes that have mainstreamed HIV & Aids in theological education have demonstrated that it is indeed possible to adjust the curriculum to respond to emerging issues. The goal of liberating education is to ensure that students are aware of the reality outside the lecture room and are willing to interact with the community (Freire, 2004:54).

In post-colonial settings, teaching theology and religious studies must lead to practical solutions that minimise vulnerability and contribute towards stemming the tide of HIV & Aids. Lecture rooms must become the first line of defence, equipping students with the necessary skills to contribute towards social transformation (Chitando, 2010:206).

Reviewing the curriculum may be able to address the challenges of focusing on abstract issues lacking practical application. The curriculum should encourage students to become involved through real-life experiences and this will help to match theory and practice. A dynamic curriculum will ensure that students enrolled for theology are not only familiar with topics from the past, but are also competent to tackle contemporary

challenges. Revamping the courses to include issues such as masculinities and the environment will render graduates to be better equipped to address real-life issues in practice (Chitando & Chirongoma, 2008).

Two of the burning, real-life issues that are not receiving the necessary attention and where transformative actions are sometimes nonexistent, are on the political and economic domains.

5.5.6.4   Improving political and economic literacy

Chitando (2010) has the following urgent questions about the results of theological training in sub-Sahara Africa:

> *How is it possible for graduates of African theological institutions and departments of Religious Studies to be caught up in diverse issues of ethnicity, corruption, associating with vicious governments and other ills? Why do holders of Divinity from reputable African institutions victimize women and indulge in senseless power struggles? What is wrong with our theological education when some of our male graduates become the most articulate critics of women's ordination? Is our formation effective?* (Chitando, 2010:206-207).

Institutions may not be held accountable for all the theological and political beliefs of their students once they leave the institution; however, there must be serious introspection and reflection when students do not demonstrate having been through rigorous training. Effective education is transformative. One absorbs new ideas and sheds off retrogressive beliefs and practices. Theology and religious studies should equip graduates with political and economic literacy. These will enable them to become more critical and beneficial to their families, communities and their countries.

High political and economic literacy levels are required to criticise patriarchy and other oppressive systems. Effective leaders of integrity are able to identify bankrupt ideologies and expose them. These leaders encourage those that have political power to implement programmes that are pro-poor and life-giving. They puncture superfluous political rhetoric and take up worthwhile causes. Politically and economically literate graduates are vital assets to their churches and communities. Theological institutions,

also from NetACT, should instil these skills in the students, also through curriculum development.

The researcher was appointed in 2010 as the first lecturer in Political Science at HEFSIBA ICHE and found the classes, also attended by leading politicians, one of the most rewarding real-life-related classes and an asset in the development of community leaders.

5.5.6.5   Promoting research and contextual publications

It is not as if the current situation of research and publication of contextual theology material is hopeless. Far from it; considerable progress has been attained as a number of scholars have taken research and publication seriously. In particular, theologians and scholars of religion in Kenya, Malawi, South Africa and Zimbabwe have produced valuable material. However, especially Angola, Mozambique, Zambia and Namibia, where the other NetACT institutions are, have to stand up to be counted. Furthermore, very few new voices are becoming audible.

The project by NetACT to facilitate the process whereby institutions can have easy access to the African Bible Commentary, written only by African scholars, is a step in the right direction. The initiative by the Nehemiah Bible Institute, Wellington, South Africa to be willing to publish and subsidise books written by theologians from NetACT institutions should be applauded. Unfortunately, they are complaining that they are not getting enough quality material from the institutions and the project may collapse altogether.

It is encouraging though to see that the recent doctoral studies in theology by theologians of the NetACT family take contextualisation seriously in their dissertations. The researcher refers, *inter alia*, to the dissertation of Christopher Munika (2011): *The Binga Outreach: Contextualisation of Mission in the Reformed Church in Zimbabwe*. The dissertation of Rangarirai Rutoro (Chairman of the Board, NetACT, elected in 2012 and lecturer and principal of the Murray College at Morgenster, Zimbabwe), on *Leadership Development in the Reformed Church in Zimbabwe* (2007), was also written in a contextual way using narratives when addressing the attitudes to women in the Reformed Church in Zimbabwe. A list of Master's and Doctoral degrees from students

from NetACT institutions, the majority of them well contextualised, can be find in the NetACT story at http://academic.sun.ac.za/tsv/netact/story2006.pdf.

Theology has to be relevant "for such a time as this" (Esther 4:14). In an Africa full of hope but enduring multiple crises, theology has to be transformed in order to be transformative. But to be transformative it must be understandable.

5.5.6.6 Language policy

The research hypothesis emphasises the importance of contextualisation. The researcher already dealt with the importance of contextualising within a certain culture, which brings one to the important aspect of a language policy at the NetACT theological institutions. Kritzinger (2010:220) is of the opinion that to do theology in one's second or third language does not contribute to contextual theology. There is, according to him, a need for a seminary to nurture theological bi- or multilingualism.

A central outcome of the ministerial formation process should be the achievement of a bilingual competence in theology; each student at a NetACT Institution should demonstrate the ability to communicate the acquired theological insights in his/her first language and in English or Portuguese.

The division of the class sometimes into language-based seminar groups, according to each student's choice, can also contribute towards the 'roots' ethos. Groups can report back and hand in a glossary of terms they have produced in their own language as well as the discussion that it has elicited among them.

Students should be assisted with the translation process, particularly in the first two years of their studies, with glossaries that have been prepared for them by the lecturers. Staff or post-graduate students that are fluent in these local languages can help in this regard.

English or Portuguese can be acknowledged as the international *lingua franca* of theology, even if it is not Standard English or Portuguese. At the same time, all the languages represented among the students are affirmed and fostered as theological languages in their own right. One can then later work towards the publication of a multilingual theological dictionary or resource book that will be immensely useful for

contextual theologising and ministry in southern Africa. It should be clear that Bible translators would have to play a key role in this project, thereby bringing their sacrificial labours, which are now relegated to the margins of the theological enterprise, into the mainstream of theological reflection and ministerial formation (Kritzinger, 2010:227).

5.5.6.7   African contextual Reformed ministerial formation

The research hypothesis emphasises the importance of a normative, missional and contextual directed curriculum. This implies that the ministerial formation curriculum in the broad NetACT network should have a distinctly African flavour that will also influence the interpretation of the Scriptures and the way theology is practiced in the broad society. Publications of African authors, not only those written by European and North American theologians, should also be prescribed as textbooks and should receive priority. There should be a greater awareness of the rich heritage of African theology, of the problems that Christians are facing on the continent, and of the creative approaches adopted by African churches in addressing these problems. Joint research projects should be established with scholars in neighbouring countries and all over Africa – in order to establish a new tradition of Africa-directed theological scholarship.

Developing a holistic contextual African Reformed theology is an urgent priority for ministerial formation in sub-Saharan Africa. The decision by URCSA (2005:299) in this regard is applicable. According to them, students should, after their theological studies, have the ability to:

- *(i)*   Analyse and research a context (congregation, community, country, continent, world);
- *(ii)*   Think theologically in a Reformational way;
- *(iii)*   Develop relevant ministry strategies in response to the issues raised;
- *(iv)*   Cooperate and network with colleagues and partners in doing so.

The researcher hope that this dissertation would not only be considered a theory on curriculum development but that there should be a transformative action phase at the NetACT institutions. For this a thorough curriculum review is needed, political and economic literacy should be improved, more effective investing in leadership training

should be in the order of the day, NetACT theologians should do more research and publish more articles and books. The transformation action phase should also include the re-evaluation of contextual spiritual forming at the various institutions and a look at the language policies. It seems as if another reformation is needed in curriculum development.

5.6   REFORMATION NEEDED

Calvin once said about Geneva that there was only preaching, but no reformation. The researcher is of the opinion that what is needed in NetACT, in the ministerial formation praxis, is a thorough reformation of the curricula. This will require of the theological institutions to courageously design contextualised curricula and to do away with all the structures, habits and policies that facilitate a ministerial formation that is foreign to their sub-Saharan African context. NetACT will need to become even more consciously part of a southern African network of contextualised ministerial formation with its own typical characteristics and challenges.

5.7 CONCLUSION

In this chapter an effort was made to address the research question, aim and hypotheses. The research hypothesis states:

> *That an integrative, normative, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes.*

The close interrelationship between the normative, missional and contextual aspects was displayed as well as the result of it all being then spiritual maturity, a relevant curriculum and academic excellence.

The chapter commences by showing the importance of listening to the narratives of a culture as a starting point to contextualise. The concept of contextualisation is explained. It is established that the term was really born and bred within the TEF

(Theological Education Fund) of the World Council of Churches, where it was related to injustices in the Third Word. The researcher then gives his own version of a definition of contextualisation, which includes:

> *The attempt to give prophetic, normative meaning and understanding of the Word among a specific cultural group in this world,*

From an exegesis of 1 Corinthians 9: 29-23, where Paul declares himself available to become a Jew for the Jews and as one without the Law for the gentiles, the researcher derives some important principles in the contextualisation process, principles such as solidarity, servanthood, the knowledge of worldviews and the goal – salvation of nations.

To comply with the different aspects of the research question and research hypothesis, the normative, missional, spiritual mature, contextual and academic components, the researcher proposes a Transformative Circle of Contextualisation based on the Pastoral Circle of Hollard and Heriot (1982), but also other hermeneutical models. The main phases of this circle are:

(i)   The Involvement Empirical Phase;

(ii)   The Social Context Analysis Phase;

(iii)   The Normative Theological Interpretative Phase;

(iv)   The Contextual Spirituality Phase;

(v)   The Transformative Action phase.

In the Involvement Empirical Phase, the emphasis is on empathy and narratives to really get involved in a culture. Important social issues are discussed in the Social Context Analysis; aspects such as poverty, HIV & Aids. With the help of NetACT workshops and other literature, the following issues were also asked to be analysed in the future: Neo-colonialism and exploitation, dictatorial and oppressive governance, racism and tribalism, social inequalities and injustice, poverty, polygamy and sexual abuse. Part of the social context analysis is to see whether there are enough contextualised books in the libraries of NetACT institutions and whether the didactic

styles of the lecturers are African contextualised. Emphasis is placed on the entry levels of students; an aspect that the researcher feels is neglected.

Spirituality is seen as all-embracing and in a holistic way and for this reason, in the Contextual Spirituality Phase, one finds themes such as inclusive African, earthly spirituality, anti-racist and anti-tribalism as well as a missional spirituality.

The positive aspect about the Transformative Circle of Contextualisation is that it does not only analyse a culture and reflect on it theologically, but really tries to help, to accompany, to facilitate, to have action plans, to *do* theology. Under the phase, Transformative Action, one can therefore find ideas on a holistic approach towards ministerial formation, the promoting of research and publications, the improvement on political and economic literacy and other general ideas on reviewing and improving a theological curriculum.

The researcher closes this chapter with an appeal for the real reformation and transformation of curricula at NetACT institutions. This will require of the theological institutions to courageously design contextualised curricula and to do away with all the structures, habits and policies that facilitate a ministerial formation that is foreign to their sub-Saharan African context.

The 'building blocks' of a Reformational worldview, a missional mindset and an African context were outlined in Chapters 3, 4 and 5. The foundation is now laid to conclude with an educational model in the next chapter.

Chapter 6

A REFORMATIONAL, AFRICAN, MISSIONAL FRAMEWORK FOR THEOLOGICAL CURRICULA

6.1 INTRODUCTION

This chapter describes a hermeneutical, theological and educational framework within which the NetACT institutions could develop their own contextualised curricula. It serves as a culmination of the previous chapters with special reference to Chapter 3 on the Reformational worldview, Chapter 4 on a missional approach and Chapter 5 on contextualisation. It is therefore called a Reformational, African, missional framework for theological curricula. The framework will include Reformational, missional and contextualisation theological principles with spiritual maturity as main goal. However, the emphasis will in the end be on transformative educational practical steps that should eventually lead to the raising of the academic standards. In this way, the researcher combines the theological and educational sciences in a multi-disciplinary approach. This is in line with the research hypothesis:

> *That an integrative, normative, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual maturity and **the raising of academic standards** within the NetACT theological institutes.*

Every chapter contains the following elements: An empirical component, a social context analysis, a contextual theological interpretation, and some practical suggestions. The proposed 'transformative circle' contains all these elements and serves as a hermeneutical tool to reflect on these elements and to constitute a relevant, contextual theological-educational framework. In 5.6.1, the transformative circle is used as a hermeneutical tool regarding contextualisation. In this chapter (Chapter 6), the circle will be applied to the educational framework. As this hermeneutical tool plays a pivotal role in the formation of this theological-educational framework, it will serve a

purpose to refer again to the background. The transformative circle is mainly derived from the Pastoral Circle of Holland and Heriot, which was altered by Karecki (2002:132-143) and Kritzinger (2010:144-173). The researcher changed and adapted this hermeneutical tool, applying his own emphasis. The circle is described as a 'transformative circle', as the researcher would like to see this theological-educational framework contribute towards a genuine transformation as far as curriculum development at NetACT institutions is concerned.

As referred to in 5.9, the researcher's conceptualisation of the transformative circle has the following five main phases:

A. The Involvement Empirical phase

B. The Social Context Analysis phase

C. The Normative Theological Interpretation phase

D. The Contextual Spirituality phase

E. The Transformative Action phase

These five phases will be applied to the content of each one of the three main chapters; that is, that of the Reformational worldview, the missional approach and the African contextualisation. One can illustrate the *modus operandi* in the following way:

TABLE 6.1: OVERVIEW OF FIVE PHASES

The Reformational worldview	A. The Involvement-Empirical phase B. The Social Context Analysis phase C. The Normative Theological Interpretation phase D. The Contextual Spirituality phase E. The Transformative Action phase
The missional approach	A. The Involvement Empirical phase B. The Social Context Analysis phase C. The Normative Theological Interpretation phase D. The Contextual Spirituality phase E. The Transformative Action phase

The contextualisation	A. The Involvement Empirical phase
	B. The Social Context Analysis phase
	C. The Normative Theological Interpretation phase
	D. The Contextual Spirituality phase
	E. The Transformative Action phase

Reflecting on the empirical data, analysing the context, listening to and interpreting the norms, growing in spiritual maturity and going over to transformative action, are the rationale for this framework. When well understood, this hermeneutical model can successfully be applied by the NetACT institutions in the design and evaluation of their respective curricula.

6.2 WHAT TO EXPECT IN THIS CHAPTER

The framework proposed for theological curricula reflects a Reformational (normative), missional and contextualised (African) approach to curriculum design. It is also a hermeneutical model because of the interpretive nature of the research and the dialectic tension between the normative principles and the praxis text. The following main elements of the framework are described according to this hermeneutical tool: The integrated and normative character of a Reformational worldview; the missional direction, the contextual process and the maturity goal of the framework.

In the involvement-empirical phase, a brief overview of the results of the questionnaires will be done, while within the social context analysis, the results are discussed. In the normative theological interpretative phase, the norms and values dealing with a Reformational worldview, a missional direction and a contextual process for a curriculum framework from a biblical but also an educational point of view are addressed. The emphasis in this chapter is on the transformative action phase and guidelines are proposed for an integrated, normative and contextualised curriculum that may lead to maturity and academic excellence.

To establish a more integrated curriculum, the researcher takes a stance for a more general educational approach rather than a specialised one. The process of essential or

critical outcomes and life-orientated teaching is proposed to help in the process of writing an integrated core curriculum.

As far as normative curricula are concerned, the importance of the use of a normative vision and mission statement is highlighted. Curriculum designers are called on not to concentrate only on the official curriculum, but also to be keenly aware of the hidden, collateral and null curricula where norms play a very important role. A call is made towards a value-driven curriculum, where the setting of affective outcomes could contribute in developing a normative curriculum.

All subjects that form part of the theological curriculum should have a missional goal and focus. The expression *ita, missa est,* that is: *Go you are sent,* should be the underlying ethos of the institutions. Christ's incarnational model forms the model for the leadership style that is proposed – one of humility and servanthood, which should stand against the ruling atmosphere of domination and power. Strong emphasis is placed on the importance of the 'laity' to discover their gifts and their own ministries and to be missionaries in their own right. The church and the theological institutions should be witnesses in a world of globalisation, secularism, urbanisation and poor and oppressed people. Curricula should prepare students for this, also to debate intelligently about wealth and poverty.

The point of departure is that all curricula should be contextualised within a sub-Saharan African environment. To do this, NetACT institutions are called on to review their curricula, to improve political and economic literacy among their students, to invest in leadership training, to do a proper needs assessment, to assess the developmental levels of students, to teach in order to stimulate analytical thinking, and to adapt educational methods to an African context. As far as contextual spirituality is concerned, spirituality is also described in terms of authentic worship, reconciliation, anti-racism and anti-tribalism, as well as in terms of a missional, contextualised spirituality.

As far as spiritual maturity in general is concerned, which is the overarching goals of this research, a more holistic approach towards maturity is followed to include intellectual, moral, emotional and spiritual maturity. Students should be able to think reflectively, analytically and independently and lecturers should be able to help in this

regard, *inter alia*, through the use of Bloom's taxonomy. In line with the argumentation of the researcher in this dissertation, maturity is also defined as; (i) The ability to construct and live according to an integrated worldview; (ii) The ability to live for others and not just for oneself (missional). (iii) The ability to contextualise events within a certain culture and to internalise truths.

The chapter is concluded with a proposed model (Annex 4), to evaluate the curricula of every NetACT Institution to see whether it reflects the principles of an integrated, value-driven, missional and contextual curriculum, and whether it contributes to spiritual maturity and academic excellence.

6.3 METHODOLOGY

We have arrived at Osmer's last question, which is: *How might one respond?* This is defined as the pragmatic task. Here one determines strategies of action that will influence situations in ways that are desirable (Osmer, 2008: 4).

The intention of the researcher is to design a curriculum framework that will take cognisance of what is currently the status quo in NetACT institutions (Chapter 2) and integrate the principles of an integrated, value-driven curriculum (Chapter 3) with a missional direction (Chapter 4) and a deliberate effort to contextualise the material (Chapter 5). The framework should address issues such as a relevant curriculum and academic excellence (Chapters 6 and 7).

The ideal is not to address only some of the problems that the NetACT institutions encounter, but to contribute towards a genuine reform. As mentioned earlier, a framework for curriculum development will be designed and it is therefore opportune to recap on what was said in 2.4 about curriculum frameworks. Marsh (2009:38) gives shape to this:

> *Most important is a rationale or platform – a statement of the values, principles and assumptions which have guided those who produced the framework. In addition, a framework should include content examples, teaching and learning principles and guidelines for evaluation of subjects included in the framework.*

Important to note here is (i) the importance of a statement of values, principles and assumptions; (ii) teaching and learning principles; (iii) content examples; and (iv) guidelines for evaluation.

The structure and elements of a curriculum framework is intimately linked to one's own understanding and definition of what curriculum development is. The researcher proposed in 2.6.1 the following definition, which will serve as the work definition for this chapter:

> *Curriculum development is the value-driven educational process of situation analysis, aims, learning content, teaching and learning activities, experiences and evaluation processes supported by the administration and infrastructure of teaching institutions, where lecturers, principals, specialists, administrative staff, community groups and government agencies embark on the formal and informal reconstructing of knowledge and experience in such a way that it will increase the ability of the students to grow in spiritual, moral and emotional maturity as well as in the discernment and intelligent control of knowledge and experience.*

For a better understanding of the rationale of this chapter, it serves a purpose to briefly analyse this definition as it will contribute to the development of this framework: (i) The framework should be value-driven; (ii) It should pass a process of situation analysis; (iii) There should be specific goals or aims; (iv) Information should be provided about learning content; (v) Attention should be paid to teaching and learning activities; (v) The framework should take cognisance of the role-players in the curriculum development process; (vi) It should be clear that there exists formal and informal learning; (vii) The aim is spiritual, moral and emotional maturity; and (viii) The ability to discern and intelligently control knowledge and experience should exist. The proposed curriculum framework is hermeneutical by nature and will be described in further detail in the next section.

6.4   THE HERMENEUTICAL NATURE OF THE FRAMEWORK

As stated in 1.7, the term hermeneutics refers to a process of critical interpretation and explanation of a text, in the widest sense of the word. Usually it refers to interpreting biblical text, but more recently, partly as a result of French philosopher Paul Ricoeur, it has been applied to curriculum within the context of the 'text' to be interpreted. One also encounters curriculum planners whose curricula models are called hermeneutical models; they are referred to also by other names, among them 'deliberators', because their emphasis is on a process of deliberation (Walker & Soltis, 1992:60). These planners are in many aspects related to the post-modern constructivists. The researcher prefers to call this proposed framework a hermeneutic framework, because of its critical interpretative nature, its 'wrestling' with the 'text' for clarity, and also because it is well-known terminology amongst theologians. According to the researcher, a hermeneutic model, with the influences of progressive and post-modern constructivists, represents the most acceptable framework for the incorporation of the Reformational worldview and its derived values, the missional direction advocated for and contextualisation within a sub-Saharan African environment.

The title for Figure 1.1 (see Chapter 1 P18) is: *The researcher's modus operandi in designing a curriculum framework.* In this design, derived from Zerfass's (1974) model, the tension between the educational praxis on the one side and the desired situation according to the Reformational, missional and contextualised worldview on the other side, is illustrated. The ideal is that this should lead to the addressing of the tensions, while emphasising the need for action, which should then eventually lead to a proposed curriculum framework with renewal or improvement in mind. In its very nature, the *modus operandi* suggested in Figure 1.1 is hermeneutical. In this chapter (Chapter 6), the tensions are highlighted and addressed and a theological-educational framework is proposed.

According to Van Brummelen (1994:13), the basic questions in the developing of an educational, hermeneutical framework should not be: "What is expected from us?" or "How can we successfully complete the syllabus?" These are more typical questions that the traditionalists will ask. The questions should rather be: "What ought we to do?"

"What is the right thing to do?" "What should be the overall aims of our training?" "How can our training help to contribute towards a just and compassionate society?" "What are our values?" "What does all this mean within our context?"

These are the questions that should be asked since they are in line with a more progressive and post-modern approach.

6.5 THE DESIGNING OF A REFORMATIONAL, AFRICAN, MISSIONAL FRAMEWORK

The researcher proposes a framework with the following 'building blocks' or elements:

(i)   A Reformational worldview and values derived from this worldview.

(ii)   A missional direction

(iii)   Contextualisation within the sub-Saharan African context

(iv)   The overarching goal: spiritual maturity

The hermeneutical process is called the transformative circle, with its five phases, namely the Involvement Empirical phase; the Social Context Analysis phase; the Normative Theological Interpretation phase; the Contextual Spirituality phase and the Transformative Action phase. These phases will now be used as a hermeneutical tool in the description of the Reformational, African and missional educational framework. It will firstly be applied to the Reformational worldview.

6.6 THE TRANSFORMATIVE CIRCLE IN RELATION TO A REFORMATIONAL NORMATIVE CURRICULUM

6.6.1   The Reformational normative curriculum: The involvement empirical phase[8]

In this "listening" phase the questionnaires indicate that the NetACT institutions are in favour of a curriculum framework that would promote a pattern of holistic thought built

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[8] See 2.12.9: Conclusions on worldview and values

on a biblical worldview with all the values that this entails. It is heartening to see that the institutions do not adhere to a pietistic thought pattern, but see salvation in a broad way as having cosmological ramifications. Alongside this they declare themselves against any unnatural dualism between the 'holy' and 'profane.'

The institutions are placing a great deal of emphasis on spiritual growth in the lives of their students and agree strongly that a curriculum should contribute towards moral and spiritual maturity.

Democracy in all its facets is being promoted by the delegates from the NetACT institutions, but they also admit that the leadership style at some institutions is rather authoritarian. To be value-driven is in line with the way of thinking of the NetACT institutions, but values normally linked to human rights and a value such as justice, in the broad sense of the word, are not emphasised and the implications are not always spelled out. Although the value *compassion* figures at the institutions, it does not form an important part of the curricula.

It is remarkable how openness towards HIV & Aids developed in the past number of years within the NetACT institutions. Unfortunately, the same cannot be said about tolerance towards the gay community. Women rights get more and more attention at the NetACT institutions, but a spirit of paternalism still prevails at some institutions and women are not allowed to study theology at some training centres and few women find their place as lecturers.

Efforts to train and model a servanthood style of leadership exist, but the delegates admit that it is not as effective as they would like it to be and that it does not always get the centre place that it deserves.

6.6.2 The Reformational normative curriculum: The social contextual analysis

The NetACT institutions are in principle highly in favour of a value-driven curriculum. Unfortunately, these values are not always embedded in the official curriculum, but form part of the so-called 'hidden' curricula. All delegates will, for example, emphasise the importance of children and youth, but with a more searching enquiry one discovers that

it is in some instances totally lacking or underemphasised in the curricula. This really reflects an ivory tower theological approach in a region where the percentage of children and youth is so high and where the youth plays such an important role in the NetACT-linked churches.

The vision and mission statements are value driven, but are not always known and used as a point of departure when designing the curriculum. For this reason, ownership of the vision and mission statements is generally lacking. Within the social context of sub-Saharan Africa, the inclusive approach towards HIV & Aids that grew the last years at the NetACT institutions should be welcomed. The whole issue of gays and lesbians is still strange for the institutions and one has to understand the lack of tolerance culturally and historically. For the majority of the theologians of the NetACT institutions it also directly contravenes their interpretation of the Scriptures. One should, however, conclude that the strong rejection of the delegates at the NetACT workshops of the gay issue portrays an exclusive and judgmental spirit. Another alarming aspect is the lack of attention to the plight of the poor and the other marginalised in the curricula. The students' ministries will generally be among the poor and one finds it strange that there is no deliberate effort to structure the curricula around this burning social-economic issue.

According to the researcher, democracy and a democratic spirit should be at the heart of the NetACT institutions. The good relations between lecturers and students are noticeable at the institutions and the lecturers are modelling the Christian values and are in many instances wonderful mentors for the students. The researcher's impression when visiting the different campuses was a positive one regarding the accessibility of the principles and management in general. On the other hand, it is alarming, as recorded in some questionnaires and revealed in confidential conversations, that an autocratic leadership style is followed by some principals and by management, which does not comply with the servanthood leadership style that one should expect.

6.6.3 The Reformational normative curriculum: The theological interpretation

6.6.3.1   Introduction on what to expect in the normative, theological interpretation

One of the important aspects of a Reformational worldview is the emphasis on an integrated worldview. This should also be reflected in an integrated, normative curriculum. The researcher is of the opinion that this can be achieved by concentrating more on general education and core curricula, which should be life and need orientated. The emphasis in this dissertation is on value-driven curricula and in the process of identifying and establishing values for an educational institute, one should be aware of the importance of the so-called hidden, collateral and null curricula. To assist in writing value-orientated curricula, the way one writes one's outcomes turns out to be important. For this reason, the researcher appeals for an emphasis on affective outcomes. Add to this the importance of a democratic lifestyle of openness, transparency and sensitivity towards nature. As part of the contextual spirituality, this dissertation asks for a more sober 'worldly' spirituality. The call is indeed for a continuous renewal of an integrated curriculum.

6.6.3.2   The need for an integrated curriculum

The emphasis is thus on the integrated and normative character of a Reformational worldview that should be reflected in the curricula of the NetACT institutions. One of the basic elements of the Reformational worldview is that it is integrated and cohesive and does not admit any dualism or fragmentation.

In 2.12 the results of the questionnaires are discussed as far as the unity of a Reformational worldview is concerned. The institutions are strongly in favour of their curricula reflecting a much greater pattern of holistic thought. The curricula should not reflect a narrow concept of salvation, but rather the transformation or renewal of the whole of creation. The institutions chose against a dualistic division of a sacred and a secular realm. Not only some theological subjects, but all subjects should reflect Reformed principles. On the negative side, the data discussed in 2.12 reveals that there is a general admittance of a fragmentised curriculum and the adding of subjects and material on an *ad hoc* basis.

In 3.10.2 and 3.10.3 the emphasis is on the fact that God redeems the whole person and restores the whole of creation. An appeal is made that the strict dividing lines between church and the public realm should be removed. The new, redeemed humanity

is called upon to promote renewal in the whole of creation (3.10.4). There should be no place for a dualistic, fragmented worldview in curricula. Curricula should therefore reclaim for God the whole of creation, which includes all of the sciences. Dualistic worldviews restrict the meaning of the concept *Kingdom of God*:

> *It can be limited in a pietistic way to personal faith; ecclesiocentrically locked up in the church as an institute; eschatologically regarded as something of the distant future; it can also (as in the case of the 'social gospel') be tied down to human, social and political structures* (Van der Walt, 2008b:104).

An integrated normative worldview calls for an integrated curriculum versus a fragmentised one.

The basic Reformed principles for salvation still stand: The need for repentance and salvation by God's grace alone, through faith alone, in Christ alone. As far as the latter is concerned, the Reformational worldview emphasises the all-embracing redemption by Jesus Christ. This salvation should contribute to the process of the restoration of the whole creation and should not only emphasise the importance of a pious life. This more holistic approach to salvation will help students to interpret the complex world that they are living in.

> *Reformed Christians are rightly concerned that the language of "personal relationship to Jesus Christ" not overshadows other equally important and often more comprehensive ways of understanding and enacting the Christian life* (REC Focus, 2003:85).

An integrated Reformed curriculum should reflect an integrated, holistic and all-embracing approach towards salvation.

6.6.3.3   The need for a normative or value-driven curriculum

There is a strong emphasis in this study on a normative curriculum to form a building block for the proposed educational framework, as is also clear in the research hypothesis:

> *That an* **integrative, normative***, missional and contextualised curriculum framework, rooted in the Reformed tradition, can contribute towards spiritual*

maturity and the raising of academic standards within the NetACT theological institutes.

In this research, normative values are derived from the Bible as the divinely inspired book on norms and values. In a certain sense, the Bible is interpreted through the spectacles of a theological-philosophical worldview that is called a Reformational worldview (see Chapter 3).

Each phase of the curriculum development implies moral reasoning. The values that the institutions have accepted will have a direct influence on setting the goals and objectives for curriculum development. It speaks also for itself that one's content, one's learning experiences and teaching strategies, one's methodology and the use of one's resources will all be influenced by one's values.

Adapting a diagram by I.N Steyn in his book *Kurrikulumteorie – 'n Leer en Werkboek* (1997:140), the influence of values is clear on one's goals, content, outcomes and methods. The diagram also indicates the interrelationship between the different elements. Normative goals will, for example, influence a curriculum's content, the methods and your curricula outcomes. A value-driven content of curricula will, in turn, have an influence on the goals, outcomes and methods.

Figure 6.2   THE HERMENEUTIC NORMATIVE CIRCLE
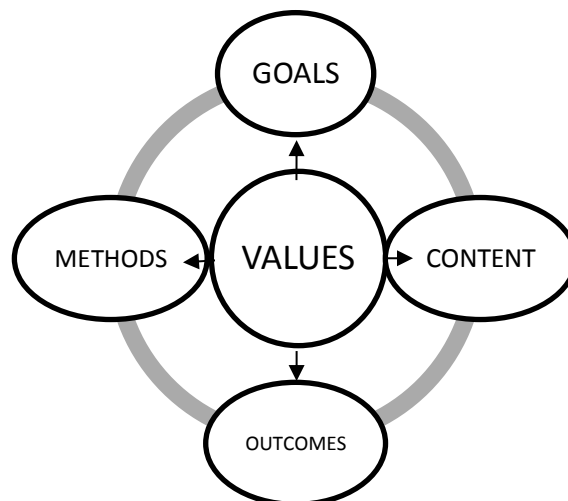
Derived from the Reformational worldview, seven moral values were identified for institutions, lecturers and students. The idea is that these values should be an integral

part of the official and hidden curriculum. These seven values are: loyalty, responsibility, honesty, justice, compassion, quality and respect. In 3.4, the researcher argues for a more aggressive Value Driven Education (VDE) at NetACT Institution.

Chapter 3 has as title: *A Reformed system of values*. From a Reformational worldview, certain values were derived in an attempt to answer the so-called big normative questions of life. The following are stipulated: The point of departure is that God maintains his creation through His Son and that this creation is there to be enjoyed and to glorify its Creator. Humanity has received delegated powers and freedom and should not use them to serve a false idol or ideology. Curricula should include the study of possible false ideologies, philosophies and unbiblical theology for mature decision-making by students. It should also encourage students to appreciate the aesthetic beauty of nature.

Something terrible went wrong and sin entered this world with devastating effects. Even so, it did not destroy the earth and it is humankind's duty to wisely control nature, including the plant and animal life. The graceful thing that happened in history is that God entered this world through His Son, who came to redeem the whole of creation and the whole person and not only his or her soul. It is now up to humankind to carry on with this renewal process in all spheres of life. Curricula should not allow a false dualism to enter; that is, an approach that makes a radical distinction between more 'sacred' and more 'profane' or secular things.

Humankind is called upon to be God's authorised viceroy and men and women were created according to God's image as fully human and equal. They were also created in relation with others and the researcher refers to the so-called 'ubuntu' principle that was made famous especially by bishop Desmond Tutu. An appeal is made for NetACT institutions to reflect seriously in their curricula on the sanctity of life as opposed to a pragmatic, utilitarian approach.

The researcher makes a case for a more inclusive approach that will declare itself solitary with the oppressed and the marginalised, which include women and children and also HIV & Aids victims.

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Efforts should be made to make servanthood leadership part and parcel of the whole curriculum. Theological institutions should also be models of a democratic lifestyle, where values such as respect, dignity and human rights should be obvious and would spill over to society and politics. People are called upon to be their brother's and sister's keepers.

One of the 'big questions' that concerns humankind's goal here on earth is: *What are we doing here on earth?* The cultural mandate is spelled out in this Reformational worldview with humankind appointed propriety rights over all creation. The fact is that the earth belongs to God who is the only one that has absolute rights and this results in the calling of humanity to respect God's creation, which includes also his animals..

Curricula should take cognisance of the power of sin in work conditions, which often results in corruption and bribes; quite common in sub-Saharan Africa. There is also a soteriological and eschatological perspective on work that should result in a balanced view of work and rest. The Reformational worldview calls for real democracy, which should result in a lifestyle of openness and transparency, where humankind (and institutions) are called upon to take decisions in collaboration with others.

On the 'big' question: How can we improve society? Normative suggestions include:

➢ Humans should sanctify society through the way they live and apply norms;

➢ Christians should be involved in a continuous renewal process;

➢ Humans should live life fully on earth; and

➢ Christ should be the integration point of everything.

The researcher is therefore suggesting a normative or value-orientated curriculum by preference according to the principles set out in Chapter 3 under the heading: A Reformed system of values.

6.6.4 The Reformational normative curriculum: The contextual spirituality phase

The spirituality that is asked for in the Reformational worldview (3.8) is a super-ordinate one embracing the whole of creation. This spirituality is not a mystic, pietistic type of spirituality; it is not, in the words of Donovan (1990:128), an "otherworldly spirituality."

This Gospel of creation is a corrective for a sectarian view of God, of truth and of faith and for an 'otherworldly spirituality'. A gospel that is not as wide as the earth, that is without meaning for the whole earth, is not a gospel at all.

In line with the call by Donovan for a more "worldly spirituality," Conradie (2006) pleads for a spirituality that will be amazed by the extraordinary in the ordinary of our daily lives. This is in line with the book by Dirkie Smit, with the title: *Discover pieces of heaven on earth* (my translation). Conradie (2006: 253-258) also pleads for a spirituality that will integrate the suffering and pain of this world, but a spirituality that will, on the other hand, be full of earthly humour.

6.6.5 The Reformational normative curriculum: The transformative action phase

In this action phase, the researcher will advocate for the advantages of a general education, the need for a core curriculum as well as the need for a well thought through vision and mission statement for the institutions. Institutions should deliberately take cognisance of the so-called hidden, collateral and null curricula in designing their curricula. As part of the action phase, attention will be paid to the writing of outcomes for modules with the emphasis on affective outcomes.

6.6.5.1   The advantage of a general education and synthesising approach

The obsession with content and the premise of fragmentation are the primary contemporary criticism directed at the traditional curriculum. Unfortunately one has to say that every facet of present-day training is still saturated with the reductionistic worldview that parcels the world into 'departments' and 'subjects' for 'mechanised efficiency' and 'scientific management.' This is also according to van der Walt (2001:ii):

Dualism – like a chronic disease – infected, crippled and paralysed Christianity for 2000 years. It robbed Christian faith of its power to transform and renew the world. Many Christians were not aware of this fact, because it became most natural to them to wear double focus glasses and to view the whole of reality as divided into a secular and sacred domain.

The expansion of knowledge cannot be accommodated through curriculum accretion or by the endless adding of more and more subject matter to the course of study. One

unfortunately gets this impression when studying some of the curricula of NetACT institutions. They will need to think creatively and plan anew. One of the big problems is to establish whether one should teach for a more general course in theology or if one should concentrate on specialisation or try to make a compromise. The problem of specialisation is normally that it can easily contribute towards fragmentation and general education that lead to curriculum congestion.

In line with the argumentation of the biblical viewpoint of knowledge, the researcher is in favour of general education at undergraduate level, but then portraying the principles set forward by Tanner and Tanner (2007:243) in this regard. For these two educationalists, general education in a free society should contribute towards a citizen who has the ability to think reflectively, who can communicate thought, who can make intelligent judgements, who can discriminate wisely among values and somebody who knows how to come to grips with problems and issues that are common to all citizens. This is not the specialised rational thought of puristic scholarship that serves a private aestheticism.

General education is then intended to develop socially responsible citizens who can think autonomously. This requires a curriculum that is not concerned exclusively with science and facts, but also with the pervading problems of humanity. General education therefore necessitates an outlook on knowledge that is essentially different from the knowledge world of specialised education. The Reformational way of looking towards knowledge is to look at it relationally; in relation to God and humankind and nature. What is necessary is to establish what is really needed for all theological students to study to have a good basic theological but life-orientated base that will make them effective pastors in their societies. One way to do it is to synthesise.

Some call the times we are living in the time of knowledge explosion, an age of specialisation, an age of fragmentation, but also an age of synthesis. The twentieth century and the twenty first centuries are called the 'Age of Synthesis', representing an unprecedented concern for addressing macro-curricular problems not merely micro-curricular problems - the whole is seen as more than the sum of its parts (Tanner & Tanner, 2007: 228). This urge to synthesise within the specialisation of our times is no

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easy task. One would, for example, find university scholars who seek to enhance their reputation by digging out minuscule facts and information, whereas a lower premium is given to publishing comprehensive books and reviews that reveal the interrelationships of knowledge and its domains. Attention to macro-curricular problems resulted in efforts to develop vertical and horizontal curriculum articulation – the former referring to developing coherence within given fields of study over the various grade levels or years of study, the latter to develop the interrelationships between and among fields of study at either a given level or over various levels of schooling. This is important for establishing a core curriculum in theological institutions. There should be cohesion, a logic sequence of subjects from the first year up to the final year and attention should be paid to the interrelationship between the subjects to try also to reduce any repetition.

The segmental approach is no longer adequate to the task of curriculum development. Progressive educators talk about the need for an ecological approach. Another way to prevent a fragmentised curriculum and develop an integrated curriculum is through the process of establishing a core curriculum.

6.6.5.2   Essential/critical outcomes can help with the establishing of a core curriculum

The rationale behind the development of the notion of outcomes is that educators became concerned about the fact that students were forced to learn masses of material that is not useful or applicable in their later lives. Much of the knowledge that learners studied for examination consisted of single fragments of information that were of little or no value to further studies, the world of work or personal development. Little of the learning done in institutions was remembered and used once learners left school. With this problem in mind, educators and policy-makers started reflecting on developing the right attitudes, skills and knowledge. They discussed and identified important abilities that learners need to remember and apply when they become adults; abilities that are meaningful in the long run. William Spady (1994:50), the leading writer on outcomes-based education, calls these abilities "outcomes of significance". Critical outcomes are then core performance abilities that learners will use throughout their school careers and in their adult lives. It is these critical outcomes that really matter to learners in the

long run (Spady, 1994:51). NetACT institutions could consider incorporating the notion of essential/critical outcomes when developing curricula

6.6.5.3   Life-orientated teaching helps to establish core curriculum

Critical outcomes can also be described in terms of life-orientated outcomes. Dewey noted that one of the weightiest problems of education is the isolation of the curriculum from life experience (1916:10). Alfred North Whitehead, a noted British philosopher and mathematician, also addressed this problem. He called on educators "*to eradicate the fatal disconnection of subjects which kills the vitality of our modern curriculum."* He advocated the study of "*life in all its manifestations"* as the subject matter for education (Whitehead, 1929:10, 11). The basic question here is how relevant the material is for the real and future life of the student. The researcher concludes with some real examples to make the point clear.

One example to prove the point is the content of Ethics. The researcher encountered in some of the ethics handbooks an emphasis on stem cell transplant, cloning, euthanasia, homosexuality, etc., but rarely issues related to corruption, land reform, poverty and work ethics, which are real life-orientated issues relevant to sub-Saharan Africa. Another example: if one has to make a choice between the history of a publication house as a module and children's ministry (a concrete example that the researcher found in Zimbabwe), the choice should be clear for this continent with her millions of children. "Is it relevant?" "Is it life orientated?" These should become the central questions in the establishing of a core curriculum for the NetACT institutions.

6.6.5.4   The normative vision and mission of a school

The vision and mission of a school can also be seen as the school's basic educational goal or desired outcome. When written within an affective realm, then it also includes the ethos of its non-curriculum-related activities, also known as the hidden curriculum that includes the effect of things like chapel services, attendance of prayer meetings, practical work, mission outreaches etc.

A vision is a broad idea of where an institution is heading and usually contains the hopes for the future. It should not be very detailed, but should consist of a broad

description of the dream for the institution. In reading the vision and mission statements of various theological institutions of NetACT, the researcher found the value-driven one of ABC College in Malawi as the most elaborate. According to the researcher, this is perhaps too elaborate, but can serve as a model for others that struggle in compiling theirs or that are in the stage of re-writing theirs. In the Catalogue & Prospectus of ABC College, Malawi, one finds a basic philosophy, a purpose statement, and a statement of faith. Their vision reads:

> *To further Christian education in Africa that is evangelical in persuasion and to spread the Word of God by maintaining, preserving, perpetuating and uplifting Christian principles and ideals. The objective of African Bible Colleges is to offer quality, university-level education with a Christian emphasis to the people of East and Central Africa. The chief aim is to train Godly men and women for Christian leadership and service.*

HEFSIBA's vision (2012), is shorter, more compact, and in line with the rationale of the researcher.

> *HEFSIBA is an Institute for Christian Higher Education standing for excellent education and directed by norms. The institute serves the church and society through contextual formation, empowering students to be professional and spiritually mature and to think creatively (my translation).*

Carl (2002:223) suggests the following questions to be answered when compiling a vision or a mission:

(i)   Who are we? What makes us different or unique?

(ii)   What basic needs should we make provision for?

(iii) What do we want to do to acknowledge or anticipate these needs or problems? (The idea is here to think about communication, a willingness to reform, retention of high standards etc).

(iv)   What should our response to key interest groups, for example students, the church and the personnel be?

(v)   What is our basic worldview and what are our core values?

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With this available information, a school may formulate its vision and mission. "It may be shorter or a longer formulation, but is must reflect the ethos of the school" (Carl, 2002:225).

By far the majority of the lecturers at NetACT institutions who were asked about their school's vision and mission were not aware of the content. In one instance, the principal read the mission and vision and the lecturers said that it was the first time they had heard about it. It is clear that the vision and mission statements of the institutions do not function as a point of departure for the developing of a curriculum. According to the researcher, this is a pity as the main over-arching goal of curriculum development, for example to produce mature and responsive disciples of Jesus, plus the values and the vision and the mission, could serve as an excellent basis for curriculum development and could help for cohesion and purpose.

In Figure 6.3 the researcher illustrates that the institution's vision and mission or ethos could be derived from the norms and values, the goals and objectives and a normative or value-driven curriculum. On the flipside the derived vision and mission will then have a normative effect on the establishing of future goals and objectives and on a normative curriculum *per se.*

Figure 6.3   THE INFLUENCE OF A VISION AND MISSION ON CURRICULUM DEVELOPMENT

Goals expand the vision and mission statement – giving more detail to it and concretising it. Goals should also be translated into objectives and policy in order to provide guidelines for the operations and the management of the school. The worldview

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that is dominant in a school should be reflected in its mission and vision and should also be reflected in the more specific goals and objectives (Carl, 2002:226).

In an article that the researcher received from Dr Steve Hardy with the title "Formulating Tentative Goals", an appeal is made to set challenging goals. Goals should actually challenge the institutions, the lecturers and the students to dedicate a great deal of time, energy, thinking, creativity and other resources to the achievement of these goals. Goals should actually take the school beyond their 'comfort zone' and into the area of a possible and a challenging future. The lecturers should set goals according to what they know they are capable of, but at the same time they should push themselves a bit further, put extra effort into achieving quality, to develop and grow and experience fulfilment. As many stakeholders as possible should be involved in deciding on these goals – not only some curriculum planners.

One should think along the lines of the cognitive, affective and skills domain when considering the appropriate and relevant objectives. Steyn (1997:25) emphasises the need for life skills and refers to the so-called hidden curriculum that should be taken into consideration. For him, educational objectives should include things like:

(i)   General occupational skills, such as the ability to complete tasks effectively, accurately and in the given time.

(ii)   General attitudes towards work, such as a willingness to work hard and to take initiative.

(iii)   Personal traits, such as thoroughness, motivation, enthusiasm, self-discipline and loyalty towards the school.

(iv)   Thinking skills, such as healthy judgment, problem identification and solving.

(v)   Business notion in the sense of cost awareness.

It is clear that Steyn is actually propagating the use of affective outcomes in curriculum development. In this regard, one has to take cognisance of the so-called hidden, collateral and null curricula as well as of the writing of outcomes for modules.

6.6.5.5   The hidden, collateral and null curricula

Lecturers teach a great deal about values deliberately and explicitly, but also implicitly. The school and classroom ethos and structure also teach values implicitly. One has therefore to say that institutions have an explicit, formal curriculum and that curriculum changes as lecturers implement it in the classrooms. Nevertheless, it remains the planned curriculum. Many things happen in the classroom that lecturers do not formally plan. Usually, they are transmitted through the normal, everyday going-on in the school. The values and ideals of lecturers as well as how they view their roles and those of their students and the authoritative relationship between them will affect students' values. Some researchers have even claimed that this hidden or implicit curriculum affects students more that the explicit curriculum.

The ethos of a school and of a classroom therefore sets the stage for the hidden curriculum. Some features of such an ethos are positive. Students learn to treat each other with respect. They learn to be punctual and work hard to accomplish both short- and long-term goals. They may learn to solve conflicts with fellow students in a peaceful way. They may learn work habits that will stand them in good stand throughout their lives.

Tanner and Tanner proposed the term *collateral curriculum* rather than hidden curriculum, following Dewey's use of the term *collateral learning* (Tanner & Tanner, 2007:117). The term collateral is not synonymous with hidden, it rather encompasses it and is more inclusive than the concept 'hidden curriculum'. One can also translate collateral with parallel. It can then be seen as the curriculum that runs parallel to the official curriculum and should actually surpass the official curriculum in the sense that it should have a more lasting effect. According to Tanner and Tanner (2007), in focusing narrowly on the information and skills to be learned through the formal course of study, lecturers tend to overlook the importance of collateral learning. Students may, for example, receive very good grades in Church History, but if they have learned to dislike it, it is doubtful that they will be impelled to read such literature on their own. In this case, the collateral learning will have a more powerful and enduring impact on the learner's present and future behaviour than the target subject matter. Indeed, most of the factual information learned at an institution of learning is readily forgotten soon after

the examination, whereas collateral learning, as connected with attitudes, appreciations and values, can be far more enduring.

The null curriculum includes those modules and curriculum content that students do not have an opportunity to learn in school or at institutions. Institutions cannot teach everything; however, the researcher would like to ask the following questions based on his research in the theological institutions of NetACT: Why do children and youth work not appear in the curricula of some of the institutions? Why do human rights, including the rights of women, not appear in the syllabus of ethics at some institutions? Why does the study of poverty not appear in the majority of the curricula of the NetACT institutions? The inclusion or exclusion of each of these topics will affect what students believe to be important in life, and will therefore influence their values.

6.6.5.6   Module and unit outcomes

Outcomes refer to skills and knowledge the learner demonstrates in a meaningful way at the end, but also during the entire course of ministry. These meaningful activities result from involvement in all domains of learning – cognitive, affective and psychomotor. The learning outcomes focus allows designers to identify common learning, which all students need to master. This common learning can then form a rational basis for determining the core curriculum. The affective outcomes are by nature more norm-orientated and will receive special attention.

The researcher did not encounter a great deal of literature that delves into the detail and micro-aspects of curriculum design at theological institutions. One exception is the book by Leroy Ford, *A Curriculum Design Manual for Theological Education* (1991). Ford emphasises the importance of writing outcomes at theological institutions in the cognitive, affective and psychomotor domains with an emphasis on the affective, which he regards as a neglected part in theological institutions. He provides detailed information on how to write outcomes for the institution, faculties, departments, subjects, modules, units and class plans, which became rather complex and unpractical. The researcher will concentrate here on outcomes for modules, units and lesson plans and concentrate on the affective outcomes and spiritual formation.

Tanner and Tanner (2007:186) regret the fact that many educationists do not see education as a growth process, but rather see it as a production process:

> *All standardised achievement tests, and teacher-made tests focus on recall and narrow skills, all reflect the undue emphasis given to the lower cognitive levels when education is seen as a production process as opposed to a growth process.*

Setting outcomes just for the cognitive domain and the psychomotor domain disregards a very important part of the whole person; indeed, outcomes should be emphasising more than just a 'production process' – the emphasis should be on growth in all spheres, also in moral values, character building and spiritual growth in general.

The researcher agrees with Ford (1991: xxv) that affective outcomes should be central to one's curriculum plan even if it is difficult to always describe and evaluate them.

> *The illusiveness of affective goals and objectives and the difficulty in evaluating affective performance are not adequate grounds for avoiding them in an institution's curriculum design.*

Designers that perceive curriculum as all of life's experiences should not omit the affective realm. It is true that affective change does occur when teachers concentrate on the cognitive domain; however, much more affective learning would occur if teachers deliberately focus on attitudes and values.

Affective educational goals are pervasive and at the same time penetrative in nature. The essentiality of affective educational goals at the institutional level demands designers to incorporate and deal with them energetically in the curriculum plan. The fact is that the expression of an institution's affective educational goals for learners is one of the most neglected parts of curriculum design in theological education (Ford, 1991:91).

A positive outcome of affective goals that are in line with the Reformational worldview's emphasis on the unity of the human being and its stand against fragmentation, is that the specification and implementation of the affective dimension in all theological modules will significantly lessen the need for special modules and courses in spiritual

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formation (Ford, 1991:114). Spiritual formation is then seen as an integral part of all modules and not only of a specific module such as spiritual growth that the researcher encountered at some NetACT school's curricula.

In practice, an affective outcome can read as follows: "The learner will demonstrate loyalty/respect to the Reformational principle of inclusivity by taking it seriously and critically internalise it." or in ethics it may read: "The learner will demonstrate honesty and transparency in his/her assessment of his/her own culture." In dogmatics it can be:"The learner will demonstrate loyalty to the Word of God as the inspired Word of God and the principles of the Catechism of Heidelberg." In missiology an affective outcome can read: "The learner will demonstrate a compassion for the unreached people groups in Mozambique." A last example can be in practical theology: "The learner will demonstrate respect for women."

6.6.6 Conclusions of the transformative circle of the Reformational normative curriculum

In the Reformed tradition, an integrated worldview is of the essence. This should then also be reflected in an integrated curriculum. To help in writing an integrated curriculum, one should emphasise the importance of a core curriculum. Concentrating on life- and need-orientated teaching helps in the establishment of a core curriculum and getting rid of less essential material. In the Reformed tradition, sin is taken seriously and the curricula should warn against the misuse of power and corruption, on the one hand, and the emphasis, on the other hand, of a lifestyle of openness, democracy and servanthood. In this dissertation, the contextual spirituality that is asked for is described as a more 'worldly' sober spirituality. When reflecting on the action phase, the importance of a well thought through vision statement of the institutions should be evident and an appeal is made to consider concentrating on writing affective outcomes. As values should play a pivotal role in a Reformed-oriented curriculum, one should always be keenly aware of the hidden values in the so-called hidden, collateral and null curricula.

6.7 THE TRANSFORMATIVE CIRCLE OF NETACT INSTITUTIONS IN RELATION TO THE MISSIONAL DIRECTION

6.7.1   Introduction

The responses from the questionnaires (see Chapter 2) indicate that the NetACT institutions are taking the *missio Dei* and the command *ita, missa est* – 'Go you are sent', seriously. Doing practical work in reaching the communities and the incorporation of study material on the African Traditional Religions are positive signs of this missional awareness. More can be done to reach the unreached and unengaged. The context of globalisation, urbanism, HIV & Aids, growing nominalism and post-modernism should more and more be put in the centre stage of the curricula. In this part of the transformative circle, a holistic approach should be followed, where social engagement, the overcoming of evil powers, healing and persecution, and the caring for nature should be propagated. The appeal is to take up seriously the challenge of making ordinary lay members missionaries wherever they operate in society.

The missional element of the proposed curriculum framework is phrased in terms of direction. The basic question should then be: "Do our institutions portray a missional direction in our entire curriculum?" In other words: "Can we describe ourselves as a missional institution?" However, firstly, according to the *modus operandi* proposed by the transformational circle, one has to start at the involvement-empirical phase.

6.7.2 The missional direction: The involvement-empirical phase[9]

The questionnaires as well as general observation indicated that a lot of positive things are happening in the NetACT institutions in regard to a missional approach. The participants of the research are in favour of a missional-orientated curriculum, but admit that it is not yet what it should be. There is a consciousness of a reaching of the community through practical work and a subject such as community development. The study of traditional religions in Africa gets its rightful place in the curricula as well as the importance of church or congregational planting. Attention is paid to the study of Western culture, modernism and secularism.

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[9] See 2.13.5 Conclusions on a missional approach.

There are other aspects that deserve more attention. One of them is the lack of emphasis to evangelise unreached people groups. The fact that the campuses do not at all function as centres for community development and that nearly nothing is done to combat literacy classes may reflect a lack of a missional spirit, which is a spirit of reaching out to the community. Although the institutions are in favour of the curriculum being missional by nature, it is not deliberately done so to the degree that one would like to see it.

6.7.3 The missional direction: The social context analysis

The NetACT institutions, although in many instances part of old, traditional churches, still reveal a strong missional spirit. The researcher can bear witness to this; there exists a strong emphasis on church growth (numerically) and pastors, evangelists and students do not avoid the challenges of what one can call 'hard evangelism'. The researcher helped, for example, in July 2012 at the congregation of Calomue in the Mphatso synod of the Reformed Church in Mozambique to baptise 75 adults and even more children. He was told by the local pastor, Reverend Cesário Khomba that in March of the same year (2012), more than 100 adults were baptised and added to the congregation as full-time members.

The attention paid to practical work by the NetACT theological institutions in hospitals, prisons, prayer houses and congregations also testifies to this effect. Some institutions organise specific outreaches and mission tours to work under the Muslims and traditional unreached people groups. Missions as a subject forms part of all the curricula. The problem is that a missional approach does not form an integral part of all the subjects of the curricula. According to the questionnaires, African Traditional Religions (ATR) forms part of the majority of the curricula, which is a positive thing. The researcher's observations are that some of the handbooks used are more traditional and very critical of the ATRs without providing a balanced view. In the same frame of mind, the researcher has his doubts about the evaluation of secularism, liberation theology, feminism and post-modernism and the handbooks used in this regard.

6.7.4 The missional direction: The normative theological interpretation

In Chapter 4 the emphasis is on the missional element of the curriculum framework. The idea is to build a missiology around the following fundamental concepts: The *missio Dei* and the Triune God. The starting point of missions should be the *missio Dei.* Missions should first and foremost be about what God is doing in the world, not what men and women are doing. Missions should step back from the pragmatic, market-driven impulses, which tempt people to think about missions in anthropocentric or institutional ways. Instead, missions must be conceptualised within the larger framework of God's redemptive plan. An attempt should be made to link the *missio Dei*, which is the sovereign action of God, to the life, ministry and work of the church and the theological institutions:

The researcher, in line with other leading missiologists (Bosch, Tennent), calls this missiology a Trinitarian missiology, and this part of the theological-educational framework should therefore reflect the life and activity of the triune God in the world and the implications for the church, theological institutes and the world at large. The risen Lord shows the close relationship between the Trinity and their missional functions in John 20: 21, 22:

> *Then Jesus said to them again: Peace be with you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them: Receive ye the Holy Ghost* (KJV).

Based on this Trinitarian model, the implications of God the Father as a holy and relational God, the incarnation of the Son and the empowerment of the Holy Spirit are being spelled out. This results in reflections on the ecclesiology and church history and the influence that the pneumatology should have on the church. This proposed missiology seeks to move beyond the Western-orientated paradigms that have dominated missiological reflection by taking into account the new realities of the global church; that is, the shift of Christianity to the majority world with special reference to sub-Saharan Africa. The truth that "it takes the whole church to bring the whole gospel to the whole world" (The Cape Town Commitment 2011), is also the underscoring idea when addressing the 'Theology of Laity'. Strong emphasis should be placed on the

dynamics and potential of the ordinary members regarding mission endeavours and the reaching of communities.

For the educational framework to be strongly missional, it has to be contextual. The mission strategy should therefore take into account the unreached and unengaged people and should awake an awareness of contextualisation within a world where the population is growing formidably, where globalisation and modern technology are sky rocketing, where urbanisation is uncontrolled, where the 'sickness of this age', HIV & Aids as pandemic, is raging on and where nominalism and post-modernity are rampant.

6.7.5   The missional direction: The contextual spirituality

As far as the spirituality in relation to the missional direction of theological institutions is concerned, emphasis is placed on the work and the dependency on the Holy Spirit to fulfil the mission commandment. The Holy Spirit is seen as the empowering presence of the *missio Dei* and the role of the pneumatology should be underlined. The Holy Spirit is seen as the Third Person of the Triune God who still enables the church for witness today in concrete ways. A church led by the Holy Spirit will show an intensity in its worship and prayer life, also a missional spirit that depends on the Spirit to work in this century in miraculous ways.

Under the heading: *The Holy Spirit empowers the church for proclamation*, reference is made to the decision of the Cape Town Commitment (2011: 16) where it is stated that all mission in all its dimensions should be done under the guidance of the Holy Spirit. These include: evangelism, bearing witness to the truth, discipling, peacemaking, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. This relates to the emphasis in this dissertation towards the aim of a holistic approach towards spiritual maturity.

6.7.6   The missional direction: The transformative action

Because of the work of the Holy Spirit, emphasis in the curricula should be placed on the discovering of gifts and ministries of all the members to serve the church and the world. The emphasis in the curricula should be that all members are supposed to be

missionaries in their own right. New and old members should be constantly challenged to be missional minded, also at the workplace. The researcher argues therefore for a missiology where the following will be addressed: A fundamental commitment to an incarnational, humble, servanthood witness in the world – this then derived from the incarnational model of Jesus Christ. Through rigorous engagement with the Bible, the Christian traditions and the ecumenical diversity of the church, the church should discover and repent of all reductions of the gospel so that it can become more faithful as incarnational witness (Guder, 2000:202). The church, and therefore the theological institutions, should repent of its conformities, *inter alia,* its culture captivity and its gospel reductionism and this should lead to renewal as the result of the "transforming of the mind" (Rom. 12:2).

The servanthood leadership style is the model that the church and theological institutions should imitate and this is the leadership style that should be the basis of the formal and the so-called 'hidden' curricula of theological institutions. It is also essential, as a new generation of Western and African missionaries crosses cultural boundaries and enters the histories and narratives of people, that they be trained to go forth as servants. Missionaries should be a reflection of the Suffering Servant, who entered our history and embedded Himself in our narratives, for the sake of our salvation.

It also implies that the church of Christ in sub-Saharan Africa must move against the current of the culture of domination and power. Jesus emphatically rejected, as far as his disciples were concerned, domination and the structures of domination that were customary in that society. The practice of Christian authority is always to be that of the servant who radically refuses every form of force and intimidation. The model for the practice of authority for the church and institutions is Jesus himself, whose authority was a paradoxical authority to the very last; an authority that in its unprotectedness and vulnerability turns any other type of authority upside down (Lohfink, 1985: 117). Lecturers should teach students that this servanthood lifestyle should extend to their marriage and family lives as well as to their socio-economic relations. In this servanthood style, missions should be done in a holistic way.

To be more practical, members of churches, but also theological students, should ask the following questions and should seek answers: How should we be incarnational missionaries? How should we reflect the incarnated Christ in every sphere of life? There should be a comprehensive definition of the congregation's ministry with regard to the calling to be Christ's incarnational witnesses. The concept of membership as status, an accomplished level of spiritual attainment, should be replaced with a lifelong process of calling and response that could be called 'vocation to missions'. This should take place at a number of levels within the congregation. Christians, as individuals, but also as families and as groups, should be challenged to be actively part of the mission community.

The public worship, especially on Sundays, should be seen as a gathering of the mission community and should be open and welcoming to all (Guder, 2000:174). In public worship, there should be regular celebrations of calling and commissioning. The intercessory prayer of the congregation should not only be directed to missionaries in the trenches far away, but should also support the congregation's 'local missionaries'. Within the gatherings of the congregations, their experiences, challenges, disappointments and blessings should be reported and learned from. The ancient sense of the conclusion of public worship as the sending out of God's people, *ita, missa est* – "go, you are sent" – should be translated into the concrete forms of congregational and student life. The existing concept of an 'active church member or student' should also include a missional dimension.

Members and students should be challenged to discover their own gifts and identify and shape their own ministries. The mandate "to lead lives worthy of the calling to which we have been called" must be translated into the specific arenas of ministry for the local congregation. In short, every member and every student should be aware that he/she should break barriers of faith, religions and cultures and thus be missionaries in their own right. Pastors should convince their members that they should be missionaries as teachers, typists, lawyers, accountants, politicians, farmers, etc., and train them on how to be effective witnesses within their particular environments. The priesthood of the ordained ministry is therefore to enable and not to remove the priesthood of the whole church (Newbigin, 1987:30). In order to flesh out this vision, one needs a more organic,

less sacral ecclesiology of the whole people of God (Bosch, 1991a (2005):474). Moltmann says that the theology of the future should no longer only be a theology for priests and pastors, but also for laity. He foresees that:

> *It will be directed not only towards divine service in the church, but also towards divine service in the everyday life of the world. Its practical implementation will include preaching and worship, pastoral duties and Christian community, but also socialization, democratization, education toward self-reliance and political life* (Moltmann, 1975:11).

The solution for formalism and nominalism is that every Christian community, including theological institutions, should see itself as a community of missionaries. The leadership's responsibility to them is to guide them to identify God's calling, to recognise the gifts and opportunities they have, to provide them the biblical and theological training to incarnate the gospel in their particular fields, and then to commission them to that ministry. The structures of membership need to be transformed into disciplines of sending (Guder, 2000:178).

This biblical insight should not only form part of the curriculum of Missiology, but should also be the *ponto de partida* – the point of departure – of disciplines such as Systematic Theology, Ecclesiology and Practical Theology in general. The sooner churches and the training at theological institutions in sub-Saharan Africa can move from a pastor-flock model to the body of Christ model, the better. This can only be done by the effective training of the students and ordinary members, which should be a priority. Church planting strategies should be part of the discipline of Missiology. Students should be constantly reminded of what the church is and should be warned against an over-institutionalisation and a "synodocracy" where the synod has all the power and not the local congregations and their members. The dangers of a culturally imprisoned church should be clear. Church polity should be written with this and the missional emphasis in mind.

The researcher is of the opinion that missional orientated curricula should positively evaluate the holistic, integrated approach of a Christian worldview and the essence of the communalistic approach of the traditional African against the dualistic and

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individualistic approach of the Westerner. The religious inclusiveness and community democratic way of handling affairs from the culture of the African are values to keep in one's curriculum. The researcher appeals that more attention should be given in Ethics on issues such as family planning, planning for the future, the importance of maintenance, corruption, the position of women, tribalism, ecology, a fatalistic worldview and the degree of tolerance towards things that are not to the honour of God. The importance of the African Traditional Religions should therefore not be neglected in the curricula. There should be an open approach to the study of ATR's emphasising the positive things, but also showing the negative results of this worldview.

Curricula should take cognisance of the growing population, globalisation and secularism, urbanisation, scattered people and the poor and the oppressed. Students should be able to intelligently debate the whole complex issue of wealth and poverty from a biblical perspective. Students should be well aware of what is happening in the contemporary world and curricula should be adjusted to address the pressing issues of the day. Ethnic conflict in whatever form should be spelled out and students should be challenged to take a stance for what is biblical and just.

Sound biblical and theological studies should reflect God's love and purpose for youth and children. In line with the Cape Town Declaration (2011: 58), the following should be addressed in the curricula with regard to children and the youth: the abuse of children and the youth, including violence, exploitation, slavery, trafficking, prostitution, gender and ethnic discrimination, commercial targeting and wilful neglect.

In the last instance, students should be encouraged to use their prophetic voices to address all injustices and be the voices of the voiceless. There should not be a dualism in the curricula between the pastoral work and social work. Community development should be an important subject. Students should be encouraged to use their prophetic voices diplomatically, but also courageously, as far as social and political injustices are concerned, during their studies, but especially as part of their later ministries.

6.7.7 Conclusions: The transformative circle in relation to the missional direction

Missions are from the beginning to the end the work of the Triune God. The incarnational example of Jesus of humble servanthood should serve as a model for the

church and theological institutions. Keywords next to the *missio Dei* concept should be unprotectedness and vulnerability on the side of the church and the theological institutions. Contextually, the church and the theological institutions should take notice of globalisation, urbanisation, HIV & Aids, nominalism, post-modernism and other modern-day phenomena. Part of the curricula of the institutions should be the evangelism of the unreached and unengaged people. The Holy Spirit should play an important role in the whole missional endeavour. The missional approach that is advocated for is a holistic approach where, among other things, social engagement, caring for the creation, overcoming evil powers, healing and persecution should come under the loop.

The missional orientated curricula should have as an ideal the creation of communities of missionaries where the ordinary members are regarded as missionaries wherever they are and where the discovery and implementation of the gifts of the Holy Spirit should play an important role in the *it, missa est* – go you are sent, command.

6.8 THE TRANSFORMATIVE CIRCLE OF CURRICULA IN RELATION TO THE CONTEXTUALISATION PROCESS

The contextual building block of the Reformational, African, missional framework is represented by the word 'African'. This is a very important building block in this educational process.

The results of the questionnaires regarding contextualisation, and then especially questionnaires 1 and 5, will help in the involvement-empirical phase.

6.8.1 Contextualisation: The involvement-empirical phase[10]

It is good to hear that the process of contextualising within a sub-Saharan Africa context is very important to the NetACT institutions. To accomplish this, the use of appropriate material and the motivation of lecturers to contextualise it within a class environment are a high priority. In this process, sufficient attention is paid to the study of the history of

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[10] See 2.14.6 on Conclusions on contextualisation.

the church in Africa and to the study of the traditional African religions. The NetACT institutions are also, in general, well aware of the differences between evangelism in an urban and a rural area and this is reflected in the majority of their curricula. Efforts are also made to teach the students to preach in a contextualised way. Group discussions about certain topics are also seen as a way to contextualise, and this is encouraged.

On the other hand, one has to note that, although youth and children play such an important part in today's society, little is done to accommodate these ministries within the normal curricula. There is also not enough deliberate effort to research the real needs of the church before compiling the curricula accordingly, which is an alarming signal. The NetACT institutions in general struggle with the academic calibre of students that are admitted, as the educational systems in some countries do not prepare them well for tertiary education and analytical thinking. More can be done to help students in this regard. Although the institutions indicated their preference for contextualised material, they also admit that they took over, in many instances sito-sito, the curricula of other theological institutions and with it the handbooks that are not always contextualised.

6.8.2 Contextualisation: The social contextual analyses phase

Although the institutions are very much in favour of contextualisation, not much is done formally to rectify the lack of contextualisation in the curricula. One of the reasons may be that the staff at the different NetACT institutions do not feel themselves capable of writing a more indigenous curriculum and therefore opt for the easier; that is, to take over completely the curricula of more Western-orientated institutions. To compensate for this, the lecturers try to contextualise the material in the classes and from experience the researcher can confirm that some are doing an excellent job of this.

What is encouraging is the deliberate attempts by the institutions to include on the one hand the African Traditional Religions, and on the other hand the awareness of a fast-changing world that needs the study of secularism, modernism, post-modernism, urbanisation etc. The researcher was surprised by this as this was not his impression when the subject of globalisation was dealt with at the curriculum workshops. The fact that the institutions are making use of many group discussions is also a hopeful sign

that attention is paid to contextualised educational methods. This is unfortunately not the case as far as visual Aids are concerned. It is a worrying aspect that there does not exist a deliberate effort to do a needs-assessment of the churches involved. This should receive more attention. Something else that needs creative attention is the fact that the students do not receive training in their mother tongue and do not receive literature in their own language.

To use African contextualised material is a high priority for the NetACT institutions, but not enough research is done to find it and the NetACT lecturers are not known for writing their own contextualised material. On the positive side, one has to report that there are authentic African theologians who have struggled with the contextualisation of the Gospel in Africa; theologians such as John S Mbiti and E Bolaji Idowu played a major role in this regard, to name a few, and could serve as role models for NetACT theologians. In addition, the Circle of Concerned African Women Theologians has been consistent in researching and publishing on women's religious experiences in Africa. Since 2003, they have highlighted the impact of HIV & Aids on women, as well as the manner in which cultural beliefs and practices increase women's vulnerability to the epidemic. NetACT's workshops in 2011 at Stellenbosch, South Africa and in 2012 in Kenya on gender sensitivity and the publishing of these papers are hopeful signs. The general impression, however, is that the curricula in NetACT theological institutions and generally speaking in sub-Saharan Africa do not provide enough insight into the struggle against poverty and gender inequalities, HIV & Aids and the leadership vacuum (Chitando, 2010:203).

In the process of contextualisation, the problems at theological institutes are normally: (i) A focus on abstract issues. The topics covered in classes are sometimes not life orientated and relevant. Disputes from centuries gone, and not relevant today, are still receiving considerable time and space. (ii) There is a lack of practical application. One will, for example, find classes on HIV & Aids at theological institutes without any contact with victims of this disease, without any practical experience of pre-testing etc. (iii) There exists limited research and publications by Africans. (iv) Contemporary issues such as globalisation are not receiving the attention it should. All this leads Chitando (2010:205) from Zimbabwe to state:

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Unless there is a fundamental shift in approach, graduates who emerge from our theological Institutions and departments of Religious Studies will have very limited impact on their communities. They will be disconnected from the most pressing issues of our time and demonstrate sophisticated knowledge on issues that do not concern their communities directly.

6.8.3 Contextualisation: The normative theological interpretation

There are some important hermeneutical theological principles that come to the fore in the contextualisation process, as was displayed in the previous chapter. The fact is that the *praxis* has sometimes a profound influence on the norms and on our knowledge. Botha wrote in an article in honour of the UNISA missiologist Prof. Willem Saayman about the way he took forward the epistemological paradigm

… which purports that knowledge can only be created in context. It is the paradigm which suggests that all knowledge is socially constructed. In all of his writings Saayman has shown that even knowledge about mission can only be produced contextually (Botha 2002:28).

The steps of involvement and analysis enlighten the reading of the Bible in such a way that new interpretive avenues open up, a new language arises, and a new hermeneutic of struggle and hope comes to the fore (Botha, 2010:189). One of the 'big questions' that forms part of the Reformational worldview is: *Where do we get a key to unlock the understanding of God and the world?* Within the context of contextualisation, one could say that through the identification with the people of God, by the declaration of solidarity with the poor and marginalised, the Bible highlights different aspects and unlock in reality the understanding of a merciful God and a good world with God's creatures and God's imaged people.

It is also through involvement with different cultures that one can interpret the Scriptures in a meaningful way. One then discovers the positive aspects in cultures, but one also becomes aware that cultures are and were contaminated by sin and that, next to a positive appreciation of the variety of cultures, one should also be aware of the things that are not acceptable to God. Central to the normative theological interpretation is the

position of Christ as the model when dealing with cultures and the only way to have a sustainable normative theological interpretation of culture.

Theology as contextual praxis has come to the fore as a major form of theological reflection. In many parts of the world, especially in oppressive societies, a Christian praxis of faith has emerged. Like all praxes, it has a theoretical and a practical moment, both of which are considered essential to the theological process. In the theoretical moment, an analysis of the social structure is undertaken, revealing, for example, the relationships of power, oppression and freedom.

The theoretical moment includes reflection on how God is active in human history and is bringing judgment and a transformative moment to history. Such analysis and correlation with the perceived activity of God lead to transformative action on the part of the community of believers. In turn, that action is reflected upon to reveal God's activity, leading to yet further action. The dialectical processes of reflection and action are both essential to the theological process. This reminds strongly of the middle of the cross model of Hendriks (2004:23):

> *In the centre of the cross we find the faithful struggling to discern the will of God (Philippians 1:9) in order to obediently engage in strategic action.*

The task then of a theology as contextual praxis can then be summed up in the following way:

➢ Theology as contextual praxis is to help disentangle true consciousness from false consciousness. False consciousness arises out of accepting the oppressive relations within society as normative, either as an oppressor or as an oppressed person or group.

➢ Theology as contextual praxis has to be concerned with the ongoing reflection upon needed action.

➢ Theology as contextual praxis is concerned with the motivation to sustain the transformative praxis.

The emphasis on social analysis and its emphasis on social transformation have made this kind of theology widely used in communities struggling in the midst of oppression. In

those communities, its utility is obvious. It is particularly helpful as a way of recovering a worldview or way of life that has been blocked by false consciousness on a large scale. This has been the experience, *inter alia*, in many feminist circles (Schreiter, 1985:93).

Based on the biblical interpretation of Scripture, such as Philippians 2 and 1 Corinthians 9, one can postulate some important principles for contextualisation;

- ➢ Contextualisation is important for the sake of the gospel and the salvation of all people of different nationalities and social backgrounds.

- ➢ Knowledge should be contextualised within certain religious beliefs and different worldviews. One should know the worldviews and religious beliefs of the people that you would like to serve.

- ➢ The process of contextualisation implies sacrifices and a servanthood attitude.

- ➢ The concept of solidarity is a key concept in true contextualisation.

6.8.4   Contextualisation: The contextual spirituality phase

Spiritual maturity plays a pivotal role in the whole research question:

> *How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards* **spiritual maturity** *and the raising of academic standards within the NetACT theological institutes?*

It speaks for itself that spiritual maturity should be seen within a certain context and cannot be separated from that context. It is for this reason that the researcher regards contextual spirituality as very important. Since spirituality is at the heart of the praxis matrix that is proposed, this is perhaps the area in which the decisive moves need to be made for the renewal of ministerial formation in the NetACT family. The researcher adapted the grouping of Kritzinger (2010:229) purposefully to discuss a contextual spirituality. This kind of spirituality should, according to the researcher, be rooted in worship, be inclusively African, be reconciling and anti-racist by nature and missional.

6.8.4.1   Worship: The heart of Africa

Contextual, indigenous worship plays an important role in the churches in sub-Saharan Africa and should be addressed in a contextual way in curricula, especially in subjects such as Liturgy. It will suffice to quote Kritzinger (2010:229) on this topic:

> *We need to learn the manner in which to enter each other's spiritualities and habits of worship respectfully if we are to become genuine fellow pilgrims and ministers of the Gospel. A seminary that starts every day with devotion and that includes an imaginative use of spiritual exercises can create the space for such a convergence of spiritualities.*

6.8.4.2   Inclusively African

To be a true African should be an ideal for all the students. There should be a deliberate effort to be part of the "Africanisation" process. Let Kinoti (1994:95) have the last word on this:

> *My main point is that theologies and church agendas developed in the West for Western Christians may not only distort Christianity in our circumstances but they also make it peripheral to the needs of the African people. Therefore I appeal to African theologians and pastors to make Christianity at once truly biblical and truly African – truly African in expression and relevance…truly meaningful to the worshippers and, I believe, to God*

6.8.4.3   Reconciling spirituality.

In 5.6.3.4, the researcher wrote the following on the matter:

> *A ministerial formation program today needs to embody a reconciliatory process in which people can share their stories of pain, anger, fear and hope. A climate of openness and trust is essential if one wants to start negotiating a new curriculum that will portray a reconciling spirituality.*

It is important that students should receive training in contextual conflict management to be peacemakers in their societies.

A Reformed contextual spirituality is also an 'earthly' spirituality. This type of spirituality is not only formed by experiences that are nice and agreeable, but also through hardship, suffering, pain, injustices etc. There is therefore a serious soberness linked to

Reformed spirituality. However, an 'earthly' Reformed spirituality also appreciates the things that we do have, even the small things that we many times take for granted and, according to Conradie (2006:17), Reformed people many times contextualise their experiences through humour.

6.8.4.4 An anti-racist and anti-tribalism spirituality.

Although racism and tribalism are universal phenomena, they have a special meaning within the sub-Saharan African context where South Africa is renowned for its old racist policies and attitudes that still prevail and the countries represented by the identified NetACT institutions where tribalism is still alive and well. According to Kritzinger (2010:232), an anti-racist and anti-tribalist spirituality will consist of the following elements: (i) A joyful self-acceptance, coupled with an affirmation of all other people as image-bearers of God; (ii) A resolute commitment to dismantle all attitudes, habits and structures that reinforce the oppression of people on the basis of racial characteristics, and to defend the weak against the wicked. (iii) This spirituality is also characterised by its bravery – it is not afraid of people, there is no 'homo-phobia'. People with this kind of spirituality move through life with the radical freedom of people who know that they belong to God. These people are brave enough to die for their convictions, looking to Christ as a model of courage in a racist and hateful world.

6.8.4.5 A missional contextualised spirituality.

A missional contextualised spirituality implies writing curricula bearing in mind especially the poor and suffering, women, unreached people and those who need the message of God's mission of unification, reconciliation and justice (Kritzinger, 2010:232). Theological institutions should ask the Spirit of God to give the curriculum planners the courage and boldness to live and write ex-centrically; that is, to find their centre outside themselves and their own vested interests.

6.8.5 Contextualisation: The transformative action phase

In the research question, one finds the action verb "design."

How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?

The contextual process is not completed until a curriculum is designed and implemented. It is for this reason that the last phase of the contextual circle is called a transformative action phase. It is called 'transformative' because it should lead to something; in this case, to spiritual maturity, to a relevant curriculum and to academic excellence. It is not enough just to reflect biblically and theologically on all the challenges that face sub-Saharan Africa; what is needed at the end of the day are plans of action. This last step in the transformative circle is called 'transformative action', because it should be a well thought through action that has as goal authentic transformation. Unfortunately, many churches and theological institutions have difficulty in living up to the challenges that face this part of the world.

In the process of taking transformative action steps, one needs to (i) review one's curriculum, (ii) improve political and economic literacy, (iii) invest in leadership training, (iv) promote research and publication, (v) do a proper needs assessment, (vi) analyse the situation of institution and curriculum, (vii) assess the development level of the student, (viii) teach to stimulate analytical thinking, and (ix) adapt educational methods to an African context .

6.8.5.1 The need to do a proper needs assessment

The community of the theological institution might be defined as consisting of the members of one denomination, or the members of several religious groups, or of all people in a specific political or geographical area. The point is that it must be carefully delineated and its various sub-groups identified. The purpose of the community review is to describe the entire community served by the school, to identify any significant trends and to determine the implications for theological education.

The benefit of this planning phase is that the needs of the community, needs that might be met through theological education, should emerge. Questions can include questions such as:

(i)   Is there a need for trained leaders?

(ii)   What kind of leaders – ordained, lay, women, men, highly educated or briefly trained?

(iii)   When are these leaders needed? How many will be needed?

(iv)   At what level – certificate, diploma or degree level?

(v)   What are the needs in the community that these leaders should meet?

Needs assessment is particularly important for theological education in sub-Saharan Africa. What are the real needs of the churches that the theological students will serve? What do the students actually need to know in order to strengthen the church in the cities? What do they need to know to serve the church effectively in the villages?

At HEFSIBA ICHE reports are received from pastors in the field and their church councils about the practical work that a student did in a specific congregation. Based on this, the Academic Committee sometimes takes notice of comments to adapt the curriculum, if necessary. This is unfortunately not so effective and the researcher would rather go the way of Murray Theological College in Zimbabwe. The MThC used to send the students that are doing the practical work during academic holidays to perform a needs assessment in the local congregations that they serve. The church councils are then asked, separate from their pastors, to evaluate the strong and weak points of their ministers with the idea to help the Theological School in its effective training of future pastors. These questionnaires must then be evaluated by the Academic Committee and action steps should be taken to adjust or adopt the curriculum accordingly. One can also supplement this needs analysis by asking pastors who are in the field to fill in a questionnaire indicating the strong and weak points of their training as they now find it in practical life.

6.8.5.2   The need to analyse the situation of institution and curriculum

This step is designed to provide a clear and accurate picture of the theological institutes' current strengths and weaknesses in programs, staffing, students, governance and structures; in short, all aspects of theological education. The basic question that should be asked is: What processes are in place for academic growth, spiritual formation etc?

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Compare this then with actual academic, spiritual etc. outcomes and the student's abilities to fulfil the needs in the congregation and other field services.

A full assessment will include all aspects of the institution, namely complete information about the students; quality and morale; administration; competence of support staff; track record of graduates (how many have continued in the ministries they entered after leaving theological education, how they are evaluated by senior pastors, lay people, and others); the library; physical facilities; relationship with the community served, etc. Strengths and weaknesses will emerge as the study proceeds.

Based on the curriculum framework that the researcher advocates, as well as the prerequisites of ACTEA and the checklist of Tanner and Tanner (2007), a rather lengthy questionnaire appears in Annexure 2. An assessment of NetACT institutions is made under the following headings:

A. Philosophy and doctrine of the Institution

B. Administrative policy and practice

C. Curriculum renewal: policy and practice

D. Climate for curriculum renewal

E. Administration leadership: Roles and functions

F. Lecturer effectiveness and classroom climate

G. Curriculum development

H. Professional development

I. Teaching-learning resources, facilities and services

When planners allow all lecturers to fill in this questionnaire, the strong points and weak points can easily be identified and addressed. Once done by the curriculum planners and studied, it can serve as good bases for the rest of the curriculum development process.

6.8.5.3   The need to assess the development level of the student

One of the most basic points of departure is that any curriculum must take account of the development level of the student. Particularly in the choice of objectives, outcomes and teaching contents, students' developmental levels and needs must be taken into account. A curriculum design must not only have the students' intellectual development in mind, but also the development of their full potential.

The researcher attended a Pantheol workshop of the Faculty of Theology of the North-West University in Potchefstroom (NWU) on 4 August 2011, where all the affiliated theological institutions of this Faculty of Theology gathered. At the meeting, Dr Sarel van der Merwe from Mafikeng criticised the Faculty for not taking into consideration the entry-level of students. According to him, certain investigations showed that the reading ability of Grade 12 scholars in South Africa is generally as low as Grade 4, and that the NWU does not take this into account in their prescribed books. The question is whether the situation is noticeably better in the other source countries of NetACT. Reading with insight and the ability to think analytically are generally mentioned problems of the first-year students at the NetACT institutions.

Reading ability, general comprehension, comprehension of English or Portuguese, communication ability, etc. should actually be established by tests before registration. The academic committee should then decide to accept or not accept the student(s). When students are accepted with a low reading and understanding ability, then the curriculum should be adapted to make it possible for them to pass with some effort from their side. The form of assessment should also be adjusted; less emphasis should be placed on exam results and more attention should be placed on other forms of continuous assessment and the possibility of oral tests when somebody has difficulty in putting his or her ideas on paper.

6.8.5.4   The need to improve political and economic literacy

Chitando (2010:206,207) has the following penetrating questions about the results of theological training in sub-Sahara Africa:

> How is it possible for graduates of African theological institutions and departments of Religious Studies to be caught up in diverse issues of ethnicity, corruption, associating with vicious governments and other ills? Why do holders

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of Divinity from reputable African institutions victimize women and indulge in senseless power struggles? What is wrong with our theological education when some of our male graduates become the most articulate critics of women's ordination? Is our formation effective? (Chitando, 2010:206, 207).

Of course, institutions may not be held accountable for all the theological and political beliefs of their students once they leave the institution; however, there must be serious introspection when students do not show evidence of having been through rigorous, value-driven training. Effective education is transformative – one absorbs new ideas and sheds off retrogressive beliefs and practices. Theology curricula should equip graduates with political and economic literacy. These will enable them to become more critical and beneficial to their families, communities and their countries.

High political and economic literacy levels are required to criticise oppressive systems. Effective leaders of integrity are able to identify bankrupt ideologies and expose them. These leaders encourage those who have political power to implement programs that are pro-poor and life-giving; they puncture superfluous political rhetoric and take up worthwhile causes. Politically and economically literate graduates are vital assets to their churches and communities. Theological institutions, also from NetACT, should instil these skills in the students, also through curriculum development. The researcher was appointed in 2010 as the first lecturer in Political Science at HEFSIBA ICHE and found the classes, also attended by leading politicians, one of the most rewarding real-life-related classes and an asset to the development of community leaders.

6.8.5.5   The need to invest in continuous leadership training

Leadership training can equip graduates with skills to transform their communities. Ideally, graduates must be like sparkplugs that electrify their communities. They must be able to identify factors that retard development, and work with their communities to solve them. Graduates who have the requisite leadership skills are able to collaborate with other change agents to create a better environment. They will challenge sexual and gender-based violence, dictatorships and other oppressive systems (Chitando, 2010:207).

Theological training as a whole should be directed towards leadership training, to help students and future pastors to 'think on their feet' in the field. However, it is good to have a separate subject such as Leadership development. HEFSIBA ICHE has implemented this subject with very good feedback. The works of especially John Maxwell are used effectively, but need contextualisation by the respective lecturers.

Unfortunately, many graduates do not study or undertake theological reflection after graduation. Institutions need to cultivate a reading culture among students and a desire to continue with the enjoyment of studying after graduation. Without a reading culture, there is a danger of graduates relapsing into adopting popular theological responses. This is unfortunate, as their education must enable them to criticise these popular theological responses.

Linked with this is unfortunately the fact that there are not enough sub-Saharan African contextualised theological publications regarding contextualised leadership available and thorough research by lecturers of NetACT Institutions in this regard, stays a dream.

6.8.5.6   The need to stimulate analytical thinking

In 1956, a committee of college and university examiners published a handbook for the classification of educational objectives for the cognitive domain under the title *Taxonomy of Educational Objectives* with B Bloom as the most noteworthy exponent. The 'taxonomy' came to be widely used by colleges and secondary Institutions engaged in the development of test items and examination for higher-order thinking. The classification of the cognitive processes is shown in Table 8.1, in what is intended to be a hierarchical order, from simple to complex levels of thinking:

1.   Knowledge

2.   Comprehension

3.   Application

4.   Analysis

5.   Synthesis

6.   Evaluation

7.   Problem-solving

8.   Creation/Creativity

Categories 7 and 8 were added by Tanner and Tanner in the first edition (1975) and in subsequent editions of *Curriculum Development – Theory into Practice*. Not until 2001 did Bloom's associates add the categories of problem-solving and creation/creativity to the taxonomy (Anderson & Krathwohl, 2001).

Bloom's taxonomy has as rationale the development of thinking skills and, when putting the questions according to the hierarchical scale of Bloom and others, one should remember that the memorandum or correction sheet should take cognisance of it and the answers should indeed reflect the level of comprehension that the question implies. The researcher's experience at HEFSIBA is that this is actually a big problem for some lecturers, who will ask a question that deserves analytical thinking and a creative and innovative answer, but it is not reflected in the memorandum and the bright student does not get any more points because the memorandum just makes room for a factual response.

Outcomes should then be written in the first instance according to the action verbs that accompany Bloom's taxonomy. This is not only useful when one writes outcomes, but also when one asks questions in tests and exams.

Educationists acknowledged the wide impact of the taxonomy over many decades, but raised questions concerning the validity of the hierarchical structure of the taxonomy and the rigidity in which it has been used by some educators. Although the taxonomy lists the cognitive processes in a hierarchical order, the processes do not always follow such an order in actual learning situations (Tanner & Tanner, 2007:172).

6.8.5.7   The need to adapt educational methods to an African context

It needs to be stated that lecturers should not assume that a student will learn simply because the material is presented, especially if it is presented in a way to which the student's learning style finds it difficult to respond. Our task in the teaching of Christian workers of the church is too important simply to hope we are using the right methods (Buconyori, 1991:197).

Research by Dorothy Nace Bowen on cognitive styles of African theological students concludes that up to 97% of theological students in Nigeria and Kenya are field-dependent students. Although the researcher's gut feeling is that this percentage is too high, nevertheless one can assume that the majority of NetACT's students fall in the same category. Field-dependent and field-independent cognitive styles are contrasting ways of processing information. It should be reiterated that the one style is not inferior to the other. The field-dependent person relies more on external stimuli, is more social orientated and profits more from a written plan of learning.

6.8.6 Conclusion on contextualised transformative action steps

To effectively design or re-design a curriculum to meet the contextualised standards, one should consider reviewing the whole curriculum by analysing the situation at the institution through a needs assessment and through an assessment of the development level of the students. To be contextualised within a sub-Saharan Africa environment, institutions will do well by improving the contextual political and economic literacy of their students and by promoting contextualised research and publications. As the modern situation calls for analytical thinking in the academic field, this should be stimulated within the framework of educational methods more typical of the African contexts.

6.9 MATURITY AND THE CURRICULUM DEVELOPMENT FRAMEWORK

The overarching goal for this educational curriculum development framework is spiritual maturity. That is the culmination point of the whole endeavour. This is also explicitly stated in the research questions:

How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?

As seen in Figure 6.4 (adapted from Carl, 2007 and Hovil, 2005), the overarching goal of the framework is maturity, and in this dissertation described as spiritual maturity, but

defined in the widest sense of the word. All the main elements, namely the Reformational worldview, the missional approach and the contextualisation have as end goal a growth in maturity. The educational elements of a needs assessment, goal objectives, core content, learning outcomes, didactic methods and the human resources; the lecturers, students and staff, should also have as overarching goal the contribution towards maturity. Even during the dissemination and implementation phases, as well as in the evaluation phase, spiritual maturity should constantly be considered by curriculum developers.

FIGURE 6.4   MATURITY: THE GOAL OF THE FRAMEWORK
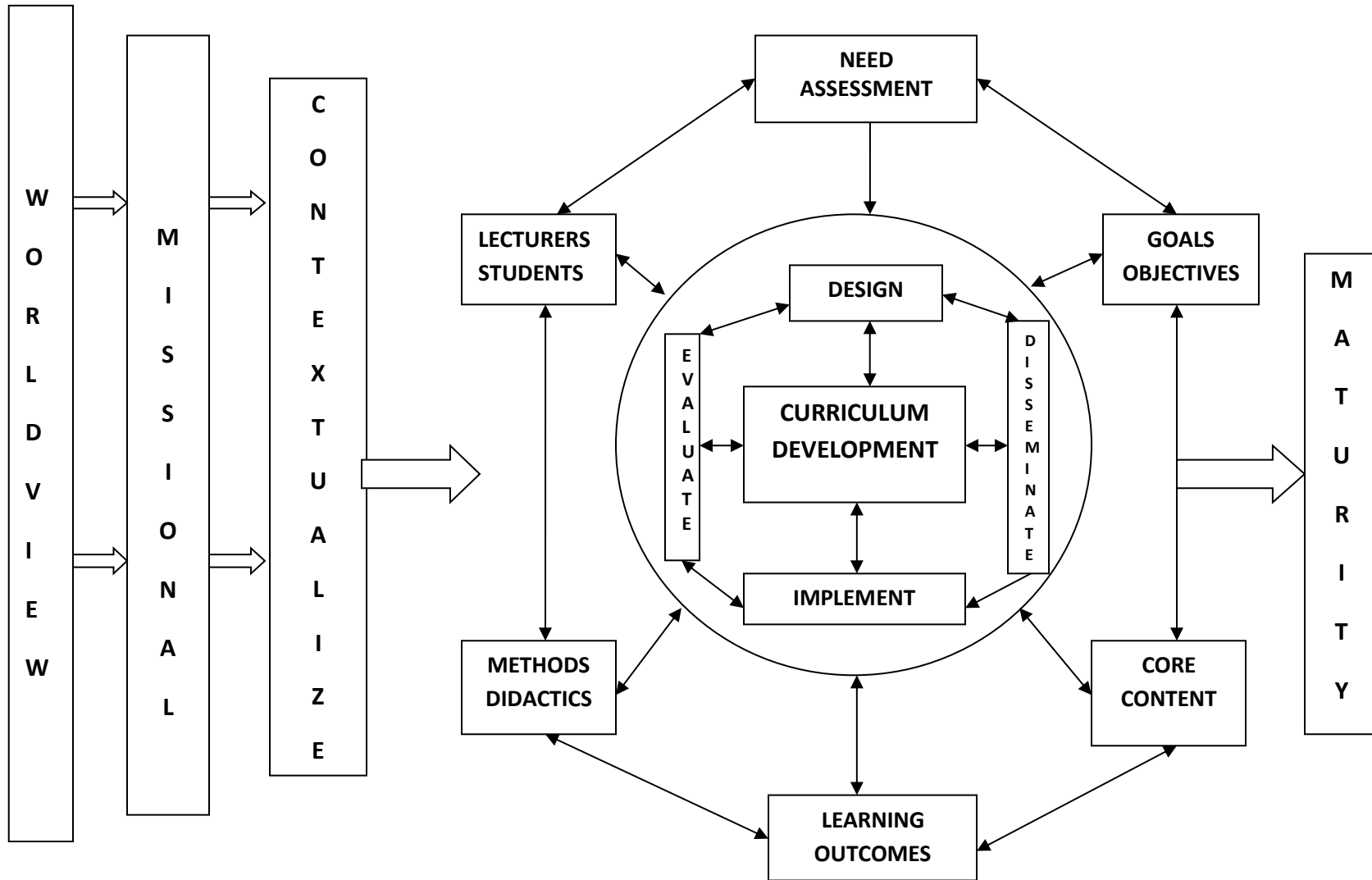
The main goal, according to this research, is to develop mature witnessing disciples of Jesus Christ. It is normative (read biblical) norms that are sustainable and that will ultimately lead to maturity – not those from humanistic sources. According to the researcher, Reformed principles and Reformed spirituality and value-driven Christian principles will lead to character formation and maturity

In line with the argumentation of the researcher in this dissertation, maturity can also be defined as; (i) The ability to construct and live according to an integrated worldview; (ii) (iii) The ability to live for others and not just for oneself (missional). (iii) The ability to contextualise events within a certain culture and to internalise truths. This then should form the basis of the assessment of the maturity of students, which should then be the ultimate goal of education. In Annex 5 the researcher proposes a maturity matrix where the academic maturity, the emotional maturity and the spiritual maturity of the student can be assessed.

6.10   ASSESMENT OF THE CURRICULUM DESIGN

In Annex 4 the researcher includes an *Assessment of the Curriculum with the aid of a Checklist*. It is always useful to get an indication of the quality of every step of the curriculum process. The checklist in Annex 4 can be used at the conclusion of the design phase and serve as an assessment instrument. The ideal is that an assessment should take place of the final design in order to determine whether it is suitable for implementation. After the checklist, the curriculum developers should have an indication of the quality of the design and if it is in line with the theological/philosophical theory that is proposed in this dissertation.

6.11   CONCLUSION

The educational framework proposed for NetACT institutions in this research is called a Reformational, African, missional framework. The aim is to design a broad framework based on normative principles derived from a Reformational worldview, also based on a sub-Saharan African contextual approach and with an intrinsic missional direction. The framework is written according to a hermeneutical model because of the reflective

approach and tension between norms and the praxis that the NetACT institution experiences.

As hermeneutical tool to deal with the main elements of the framework, the researcher uses a transformative circle. Every 'building block' that is part of the Reformational worldview, the missional direction and the contextualisation process is then analysed through the following steps: The involvement-empirical phase; the social context analysis phase; the normative theological interpretation phase; the contextual spirituality phase and the transformative action phase. In the involvement-empirical phase, a quick overview is again made of the questionnaires and they are analysed within the social context analysis phase. In the normative theological interpretation, a birds' eye view is taken of norms that form the heart of the educational building blocks. Contextual spirituality is described in more broad terms of spirituality and this leads to the transformative action phase, where guidelines as well as action plans are provided.

Among others, attention is paid to the need for a value-driven curriculum derived from an integrated Reformational worldview where there should not be given in to a dualistic or fragmentised curriculum. To prevent fragmentised curricula, the suggestion is to write a core curriculum with life-orientated outcomes for the subjects. Special identified values – that of loyalty, honesty, responsibility, compassion, justice, respect and quality – should form an integrated part of a normative curriculum. The ideal is that the whole curriculum should be intrinsically missional and contextual by nature. In this process, the appeal is for the curricula to include material on the poor and marginalised, gender equality, corruption, land reform, children and youth, globalisation, reconciliation etc.

Contextual spirituality plays an important role in this proposed framework. A Reformed spirituality is seen as a sober 'earthly' spirituality that integrates pain and suffering, but also appreciates the small things in life with a controlled sense of humour. An appeal is made to include in the urge for mature, contextualised spirituality also an anti-racist, anti-tribalist, a reconciling, missional and an inclusive African spirituality, where indigenous forms of worship should play a pivotal role.

The transformative action phase received the most attention in this chapter. As part of the normative curriculum, a call is made to revisit one's vision and mission statement in

the design of a curriculum. One should also be conscious of the phenomenon of a hidden, collateral and null curriculum, where norms play a very important role, although not written. An appeal is made to concentrate on the affective part of outcomes, as this also reflects values. As far as contextualised outcomes are concerned, suggestions are made to write curricula and training methods with field-orientated students in mind.

The thrust is towards a theological curriculum where all the subjects should have a missional direction. Christ's incarnational model is proposed as the leadership style that should be propagated and modelled at NetACT institutions; that is, a style of servanthood. The so-called 'laity' should play a more important role in churches and future pastors should be trained on how to prepare their members to be missionaries in their own right. Curricula should prepare students to live in a globalised, urbanised and secular world. They should be empowered to debate intelligently about aspects such as democracy, finances, wealth and poverty.

 This framework calls upon lecturers to pay special attention to leadership training, to promote research and the publication of contextualised books. Curriculum developers should perform a proper needs-assessment of what is needed in the church and community that the students are going to serve before indulging in serious curriculum development. The needs-assessment should also include the entry level of new students. Because of the inclusive approach that institutions are asked to follow, students with disadvantaged academic backgrounds and problems with the official language of training should receive special attention.

A culmination of the Reformational, African and missional framework is the goal of spiritual maturity. For this framework to be successful, lecturers should be empowered and accompanied to maturity not only academically, but also emotionally and spiritually. Part of the process of growth towards maturity can be through a dynamic process of interrelationships between colleagues. Lecturers should be seen as professionals and agents of change. Lecturers are, in the words of Carl (2002:16), regarded as "agents of change".

The core aspect which arises here is that the teacher must not be a mere implementer but a development agent, who is able to develop and apply the relevant curriculum dynamically and creatively.

The idea is that this framework should result in transforming action also in practical aspects such as the preparing of training methods and lesson plans. The transformation action phase of curriculum development should actually never be completed, as there are always educational developments and socio-economic changes. The last chapter will continue with this process, under the theme: The way ahead.

Chapter 7

THE WAY AHEAD: CONCLUSIONS, REFLECTIONS AND RECOMMENDATIONS

7.1   INTRODUCTION

Over the past six years, the researcher has become deeply immersed in curriculum development and was deeply influenced by the whole process. The central research question reflects the essence of what he was struggling with during this time. The question then being:

> *How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?*

In this last chapter, a short summary of the results of the research, certain recommendations, reflection on the value of the research as well as the shortcomings will be provided. The chapter will close with a suggestion for possible future research.

7.2   SUMMARY OF THE RESULTS OF THE RESEARCH

7.2.1   The Reformational, African, missional framework

The educational framework proposed for NetACT institutions in this research is called a Reformational, African, missional framework. The aim was to design a broad framework based on normative principles derived from a Reformed system of values, within a sub-Saharan African context and with an intrinsic missional direction.

As hermeneutical tool to deal with the main elements of the framework, the researcher used the Transformative Circle with the following phases: The Involvement Empirical Phase, the Social Context Analysis Phase, the Normative Theological Interpretation Phase and the Contextual Spirituality Phase (see 5.2). Every 'building block' that is part

of the Reformed system of values, the missional direction and the contextualisation process is then analysed through the stages of the Transformative Circle.

A summary of this Reformational, African missional framework can be found in 6.11 (Conclusion). Among others, attention is paid to the need for a value-driven curriculum derived from an integrated Reformed system of values where there should not be given in to a dualistic or fragmentised curriculum. To prevent fragmentised curricula, the suggestion is to write a core curriculum with life-orientated outcomes for the subjects. Special identified values – that of loyalty, honesty, responsibility, compassion, justice, respect and quality – should form an integrated part of a normative curriculum. The ideal is that the whole curriculum should be intrinsically missional and contextual by nature. In this process, the appeal is for the curricula of the NetACT institutions to include material on the poor and marginalised, gender equality, corruption, land reform, children and youth, globalisation, reconciliation etc.

Contextual spirituality plays an important role in this proposed framework. A Reformed spirituality is seen as an 'earthly' spirituality that integrates pain and suffering, but also appreciates the small things in life with a sense of humour. This should be reflected in the official but also 'hidden' curricula. An appeal is made to include in the curricula material dealing with anti-racism, anti-tribalism, conflict management and reconciliation. Curricula should reflect an inclusive African spirituality, where indigenous forms of worship should get their rightful place.

As part of the normative curriculum, a call is made to revisit vision and mission statements in the designing of a curriculum. NetACT institutions should be conscious of the phenomenon of a hidden, collateral and null curriculum, where norms play a very important role, although not written. An appeal is made to concentrate on the affective part of outcomes, as this also reflects values. As far as contextualised outcomes are concerned, suggestions are made to write curricula and training methods with field-orientated students in mind.

The thrust is towards a theological curriculum where all the subjects should have a missional direction. Christ's incarnational model is proposed as the leadership style that should be propagated and modelled at NetACT institutions; that is, a style of

servanthood. The so-called 'laity' should play a more important role in churches and future pastors should be trained on how to prepare their members to be missionaries in their own right. Curricula should prepare students to live in a globalised, urbanised and secular world. They should be empowered to debate intelligently about aspects such as democracy, finances, wealth and poverty.

This framework calls upon NetACT institutions to promote research and the publication of contextualised books. Curriculum developers should perform a proper needs-assessment of what is needed in the church and community that the students are going to serve before indulging in serious curriculum development. The needs-assessment should also include the entry level of new students. Because of the inclusive approach that institutions are asked to follow, students with disadvantaged academic backgrounds and problems with the official language of training should receive special attention.

The idea is that this framework should result in transforming action also in practical aspects such as the preparing of training methods and lesson plans. The transformation action phase of curriculum development should actually never be completed, as there are always educational developments and socio-economic changes.

7.2.2 The answer to the research question

The main question that needs to be answered is: was the research question successfully answered in this dissertation? The research question then being:

> *How can a curriculum framework, rooted in the Reformed tradition, be designed that will contribute towards spiritual maturity and the raising of academic standards within the NetACT theological institutes?*

The research question has different elements that were addressed in this dissertation. In chapters 3, 4 and 5 it was shown that a curriculum framework can and should be integrated, normative, missional and contextualised. In chapter 6 the possibility of the practical implementation of such a curriculum was outlined. It was also proven that an integrated, normative, missional and contextualised curriculum should lead to spiritual maturity and a relevant curriculum. Especially chapter 5, that dealt with

contextualisation, gave ample proof of the need for a relevant curriculum for NetACT institutions in this sub-continent of poverty, HIV & Aids, gender inequality, globalisation, racism and tribalism. The question is now if such a value-driven curriculum framework should not lower the academic level? The answer is not necessarily. It also depends on your view of high academic standards. The researcher argues that a relevant value-driven curriculum with one of the central values being that of quality, and a curriculum that also gives attention to educational principles like the raising of analytical thinking, should actually lead to the raising of academic standards. The researcher concludes that the research question was satisfactory answered.

As stated, one of the chosen values in this dissertation is quality, which is, *inter alia*, maintained through continuous assessment. This assessment should not only include the assessment of curricula material, but also of staff, buildings, libraries, finances, administration and the performance of different committees, including the academic and management committee

7.3 RECOMMENDATION: ASSESS CURRICULA FROM A VALUE-MISSIONAL-CONTEXTUAL APPROACH

The role of values was extensively discussed in Chapter 3. Regarding the role of values in indicating quality, Hostetler (1995, 16-21) emphasises that good education is not only a matter of sound procedures, but should also improve people's lives. Although not easy to evaluate, it should constantly be kept in mind that the content of the curricula, the activities of staff, the regulations – practically everything, should be done from a value-missional-contextual approach.

As indicated, some of the values could be quality (as is the case at HEFSIBA), but also aspects such as justice, honesty, respect, faithfulness, loyalty, responsibility, caring, compassion and others. NetACT institutions should do well to deliberately include these Christian values as part of their Quality Assurance (QA) and Quality Control (QC).

In Chapter 4 the researcher argues in favour of a missional approach for the NetACT institutions, which is a deliberate approach to write curricula within a missional mindset and reaching the community and society with the Good News. In the quality assessment

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process, the following question should be answered: *To what extent does the broad curriculum reflect a missional mindset?*

Contextualisation was dealt with in Chapter 5. Hostetler (1995:20) emphasises the importance of contextualisation within a value-driven evaluation with the following statement:

> *If we can get past the question of what is good, we must ask whether the good thing is good for these people, at this time, in this situation.*

Without contextualisation, education will remain alien to students and therefore the emphasis thereon is part and parcel of any Quality Assurance (QA) or Quality Control (QC) program.

It speaks for itself that for an Institution to have a QA process going and to have QC in place, it would need a comprehensive quality assessment system. One of the most alarming findings of the researcher with the questionnaires is the lack of such a system and the lack of professional assessment as such at some NetACT institutions. It therefore needs special attention.

Assessment, as asked for by ACTEA should therefore be much broader than just the syllabus. The researcher was asked by SINAQES (Sistema Nacional de Avaliação, Acreditação e Garantia de Qualidade do Ensinos Superior) of Mozambique to deliver a paper on quality control at Pemba on 27 June 2012. SINAQES is a sub-committee of CNAQ (O Conselho Nacional de Avaliação de Qualidade do Ensino Superior). Figure 7.1 below sums up the content of the paper that was delivered to all the curriculum designers of the northern and central universities of Mozambique. It reflects what was written above, that is assessment should be seen as assessment also of staff, didactics, administration, didactics, the management and academic committees as well as of the state of the buildings and the library. All this should be done then from a value-missional-contextual approach. All this assessment should then have as aim the maturity of the students; to be mature witnesses of the Good News about the liberation through Jesus Christ.

This then is an important recommendation of the researcher to all NetACT institutions; not only to develop and adapt their curricula through the spectacles of normative, integrated, missional and contextual principles, but also to access everything through the same lens.

FIGURE 7.1: ASSESSMENT OF BROAD CURRICULUM FROM A VALUE-MISSIONAL-CONTEXTUAL APPROACH
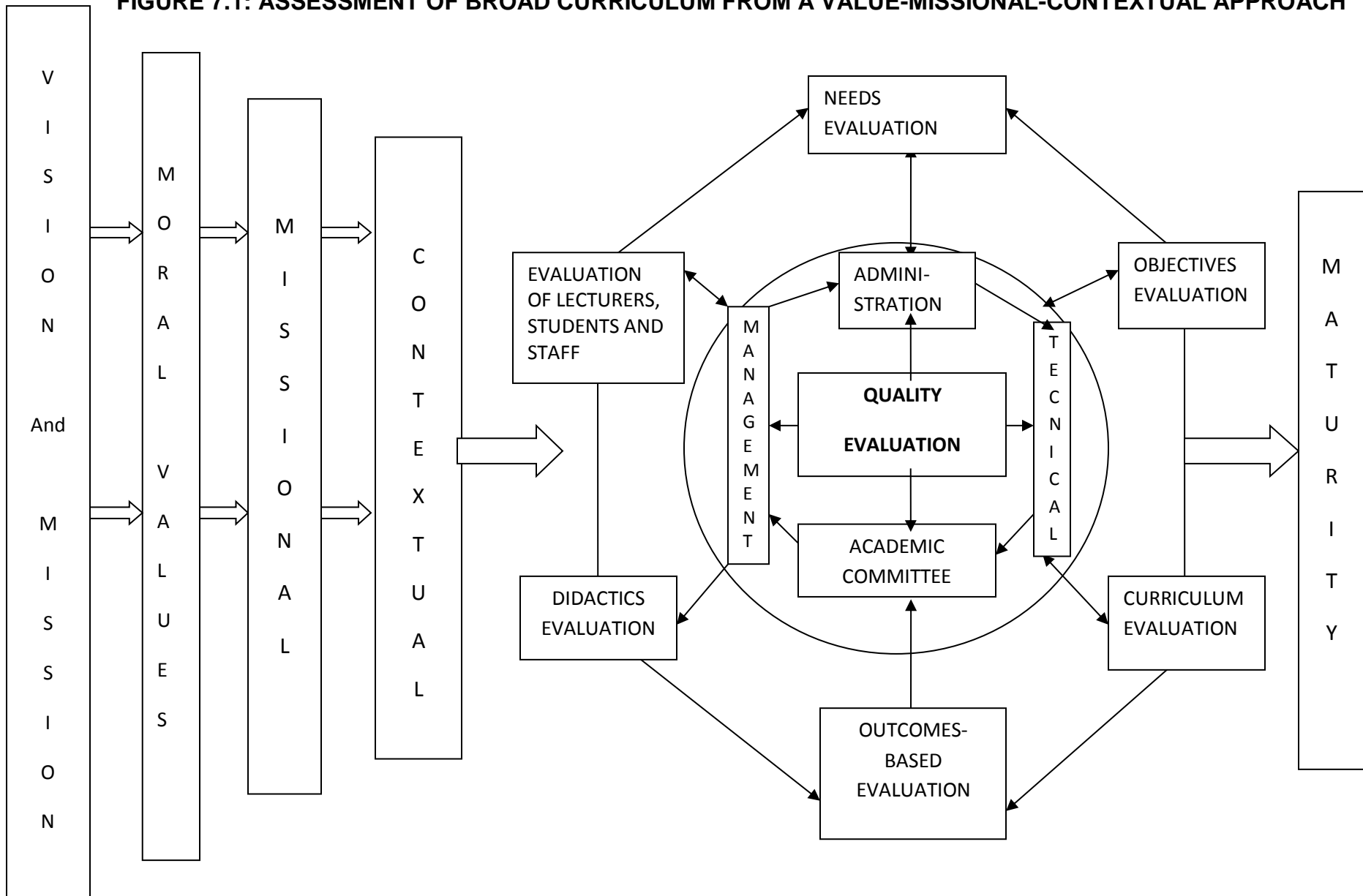
7.4 RECOMMENDATION: TRANSFORMATIVE UPGRADING

In line with the content in Figure 7.1 the researcher recommends that NetACT institutions should work towards and see to it;

(i)   That the curriculum development (CD) process is in line with the worldview, values, vision and mission of the institute.

(ii)   That the CD portrays the missional ethos of the institute.

(iii)   That the CD is contextualised.

(iv)   That a good selection process for the academic managers, lecturers, academic staff and students is in place.

(v)   That certain key performance indicators (KPIs) should be in place and that quality should be measured against certain pre-defined standards.

(vi)   That regular assessment of management, lecturers, administration staff and students should be done frequently. (This should include the assessment of lecturers by students.)

(vii)   That outcomes of modules should be written and regularly assessed.

(viii)   That active monitoring of the quality of academic-student feedback should be done.

(ix)   That reports on constant poor or sustained good student performance should always be available.

(x)   That reports from lecturers to the academic committee on student absenteeism in academic activities should regularly be provided.

(xi)   That the assessment policy of students' practical activities should be in order and be put into practice.

(xii)   That academic problems should regularly be addressed at staff meetings.

(xiii)   That there should be a regular assessment of curriculum content and the relevancy of the content.

(xiv) That the assessment should include the general and academic administration, the maintenance of the buildings etc., the academic committee and the management committee.

To help in maintaining and upgrading the quality at the different NetACT institutions the researcher suggests the establishing of Quality Control Committees.

7.5 RECOMMENDATION: A QUALITY CONTROL COMMITTEE FOR INSTITUTIONS

The idea of good quality education for NetACT institutions was already raised by the first Curriculum Committee of NetACT in 2002 (see 1.2.3). In 1.8.5, the researcher wrote:

> *It can be deduced from the above that the majority of the institutions under discussion do not comply with the standards of ACTEA, especially in relation with their educational programs and quality assurance systems where assessment and self-evaluation should play a pivotal role.*

Quality control is not welcomed and understood by all. Some see it as a kind of inspection, an attempt of those having the power to regulate the work of the subordinated. The researcher found that at the NetACT institutions this is not the case and that there is a willingness to raise their quality assurance management (QAM) and quality control (QC), but that it is very often not done properly because of a lack of knowledge or resources.

The way ahead for the NetACT institutions is to get this in order. It will then be necessary for NetACT institutions to understand and implement quality higher education (QHE) principles. To have a viable, quality transformation at institutions, the researcher is of the opinion that quality control commissions (QCC) should be established at NetACT institutions.

For the viability of the whole quality assurance and quality control process of institutions in this transformative framework, it will be advisable to have a separate quality control commission. At HEFSIBA ICHE, where the researcher is lecturing, the Education Department of Mozambique expects institutions of higher education to have such a commission. The Quality Control Commission (QCC) of HEFSIBA

consists of the researcher as chairman, but also of former students in different educational fields. The QCC took the self-evaluation principles of ACTEA and the principles of the Higher Education Quality Committee (HEQC) of South Africa as a point of departure for their own contextualised Internal Program Evaluation (IPE). The suggestion by the researcher is that NetACT institutions should do the same. As the prerequisites for accreditation with ACTEA will be dealt with later, a word about the quality control system in South Africa will be needed.

Within the South African Higher Educational context, with which the researcher is more familiar, and where the majority of the NetACT lecturers receive their post-graduate education, quality is identified as one of the principles that should guide the transformation of higher education, together with equity, democratisation, development, effectiveness and efficiency, academic freedom, institutional autonomy and public accountability. The National Commission on Higher Education (NCHE, 1996) initiated this process, resulting in the acceptance of the White Paper 3. These principles are also reflected on in the Higher Education Act (Act No 101 of 1997). This Act makes provision for the Council on Higher Education (CHE) to establish a permanent sub-committee, the Higher Education Quality Committee (HEQC), with the mandate to:

(i) Promote quality assurance in higher education;

(ii) Audit the quality assurance mechanisms of higher education institutions; and

(iii) Accredit programs of higher education.

The South African Qualifications Authority (SAQA) Act, with its embedded National Qualifications Framework (NQF), should also be viewed as an important development in the enhancement of quality assurance. The mandatory registration of programs and qualifications with the NQF for subsidy and accreditation purposes, ensure that tertiary educators reconsider not only the quality of their programs and curricula, but also revisit existing teaching practices and the ways students are learning.

The researcher therefore recommends the establishment of Quality Control Committees at every NetACT campus. Along with the recommendation to establish quality control committees, the researcher recommends that all the NetACT

institutions should strive to be accredited by a trustworthy accreditation body; this being then the following recommendation.

7.6 RECOMMENDATION: GET ACCREDITED

Along with the recommendation to establish quality control committees, the researcher recommends that all the NetACT institutions should strive to be accredited by a trustworthy accreditation body. Prof Jurgens Hendriks, Executive Director of NetACT wrote in a letter to Prof Fika van Rensburg, chairman of FUTE on 21 February, 2012 (see 1.2.8) about possible accredited diplomas and degrees of NetACT institutions.

> *NetACT has nothing else on the table but to network and to promote contextual and quality theological education and to address the frustration that post-graduate students from theological institutions in Africa have in coming to SA and being treated in ways that seem unfair and unclear. This can be addressed by a transparent comparison between ACTEA standards and HEQC / NQF levels so that the ACTEA-accredited diplomas and degrees can be aligned to the rightful HEQC levels.*

HEFSIBA ICHE was accredited by the North-West University in Potchefstroom (NWU) in September 1996. This helped immensely with raising the quality of teaching at this Mozambican institution. Following to a large extent the curricula of NWU and being evaluated on an annual base by them, stepped up the academic intensity of the educational environment. This accreditation helped the institute in the process to be accepted by the Mozambique Government in 2004 as an Institute for Christian Higher Education – the only theological institution in Mozambique that has accomplished this until 2012.

The researcher is of the opinion that accreditation is one of the most meaningful ways to stimulate the acceptance of norms, standards and procedures. The primary objective of accreditation should be to guarantee the quality of education by means of regular and exact control. Accreditation should preferably rest on the following four cornerstones: It should be practiced voluntarily, it should be self-regulating, it should be based on evaluation, and it should be primarily attuned to quality improvement.

Accreditation has indeed the possibility to contribute towards renewal and quality. The researcher highly recommends NetACT institutions to be accredited to a credible accreditation body in their own country or with an international/continental accreditation board like ACTEA

7.7 RECOMMENDATION: GET ACCREDITATION WITH ACTEA

As early as 2005, according to the Administrative Report (NetACT Annual Administrative Report, 1-4 August 2005, HEFSIBA, Mozambique), the Executive Director of NetACT, Prof Jurgens Hendriks, emphasised the importance of accreditation to ACTEA as a respected Accreditation Board of Evangelical churches in Africa. In Chapter 1 of this dissertation alone, there are twenty-one references to ACTEA.

ACTEA, the Accrediting Council for Theological Education in Africa, presents itself as a network and support service for evangelical theological education in Africa (ACTEA Your Questions answered: Question No. 1). The central purpose, according to them, is to assist evangelical theological schools and programs throughout Africa in their quest for excellence and renewal. Since its founding in 1976, ACTEA has become widely regarded as the most active service body for theological education on the continent of Africa and as the appropriate medium for contact among evangelical theological programs in Africa.

ACTEA is a ministry of the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM). ACTEA was founded in response to the dream of Dr Byang Kato, the first African general secretary of AEAM, who saw an urgent need for an association for evangelical theological schools in Africa, which could assist them in areas of common need. ACTEA was therefore formed and Dr Paul Bowers was asked to serve as the first coordinator. ACTEA's affairs are currently governed by the ACTEA Council, which consists of members from all parts of Africa.

In 1980, ACTEA was a founding member of the International Council of Accrediting Agencies for evangelical theological education (ICAA), which links ACTEA with sister bodies around the world, including The Asia Theological Association (ATA); the Caribbean Evangelical Theological Association (CEETA); the American Association

of Bible Colleges (AABC); the European Evangelical Accrediting Association (EEAA); and the South Pacific Association of Bible Colleges (SPABC). ICAA is sponsored by the Theological Commission of the World Evangelical Partnership (WEP) to foster a sense of community and a means of cooperation within evangelical theological education worldwide (ACTEA: Your Questions answered. Question No. 5).

ACTEA abides to the faith declaration of the Association of Evangelicals in Africa, which is theologically conservative and should be acceptable to all NetACT institutions. About the Bible they, for example, believes that the Old and the New Testament are the Word of God "divinely inspired, infallible, entirely trustworthy and serves as the supreme authority in all matters of faith and conduct" (2 Tim. 3: 16-17) (ACTEA: Statement of Faith).

Saying all this, the researcher is convinced that ACTEA adheres to the principles of quality, credibility, collaboration and value-drivenness and would strongly recommend NetACT institutions to initiate the process of accreditation with this body if they have not yet done so.

Not having enough library books to meet the requirements of ACTEA is one of the most important reasons why NetACT institutions are hesitant to start the process of accreditation with ACTEA. NetACT shall do well do give attention to this.

7.8 RECOMMENDATION: USE ACTEA'S SELF-EVALUATION GUIDE

ACTEA worked hard in the last few years on a revision of the document: Standards and Guide to Self-Evaluation. It was approved by the ACTEA Executive Committee and distributed at the end of 2010 for public comment. After lectures by Joe Simfukwe, ACTEA, Lusaka at the NetACT Lilongwe, Malawi Curriculum Development workshop in 2011 and by Stephanie Black, ACTEA, Nairobi at the Lubango Curriculum Development workshop in Angola later the same year, as well as after PowerPoint presentations by the researcher at other NetACT workshops, the document was understood and well accepted. A very short summary is provided to show, *inter alia*, the emphasis on Christian evangelical values, the emphasis on community involvement and practical work, contextualisation, the call for an integrated curriculum, the holistic approach (also including spiritual character

formation), as well as the emphasis on the relevancy of the content of the subjects and on quality in all spheres. These are the aspects argued for in this research.

ACTEA asks theological institutions to do a complete self- evaluation with regard to the following:

> Objectives; Organisation; Finances; Stability; Number of lecturers; Qualification of lecturers; Commitment; Responsibility; Percentage of nationals; Compensation and welfare, Development; Buildings and ground; Library holdings, library funding and library administration; Program integration; Program relevance; Program publications; Program balance; Educational objectives; Guided practical experience; Admission; Guided practical experience; Admission; Graduation; Supplementary programs; Services and housing; Counselling; Discipline; Community life and fees.

The researcher then strongly recommends that the self-evaluation guide of ACTEA should become the basic guiding line for all NetACT institutions, whether they are part of ACTEA or not.

The researcher also included as Appendix 2 the Curriculum Development Checklist that he used for the evaluation of NetACT institutions that can also serve as a handy tool for evaluation of curricula in the broad sense of the word. The Checklist was distributed at various NetACT curriculum development workshops that served a good purpose and that should, according to the researcher, carry on.

7.9 RECOMMENDATION: CONTINUATION OF CURRICULUM DEVELOPMENT WORKSHOPS

To illustrate the successes that can be obtained through a workshop, the researcher has included a case study of the Murray Theological College at Morgenster in Zimbabwe in 2.7.1. After facilitating various workshops for NetACT institutions and other theological institutions, the researcher is convinced that NetACT should carry on with the curriculum development workshops, but should direct them, as far as possible, to one theological institute at a time to be more effective. Part of these workshops should be a situation analysis, and based on these recommendations, the workshop should be planned to be more contextualise and thus more effective.

7.10   RECOMMENDATION: QUALITY RESEARCH THROUGH 'COMMUNITIES OF PRACTICE'

The year 2004 was indeed a benchmark year for NetACT, as it was the year when the book *Studying Congregations in Africa* was published. The book is the product of a joint effort of more than thirty theologians from all the NetACT institutions, with Prof Dr H Jurgens Hendriks, the Executive Director, as the main editor. The idea for this book was to serve as a handbook in Practical Theology in the module Congregational Studies (see 5.6.3.6). The researcher recommends that similar projects should continue in one or other form in the future through what is called 'communities of practice.'

In the situation analysis on the NetACT institutions (Chapter 2), it was clear that a minimum of quality research is taking place by the lecturers of the NetACT institutions. The reasons, according to the questionnaires, are a lack of time and resources. Be it as it may, these institutions should work to improve this aspect. Workshops on certain subjects, as was done by NetACT on HIV & Aids, Old Testament and gender issues, may contribute towards this end. The idea to write articles for a book where the different institutions should take responsibility should be encouraged.

Wenger's (2000: 230-232) social theory of learning in 'communities of practice' is particularly useful in this regard. According to this theory, learning takes place through participation in socially situated practices, called "communities of practice". This means that researchers should learn how to do research through their research-related interaction with one another and with different researchers' work. A research community could be a research team or a group of colleagues who work together within a research unit or a group of researchers from different institutions or countries. NetACT needs even more 'communities of practice', which can also include two or three institutions working together on a certain project. The idea of forming a separate Lusophone/Portuguese NetACT should especially be welcomed as there is a big need for quality theological research material in the Portuguese language. Wenger proposes the following to achieve effective communities of practice:

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(i)   Organise enough events like conferences and workshops.

(ii)   Organise connectivity where research issues are discussed informally and formally and help is offered.

(iii)   Organise meetings where projects can be identified to close existing gaps in the different fields. The researcher would like to add that within the NetACT context, training in the science of research should be given as well as information about the role of project leaders, networkers etc.

This theory of Wenger fits in well within an African context where informal conversations often serve as learning opportunities. His theory implies that the currency of social learning systems is collegiality, reciprocity, expertise, contributions to practice, and negotiating a learning agenda. The primary source of value creation lies in informal processes, such as conversations and brainstorming. The value, according to this theory lies, in the organisational processes that include many informal processes. The researcher is not left alone to do all his/her research on his/her own.

The researcher would then like to see in NetACT institutions an emphasis on the meaningfulness of informal and formal participation in research communities and the possibility of building identities as competent researchers.

To be practical, the researcher would like to see his own institution (and others) use the July holidays and the month before the classes start in February as research time, where a program is compiled beforehand about the research topics in the different subjects and where the lecturers gather, for instance, once a week to receive feedback on the progress of every researcher and brainstorm together about the way ahead. In one way or another, the QA process and QC should include quality research (QR) with some key performance indicators (KPIs).

The recommendation of the researcher regarding research at NetACT institutions is that 'communities of practice' should be found to jointly write contextual research material, articles and books.

7.11   RECOMMENDATION: INSTITUTES OF CHRISTIAN HIGHER EDUCATION (CHE)

The researcher is of the opinion that there is currently a bigger need for Christian universities or institutes for Christian Higher Education than for theological schools in Africa. One way to address this need is that existing theological schools could broaden their sphere of influence by developing other faculties.

The HEFSIBA Institute for Christian Higher Education received tertiary status from the Mozambique Government in 2004. The researcher was at that time the academic dean and accompanied the whole strenuous process of accreditation until the point of presenting their case with success before the Government in Maputo. The researcher is of the opinion that this was worth the effort and a step in the right direction opening doors for the establishing of other faculties and in the process enlarging the impact on the society in a remarkable way. In 5.6.3.2 the story of the establishing of a new faculty for Economics and Accountancy to combat poverty was told. In 5.6.6.4 the researcher mentioned that the establishing of more faculties at HEFSIBA ICHE helped in the improving of political and economic literacy of students.

HEFSIBA ICHE was declared in 2004 by the Government of Mozambique as a recognised institute for Christian Higher Education (CHE). It started with only a Faculty of Theology, then the Faculty of Psychology was added and in 2012 the Faculty of Economics and Accountancy was established. This was a challenging experience to broaden the scope from theology to also include other faculties. The number of students suddenly increased from approximately 20 students in 2004 to 177 in 2012, along with all the administrative and logistic growing pains that accompany such a development. However, in retrospect, it was a worthwhile endeavour with remarkable success stories of life-changing experiences by students from especially the Psychology faculty. Quality development and quality control became the buzz words and professionalism was added to the academic paradigm. The researcher is of the opinion that HEFSIBA ICHE's success story in developing into a Christian Higher Education Institute with different faculties is an educational model worth imitating by the NetACT institutions. For this reason, one should analyse a little more the concept of institutes for Christian Higher Education (CHE).

The principle of an Institute for Christian Higher Education or a Christian University should be traced back to the Reformed theology and one of its exponents, the Dutch theologian Abraham Kuyper, who delivered his famous Stone lectures at Princeton University in 1898, where he emphasised that everything belongs to Christ, including the entire universe and all aspects of life. From there his famous statement, "*There is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry: 'Mine!'*" (Holmes, 2001:104).

In 1975, the International Association for the Promotion of Christian Higher Education (IAPCHE) was founded at the PU for CHE (Potchefstroom University for Christian Higher Education) with the aim to promote the development of integral CHE worldwide, so that academic work could be pursued from a biblical, holistic perspective and world-view (Hulst, 2002:119; Van der Walt, 2008b:190). In a recent publication, Jochemsen (2011:1) formulated the objective of IAPCHE as follows: *To equip Christians in higher education to live, think and act in a Christian way as academics and/or professionals*. This means that Christian students should be taught to become Christian professionals in a postmodern pluralistic society. Students' faith and education should be integrated in such a way that students would be competent in their profession, but also committed to apply their competency to address the spiritual and material conditions of the African continent and the world.

Hittenberger (2004:192-193) shows that CHE is not a new phenomenon in Africa. Already during the fourth century, one of the famous early church fathers, Augustine of Hippo (AD 354-430), lived and taught in the university town of Carthage (O'Donnell, 2012). Daystar University in Kenya was one of the first CHE institutions to be established (1964) in post-independence Africa. On their website, their mission statement reads (Daystar University, 2012):

> *Daystar University seeks to develop managers, professionals, researchers and scholars to be effective, Christian servant-leaders through the integration of Christian faith and holistic learning for the transformation of church and society in Africa and the world*.

After the 1980s, African universities started to multiply (Hittenberger, 2004:193) and 46 are known on the African continent, according to Carpenter (2012:1). The aim is that these institutions would produce Christian leaders who could transform their

societies and bring hope to the African continent (Nguru, 2008:137-139). The founding head of the Central University College in Accra, Ghana, communicates a similar message, namely that the college was established in an effort to solve the crisis of leadership in order to enhance the African renaissance. It is clear that CHE institutions envisage service to the broader society (Carpenter, 2008:340).

In an unpublished article by Petria Theron, post-doctoral researcher from the North-West University in Potchefstroom, and former lecturer at HEFSIBA ICHE, on the theme: *The impact of Christian Higher Education on the lives of students and societies in Africa,* she sees the task of Christian higher education as that of preparing students to be authentic Christians in a secularised world (2012:12). She took the narratives of some former students from the Psychology faculty of HEFSIBA ICHE as starting point and concludes:

> *From the narratives of the three students, it is clear that because of their education at a Christian higher institute, they started to think and live differently. They experienced the impact of CHE on their lives, their families, their professional lives and their communities* (Theron, 2012:12).

Theron quotes Du Preez (2012) about the kind of curriculum that should be envisaged for such a Christian Higher Education institute:

> *It should be value-driven according to Reformed principles; it should reflect a holistic and integrated, but also inclusive approach; it should be written according to outcome-based principles where the affective outcome should be prominent; it should be missional in nature and contextualised within the Sub-Saharan African context; and it should comply with high academic standards with emphasis on the enhancement and development of higher thinking skills.*

Lategan (2003:363-366) is of the opinion that Christian ethics should be included in the curricula of all scientific disciplines at a higher education level. This is the case at HEFSIBA ICHE where the following subjects are, for example, included in the Faculty of Economics and Accountancy: Spiritual life and Ethics (first year); A Christian Reformed system of values (second year); Christian leadership (third year) and Applied ethics (fourth year). Students in the Faculty of Psychology add to this curriculum the following subjects: Christian community development, a Christian

approach towards HIV & Aids and the two main subjects being Christian ethics and Christian counselling.

In contextualising Psychology to make an impact on the society, the Faculty at HEFSIBA ICHE (where the researcher is the dean), is in the process of forming a Christian Counselling Forum for all former and current students. A Life-line office for counselling by all the students is planned for 2013 at Vila Ulónguè in Mozambique. A special course in Conflict management is planned for all interested people of the community in the first semester of 2013 in collaboration with the Vale Mine Company in Moatize near Tete where a great deal of tension is building up, especially among the relocated people of the area. Other special semester courses for 2013 include: Management and human resources; Executive secretarial work and a specialised course for teachers in curriculum development. The options for NetACT institutions are abundant in this regard. This serves also as a welcome extra income for the institutions.

Institutes for Christian Higher Education can critically and constructively involve their students in the political, economic, social, judicial, scientific and educational areas of life. Africa can no longer afford to do without Christian Universities and Institutes for Christian Higher Education (Theron & Lotter, 2009:488).

The researcher therefore recommends that NetACT Institution should investigate the possibilities of adding more courses or faculties to the institutions and to have as goal the establishing of institutions of Christian Higher Education or even Christian Universities. It is gladdening to hear that some NetACT institutions in Zambia, Angola and Malawi are already moving into this direction.

7.12   SHORTCOMINGS OF THE RESEARCH

The research was done over a period of six years and the possibility exists that some of the data from the questionnaires that were distributed in the beginning of the research may be outdated. The impression of the researcher is that some of the delegates to the workshops were biased towards their institutions when they completed the questionnaires. Some apparently felt that they had to defend their institute at all cost and that they should not be critical about the shortcomings (see

2.11.4). The researcher was not able to counter this tendency. This may have led to a better overall picture of some of the NetACT institutions than it is in reality.

7.13   CONTRIBUTION OF THE RESEARCH

In 1.14, some remarks are made on the possible significance of this research. Some of the material in this dissertation was used in different curriculum development workshops with very good feedback from the different NetACT institutions. Accepting a curriculum as something much wider than the content of study material was an eye-opener to many. Designing curricula from a Reformed, integrated and value-driven perspective with a missional direction and emphasis on contextualisation became a challenge. Many delegates were excited by the perspective of having as main goal in the whole curriculum design process the maturity of students in becoming better witnesses for the Kingdom. The emphasis on quality, professionalism and the development of higher thinking skills for some became new buzzwords. In general, the science of curriculum development became more accessible to the curriculum designers, but also to the ordinary lecturers who realised their important role in the whole curriculum process.

When this material is written in a more accessible and reader-friendly manner, and if it could be distributed to NetACT institutions and even other institutions, it has the ability to put curriculum development on a much higher level than before.

7.14   POSSIBLE FUTURE RESEARCH

The process of facilitating the process of strategic planning with regard to curriculum development is something that should be researched in the future. It is not sufficient to provide the theory of curriculum development; the challenge is to do strategic planning and to put this into practice. The researcher is of the opinion that this is the stumbling block at the moment of NetACT institutions attending the curriculum development workshops, but not implementing the principles back on campus. Curriculum development is a complex science and process and needs proper facilitation to get the input from all role-players, to analyse the situation and to implement the decisions.

Dr Frederick Marais from Communitas, Stellenbosch, once facilitated the process of strategic planning at HEFSIBA ICHE in an excellent manner. This eventually led to the founding of the new Faculty of Economics and Accountancy (see 3.4.4) at this institution. The expertise of facilitating such a process could become the subject of further studies that can eventually lead to more effective curriculum design and implementation at the different NetACT institutions.

The researcher delivered a paper on Strategic Plan Guidelines at the HEFSIBA ICHE strategic planning session on 4 October 2012. The following ten points were mentioned and could serve as a guideline for future studies:

Strategic planning and assessment of curricula;

Strategic planning and assessment of external challenges and opportunities;

Strategic planning and assessment of internal capacity and financial health;

Strategic planning and assessment of maintenance and technology equipment;

Strategic planning and budget decisions;

Strategic planning as a communication tool. Providing a sense of shared purpose and motivation by clearly articulating values and goals;

Strategic planning's role for donors, auditors and other decision-makers;

Strategic planning and the definition of the vision, mission, goals, core business and primary customers;

Strategic planning: implementation of curriculum decisions and monitoring;

Strategic planning and the involvement of leaders, employees and students;

The researcher also explained the common technique – i.e. the SWOT analysis (strengths, weaknesses, opportunities and threats) – that can combine internal and external assessments. This was effectively used during the strategic planning session with the addition of a 'Strategic planning decisions and implementation' phase.

The researcher recommends that Dr Frederick Marais or any other able facilitator be petitioned to stimulate future study on the facilitation process of curriculum development and to facilitate future NetACT workshops on the topic.

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ANNEXES

REFORMATIONAL, AFRICAN, MISSIONAL FRAMEWORK

ANNEX 1 – VALUE QUESTIONNAIRE

QUESTIONNAIRE No 1 FOR NETACT MEMBERS

The International Council of Accrediting Agencies for Evangelical Theological Education (ICAA) has put forward twelve values in their "Manifesto" that they feel should be part and parcel of the Curricula for Theological Training. These are:

1.	Cultural Appropriateness;	2.	Attentiveness to the church;
3.	Flexible Strategising;	4.	Theological Grounding;
5.	Outcomes Assessment;	6.	Spiritual Formation
7.	Holistic Curricularizing;	8.	Service Orientation
9.	Creativity in Teaching;	10.	A Christian Worldview
11	A Development Focus	12.	A Cooperative Spirit

We have added 2 more values;

13.	Mission Orientated	14.	Justice

To establish to what extend the Theological institutions linked to NetACT comply with these values we ask you to respond promptly to this questionnaire. Your cooperation will be much appreciated.

When a response is offered, circle the letter closest to your opinion

Please reflect your own experience or opinion in responding to the following questions:

1. *The 'Manifesto' is based on the perception that today there is a wide agreement among theological educators on the need for renewal in theological training.* Do you agree there is a need for renewal in theological training and curriculum development?

   A. Strongly agree B. Somewhat agree

C.   Doubtful   D.   Strongly Disagree

2.   If you affirm a need for renewal in theological training, what, in short, are the most important changes that you feel are needed to renew theological training?

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The 14 values are now presented with questions for your observations and opinions. On each scale circle the number which best reflects your view

3.   CONTEXTUALISATION - Curricula of theological training should be designed with deliberate reference to the Africa and local cultural contexts in which they serve

3.1.   Does your Theological Institution already demonstrate this quality?

Yes to a high degree   Not at all

1   2   3   4   5   6   7

3.2.   What priority would you assign to efforts to change this aspect of theological training within your Theological Institution?

Unimportant   Highest Priority

1   2   3   4   5   6   7

4.   CHURCHWARD ORIENTATION – Curricula of Theological Institutes should orient themselves to serve effectively the churches being served by the institute.

4.1.   Does your Theological Institution already demonstrate this quality?
Yes to a high degree   Not at all

1   2   3   4   5   6   7

4.2.   What priority would you assign to efforts to change this aspect of theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

5.   STRATEGIC FLEXIBILITY – Our programmemes of theological training must be
         prepared to nurture church leaders for various roles, at various levels and through
         various modes of training

5.1.   Does your Theological Institution already demonstrate this quality?
Not at all   Very much so

1   2   3   4   5   6   7

5.2.   What priority would you assign to efforts to change this aspect of
          theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

6.   THEOLOGICAL GROUNDING   Our Theological Institutes

         need to have a thorough thought through theology of theological training

6.1.   Does your Theological Institution already demonstrate this quality?
Not at all   Very much so

1   2   3   4   5   6   7

6.2.   What priority would you assign to efforts to change this aspect of

          theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

7.   CONTINUOUS ASSESSMENT   Our curricula of theological
         training should be dominated by a rigorous practice of identifying objectives,
         assessing outcomes and adjusting programmemes accordingly.

7.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

7.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

8.   SPIRITUAL FORMATION   Our curricula of theological training must
include ways to help with the spiritual growth of the students

8.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

8.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

9.   INTEGRATED PROGRAMMEMES   Our curricula of theological

training must combine spiritual and practical with academic objectives in one
holistic integrated educational approach

9.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

9.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

10.   SERVANT MOLDING   Through our curricula of theological training students must be molded to styles of leadership appropriate to their intended biblical role, that of servant, in the body of Christ

10.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

10.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

11.   INSTRUCTIONAL VARIETY   Our curricula of theological training must vigorously pursue the use of a variety of educational teaching methods.

11.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

11.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

12.   A CHRISTIAN MIND/WORLDVIEW   Our curricula of Theological Training need much more effectively to model and promote a pattern of holistic thought that is openly and wholesomely Biblical based.

12.1   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

12.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

13.   EQUIPING FOR GROWTH   Our curricula of theological training need urgently to refocus their patterns of training toward encouraging and facilitating self-directed learning

13.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1   2   3   4   5   6   7

13.2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

14.   COOPERATION   Our programmes of theological training must pursue contact and collaboration with other theological institutions.

14.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

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1	2	3	4	5	6	7

14..2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1	2	3	4	5	6	7

15.   MISSION ORIENTATED   The curricula of Theological Training should be focused towards reaching the community and the unreached people with the Gospel of salvation

15.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1	2	3	4	5	6	7

15..2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1	2	3	4	5	6	7

16.   JUSTICE   The curricula of Theological Training should

emphasise the importance of social justice and human rights

16.1.   Does your Theological Institution already demonstrate this quality?

Not at all   Very much so

1	2	3	4	5	6	7

16..2.   What priority would you assign to efforts to change this aspect of

theological training within your Theological Institution?

No Priority   Highest Priority

1   2   3   4   5   6   7

17.   The purpose of this questionnaire is to understand better the situation at your
       Theological Institute and your priorities with respect to renewal of theological training.
       In the light of these purposes is there anything else that you would like to share?

       …………………………………………………………………………………………………
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       …………………………………………………………………………………………

       The person(-s) responsible for the responses of this questionnaire is/are:

       Name: 1……………………………………………………………………………..

       Name:

          2………………………………………………………………………………..

       Name:

          3…………………………………………………………………………..

       Title(-s):

       1.   …………………………..
       2.   …………………………..
       3.   …………………………..

       Theological Institute: ……………………………………………………………

       Position(-s):

       1.   ……………………………………………………………………………………
       2.   …………………………………………………….…………………………
       3.   ……………………………………………………………………………………

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E. Mail: …………………………………………………………………………..

Please mail/ hand in this questionnaire to: Rev. Kruger du Preez

HEFSIBA ISC

E.Mail: krugerdup&gmail.com

Or

PO.Box 312

Dedza

Malawi

Thank you for your assistance. I look forward sharing with you the findings of this study

Kruger du Preez

August 2006

RESULTS OF VALUE QUESTIONNAIRE

VALUES QUESTIONNAIRE No. 1 FOR NET ACT MEMBERS

August 2006   Completed September 2006, Windhoek, Namibia

Six (6) of the 10 institutions completed this Questionnaire.

QUESTION	TOTAL	AVERAGE
1	A = 3 B = 3	B +
2		
3.1.		4
3.2.		6
4.1.		4.5

4.2.		5.5
5.1.		4.7
5.2.		5.5
6.1.		4.2
16.2.		5.3
7.1.		4.7.
7.2.		5.
8.1.		5.3.
8.2.		4.7.
9.1.		4.5.
9.2.		5
10.1.		5
10.2.		4.9
11.1.		3.5.
11.2.		5.7
12.1.		4.3
12.2.		4.8
13.1.		4
13.2.		4.8
14.1.		4.3
14.2.		6.2
15.1.		4.7
15.2.		6.7
16.1.		3.8
16.2.		6.2
17		

ANNEX 2 - STELLENBOSCH QUESTIONNAIRE

QUESTIONNAIRE No. 2 FOR THE NETACT AGM AT STELLENBOSCH CURRICULUM DEVELOPMENT WORKSHOP.
Tuesday, 28th July, 2009.

Dear colleagues,

The following questions will be completed by the delegation of each Institute affiliated with NetACT at a special session of the Workshop on Curriculum Development. It will help me in my research but the main idea is to facilitate the discussion of these important matters so that all of us can benefit from it. We therefore ask you to answer the following questions as openly and honestly as you can. Institutions will not be singled out in my research.

Thank you for your collaboration!

Kruger du Preez

NAME OF INSTITUTION

People involved in answering the Questionnaire:

1.

2

3

4.

5

A.WORLDVIEWS, DOCTRINE AND CONTEXTUALISATION

1. Does your Institute offer a course in African Traditional Religions?

2. To what extend do you regard it necessary for your Institution to take note of the African Traditional Religions?

(1 Represents Very Necessary   7 Not necessary at all)

1	2	3	4	5	6	7

3.1.   What would you regard as positive things from the Traditional African culture that should be reflected in our institutions?

3.2.   What should you regard as negative things about the Traditional African culture that should come under the attention of the students?

3.3.   Would you feel comfortable to describe Christ as our Big Ancestor?

4.   Does your Institute offer studies on the influence of Western culture, modernism and secularism?

5.   Indicate on a scale of 1 – 7 to which extend do you think your curricula are African and not Western contextualised?

(1   -   Poorly contextualised;   7   -   Highly contextualised)

 1   2   3   4   5   6   7

6.   Does your Institute offer a course on what the Reformed doctrine entails?

7.   Does your Institute offer a course on a Reformed worldview?

8.   How will you in short describe the main differences between a Reformed approach and that of a more Evangelical/Pentecostal approach towards curricula in general at a Theological Institute?

9.   In compiling the curriculum – to what extend is the vision (and mission?) of the Institution taken into consideration?

 1   2   3   4   5   6   7

10.1. Does your Institute deliberately try to put all the material within a Reformed or Presbyterian framework?

(1 – Not taken into consideration at all;   7 – Deliberately taken into consideration to a high degree)

 1   2   3   4   5   6   7

10.2.   If you are trying – how?

B   HOLISM, INCLUSIVENESS AND DEMOCRACY

1.   Indicate on a scale of 1 – 7 to which extend do you think your curricula are holistic inclined, i.e. catering for the cognitive, emotional, physical and spiritual needs of the students.

(1   -   Poorly holistic;   7   -   Highly holistic)

 1   2   3   4   5   6   7

2.   Indicate, on a scale of 1 – 7 to which extend you should describe your Institution as having a dualism between that which is regarded as more "sacred/spiritual" and what is regarded as more "worldly/profane"?

(1   -   No dualism;   2   -   Dualistic to a high degree)

 1   2   3   4   5   6   7

3.   How does your Institute cater for the students that are not academically and analytically well developed?

4.   How does your Institution help real poor students to study at your Institution?

5.   To what extend does your Institution make use of oral tests and exams?

 (1   -   To a high extend;   7   -   No oral tests or exams allowed)

 1   2   3   4   5   6   7

6.   Does your Institution allow women to study for the office of pastors?

7.   Indicate on a scale of 1 – 7 to which extend do the students have the liberty to criticise the curriculum contend in your Institution.

     (1   -   Not any liberty;   7   -   Highly free to criticise

 1   2   3   4   5   6   7

8.   Indicate on a scale of 1 – 7 to which extend do the students have the liberty to criticise or evaluate the lecturers?

  (1   -   No liberty;   7   -   Highly free to criticise and evaluate)

 1   2   3   4   5   6   7

9.   ACTEA requires Theological Institutes to help build democracy, i.e. the principles of transparency, participative management, accountability, representativeness. Can you in short say how your Institution is accomplishing these ideals?

C.   CONTENT AND ASSESSMENT

1.   Does your Institute have outcomes written on every module?

2.   How do you write the outcomes of each module?

3.   How does your Institution establish that the questions of the different disciplines in the exam papers are on standard?

4.   Explain in general your Institution's assessment policy

5.   What is your policy regarding the percentage of the questions that should b e factual and which should be more advanced insight questions for the tests and exams?

6.1.   Are lecturers being officially evaluated at your Institution?

6.2.   If Yes – by whom and how?

7.1.   Do the churches/congregations have any say to what should be included in the curricula?

7.2.   If so – How?

8.   Describe the Practical work that students are doing at your Institution.

9.   How does your Institution do evaluation of Practical work?

10.   Describe in general the process of Curriculum adjustment at your Institute, i.e. if you have decided to change the content of a certain discipline – how do you go about?

11.1   Are their any efforts to integrate the material of the different disciplines?

11.2.   If so, elaborate.

D.   ANDRAGOGY

1.1.   Do your lecturers receive any training in Pedagogy/Andragogy?

1.2.   If so, how?

2.   It is established that African students in general are more field-dependant i.e. more dependant from external stimuli than field-independent students. How would you rate your Institution's general approach to the following:

2.1.   Are your training more auditory orientated or more visual?

(1   -   Very much lecture, i.e. auditory orientated;   7   -   Very much visual orientated)

1   2   3   4   5   6   7

2.2.   To what extend do you make use of group discussions in your classes?

(1   -   Make very much use of group discussions;   7   -   Never make use of group discussions)

1   2   3   4   5   6   7

2.3.   To what extend do you try to move from facts (contend) to the practical situations in your lecturers?

(1   -   Try very hard to move to practice from contend;   7   -   Keep only with the facts.)

1   2   3   4   5   6   7

2.4.   To what extend do you try to encourage creativity in your lecturers?

(1   -   We encourage a lot;   7   -   We ignore this aspect)

1   2   3   4   5   6   7

3.   How do you improve analytical, critical thinking in your lecturers?

4.   To what extend does your students do projects or assignments?

(1   -   Very much so;   7   -   Nothing)

1   2   3   4   5   6   7

5.   To what extend does your students make use of the library?

(1   -   Make use a lot   7   -   Never use)

1   2   3   4   5   6   7

6.   Do you see any need in Kruger du Preez visiting your Institution about Curriculum Development?

(1   -   A very big need;   7   -   No need)

1   2   3   4   5   6   7

7.   What will be the expectations from him if he arrives on your campus?

8.   How far is your Institution on the way of being accredited by ACTEA?

E.   GENERAL REMARKS/OBSERVATIONS

ANNEX 3 – CHECKLIST QUESTIONNAIRE

QUESTIONNAIRE NO 5

CHECKKLIST FOR CURRICULUM IMPROVEMENT.

Dear colleagues of NetACT,

Thank you for participating in the completion of this "Checklist for Curriculum Improvement." This can serve as a basis for a comprehensive debate/workshop on Curriculum Development and hopefully the improvement of the curricula and it's implementation in your institution. This will also help me in my evaluation of the curricula in the different institutions. The checklist can be completed by individuals or by the professional staff as a group. In my planned visits to the institutions, this questionnaire will form the basis of our discussion.

It is for our common good to dedicate the necessary attention to the completion of this questionnaire. Thank you for your cooperation!

Kruger du Preez

HEFSIBA ISC, Vila Ulónguè, Mozambique. 2010

Circle the number that best expresses your evaluation of the extent to which criterion, condition or practice is in evidence in your theological institution

1. - Strongly

2. - Some evidence

3. - Little or no evidence

4. - Evidence to the contrary

A   PHILOSOPHY AND DOCTRINE OF THE INSTITUTION

1…The philosophy (vision, mission and other principles) of the institution is a working document, not a filed document, developed by the entire professional staff.	1 2 3 4
2. The curriculum can be described as a reflection of the philosophy of the school, i.e the philosophy in action	1 2 3 4
3. The professional staff shares a sense of vision and a commitment to the needs and mission of the institution	1 2 3 4
4. The philosophy of the institution includes academic freedom of lecturers and students	1 2 3 4
5. The institution fosters the development of independent thinking and democratic social responsibility	1 2 3 4

6. In the planning of the curricula there is a deliberate effort to do it within the framework of a specific worldview	1…2…3…4
7. There is a deliberate effort to see that the curricula of all the subjects reflect the reformed theological principles of the institution	1…2…3…4
8. To what extend would the institution's curriculum reflects the following statement: *"One of the outstanding features of the reformed tradition is that it teaches that salvation in Christ should transform or renew the whole of creation*."	1…2…3…4
9. To what extend would the institution's curriculum reflects the following statement: *"Another outstanding feature of the reformed tradition is the fundamental attempt to overcome the sharp division between "heart" and "brain". It rejects the division of life into a sacred realm, limited to things like worship and personal morality, over a secular realm that includes science, politics, economics and the rest of the public arena. The dichotomy in the minds of people is regarded as the greatest barrier to liberating the power of the gospel across the whole of culture."*	1…2…3…4
10. To what extend would the institution's curriculum reflects the following statement *"Salvation should not be understood just in the sense of winning souls for the Kingdom but encompassing every sphere of life"*	1…2…3…4
11. To what extend would the institution's curriculum agrees on the following statement on gender issues: *"Women are not been granted their rightful position in the church as also been reflected by the amount of women studying at our institution."*	1…2…3…4
12. To what extend would you classify your institution's approach as "inclusive" i.e. open to accept HIV & Aids people.	1…2…3…4
13. To what extend would you classify your institution's approach as "inclusive" i.e. open to accept Gay and Lesbian people.	1…2…3…4
14. To what extend does Human Rights function in your curriculum?	1…2…3…4
15. To what extend does servanthood leadership form part of the integral curriculum of your institution?	1…2…3…4
16. To what extend does ecology and human's responsibility towards the earth and nature functions in your curriculum?	1…2…3…4
17. To what extend would your institution agrees with the following statement: *"Christians and the church as institution should act within the political arena as prophets. They should criticise government when they make and implement unjust laws and laws that violate human rights.'*	1…2…3…4
18. To what extend would you say that the ethos of you institution contributes to an involvement with the realities of life and the problems of the community and not serve as a kind of escapism.	1…2…3…4
19. To what extend would you say that your whole curriculum has as point of departure a missional i.e an outreach approach?	1…2…3…4
20. Part of the practical curriculum of the institution are evangelistic campaigns.	1…2…3…4
21. The curriculum deliberately serves as a tool to enhance the morals and spiritual growth of the students.	1…2…3…4
22. The spiritual growth of the students is seen as the duty of the church and not that of the institution.	1…2…3…4
23. The caring and upliftment of the poor is seen as an integral part of the educational programme.	1…2…3…4

B.   ADMINISTRATIVE POLICY AND PRACTICE

1. There exists good consultation between the Executive Committee, the Academic Committee, the full professional staff and the Administration of the institution	1 2 3 4
2. The Academic Committee/Academic Dean relies on the professional staff for the design, development and evaluation of the curriculum	1 2 3 4
3. The Academic Committee is a standing committee that, *inter alia*, devotes sufficient time to curriculum development.	1 2 3 4
4. The institution contacts other institutions regarding their curricula	1 2 3 4
5. There is a comprehensive and continuous evaluation programme in place for the curriculum of the institution	1 2 3 4
6. The church (-s) is also involved in the process of the developing of a curriculum for the institution	1…2…3…4

C. CURRICULUM RENEWAL: POLICY AND PRACTICE

1. The institution has access to research literature on curriculum development and make use of it.	1…2…3…4
2. Curriculum changes are normally done segmentally by way of adoption and not as part of the whole educational programme.	1…2…3…4
3. When doing curriculum development the gifted and talented as well as the more disadvantaged students are being taken into consideration	1…2…3…4
4. External promoted curricula are being evaluated critically before implementation at your institution	1…2…3…4
5. When thinking about curriculum development the driving force is the academic level rather than the character- and spiritual building of the students	1…2…3…4
6. All lecturers are involved in the process of curriculum development	1…2…3…4
7. Evaluation of the curriculum is done on an annually or bi-annually basis	1…2…3…4
8. The institution has enough professional, able people to carry out the curriculum renewal.	1…2…3…4

D. CLIMATE FOR CURRICULUM RENEWAL

1. The institution functions as a democratic-participative organisational system in which decisions are collaboratively developed by the entire professional staff	1…2…3…4
2. Student's needs are being considered during curriculum development	1…2…3…4

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3. Students are involved during the curriculum development process	1…2…3…4
4. The institute's climate is that of a community of belongingness, service, mutual support and respect	1…2…3…4
5. Communication is open and free flowing rather than hierarchically downward	1…2…3…4
6. The responsibility for productive learning is shared by the administration of the faculty.	1…2…3…4
7. The climate of the student body is one of productive learning.	1…2…3…4
8. Constructive ideas and suggestions are highly valued, widely shared and implemented wherever practicable	1…2…3…4
9. Students are being treated with respect by the administration and not as mere "channels for reception, transmission, or imposition" of policy and practice.	1…2…3…4
10. Lecturers readily communicate their problems and needs to the principal and supervising bodies.	1…2…3…4
11. Lecturers have professional autonomy to exercise initiative and to make responsible changes of the curriculum in the class situation?	1…2…3…4
12. Lecturers do take ownership of curriculum development and curriculum renewal and are not only following prescribed curricula.	1…2…3…4
E. ADMINISTRATION LEADERSHIP: ROLES AND FUNCTIONS	
1. The institution exhibits a strong collaborative commitment to <u>problem solving</u> as the key to the institution's improvement	1…2…3…4
2. The principal is actively involved in the curriculum development of the school as educationist.	1…2…3…4
3. The principal is seen as a generalist who sees the school as a whole and work collaboratively with the professional staff.	1…2…3…4
4. The principal motivates the staff to work towards the general vision and mission of the institution	1…2…3…4
5. The principal is seen as a democrat in the decision making processes of the school	1…2…3…4
6. The principal makes frequent visits to classrooms to see the educational programme in action.	1…2…3…4
6. The academic dean is seen as a specialist in curriculum development	1…2…3…4
7. The academic dean is actively involved in the evaluation of the lecturers according to a certain programme	1…2…3…4
8. Lecturers freely initiate contacts with the academic dean in seeking help with educational problems	1…2…3…4
9. The academic dean makes freely visits to classrooms to evaluate the effectiveness of teaching by the lecturers.	1…2…3…4
10. Lecturers have the liberty (and make use of it!) to query some elements in the curriculum and to propose changes	1…2…3…4

11. Lecturers receive periodic evaluations from the academic dean or other supervisors.	1…2…3…4
12. The approach to academic success is developmental in orientation (focused on student potential), rather than deficiency oriented (focused on student limitations.)	1…2…3…4
13. Lecturers are encouraged to see the interdependence of the various subjects, regardless of their particular specialiSation.	1…2…3…4
14. The academic committee is regarded as the most important committee of the school	1…2…3…4
15. The relationship between the members of the academic committee is best described as one of collegial collaboration and the entire professional staff functions as a collegial team	1…2…3…4
16. The academic committee is well aware of the vision and mission of the institute and takes it into consideration when they are planning curriculum renewal or curriculum adaptation.	1…2…3…4
F. TEACHER EFFECTIVENESS AND CLASSROOM CLIMATE	
1. The classroom functions as a participative group system revealing a spirit of cooperation and mutual respect between lecturer and students and among students	1…2…3…4
2. The ways of teaching are congruent with the goal of developing the powers of students for independent thinking and democratic social responsibility	1…2…3…4
3. Students share with the lecturer the responsibility for the success of the class as a whole.	1…2…3…4
4. More advanced students help others.	1…2…3…4
5. The lecturer works for student success and the prevention of failure.	1…2…3…4
6. The lecturer's approach is developmental in orientation (focused on student potentials) rather than deficiency oriented (focused on student limitations.)	1…2…3…4
7. Communication is open – upward from student to lecturer and laterally from student to student, as well as downward from lecturer to student	1…2…3…4
8. Students are learning to assume the responsibility for initiating and directing many of their learning activities, rather than depending on the teacher to tell them what they must do.	1…2…3…4
9. The social motive for productive learning is developed along with individual autonomy. Assignments include group projects to enable students to learn how to work together for the common good, as well as how to work independently	1…2…3…4
10. Group discussions are frequently at the institution.	1…2…3…4
11. Learning activities are appropriately varied to meet individual differences without creating student isolation.	1…2…3…4
12. The lecturers are genuinely enthusiastic about the classroom work, and students share the enthusiasm and exhibit a genuine sense of interest and commitment to the learning activities.	1…2…3…4
13. The decisions or actions by lecturers are not seen by students as arbitrary because explanations and rationales are provided and, insofar as possible, students are involved	1…2…3…4

in the decision making that affects them directly.	
14. Learning activities are designed to foster cognitive growth in conjunction with affective, social and spiritual growth.	1…2…3…4
15. Facts and skills are not treated as ends but as the means and resources for the development of higher-ordered thinking abilities and the intelligent application of knowledge in the life of the learner	1…2…3…4
16. Class discussion is catalysed by thought questions initiated by lecturers as well as students	1…2…3…4
17. There is full class participation. Students are not reluctant to participate for fear of revealing their lack of knowledge or understanding. The classroom is not dominated by teacher "telling" or didactic instruction	1…2…3…4
18. Lecturers give explanations and stimulate explanation from students in connection with classroom work. Lecturers do not merely seek to elicit correct answers from students, but engage students in explaining how they derived their answers.	1…2…3…4
19. Students are not reluctant to reveal their need for assistance. Mistakes are treated as opportunities for improvement and for collateral learning.	1…2…3…4
20. Constructive and instructive suggestions, rather than negative criticism, are offered by the lecturers to students. This also applies to the lecturer's evaluation of student's written work	1…2…3…4
21. Individual variation in the classroom is recognised by providing sufficient time for the completion of given individual learning activities – including tests and exams	1…2…3…4
22. The lecturer recognises opportunities for collateral learning and capitalises on such opportunities so as to motivate learners to go beyond what is required in the classroom	1…2…3…4
23. Discipline is seen as integral to the educative process rather than a matter of external imposition or authoritarian control by lecturer	1…2…3…4
24. Motivation is seen as a key factor in preventing discipline problems and continuous efforts are made to stimulate genuine student motivation for learning.	1…2…3…4
25. Classroom learning activities are designed to enable students to learn from one another.	1…2…3…4
26. The physical environment of the classroom and institution is attractive and conductive to a productive climate for learning.	1…2…3…4
G. CURRICULUM DEVELOPMENT	
1. The institution is recognised outside the district for its successful programmes and practices, and it attracts educators from neighbouring districts who seek to gain new ideas for school improvement	1…2…3…4
2. Curriculum development is treated as a problem-solving process	1…2…3…4
3. Curriculum development involves the entire professional staff	1…2…3…4
4. The responsibility for the curriculum, including the selection and use of curricular materials, resides with the professional staff, not with any external source or special-interest group	1…2…3…4

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5. Lecturers, under the leadership of the academic dean or director of curriculum, are engaged in continuous and systematic curriculum development.	1…2…3…4
6. The curriculum is treated as an ecological system rather than as an amalgamation of separate parts. Efforts to improve the teaching of a subject matter are undertaken in relation to its interdependence with all subjects in the curriculum. The professional staff gives concerted attention to the "grand design" of the school curriculum	1…2…3…4
7. Lecturers are engaged in continuous and systematic curriculum development across the entire curriculum as well as within the subject fields.	1…2…3…4
8. Students work with the professional staff on curriculum improvement	1…2…3…4
9. Instructional improvement is seen as integral to curriculum improvement.	1…2…3…4
11. Statements of educational objectives emphasise the development of higher thinking abilities	1…2…3…4
12. The objectives of every module is written out as outcome based goals	1…2…3…4
13. Outcome based goals are written in terms of cognitive, affective and skills outcomes	1…2…3…4
14. The units of study are interconnected, rather than being treated in isolation, so that students can derive deeper and wider understandings, appreciations and capabilities as they progress from unit to unit.	1…2…3…4
15 Classroom activities and assignments are designed to stimulate students to seek and interpret relevant knowledge from a wide variety of subjects and sources, revealing the interdependence of knowledge.	1…2…3…4
16. The responsibility for the actual design and development of the curriculum resides with the professional staff of the institution	1…2…3…4
17. Block-time classes are offered which enable students to identify with a core lecturer	1…2…3…4
18. Exam papers are first been evaluated by a moderator.	1…2…3…4
19. All exam papers are being accompanied by memoranda (correcting guides)	1…2…3…4
20. Before the final results are being released a moderator evaluates the results of every module.	1…2…3…4
21. There exists a deliberate effort to lessen the fact knowledge in favour of comprehension in tests/exams in every consecutive year of the student's studies.	1…2…3…4
22. Tests/exams are used by the lecturer to focus on student growth in higher-order thinking through comprehension, application, analysis, syntheses and evaluation.(Bloom's taxonomy)	1…2…3..4
23. Tests are used by the lecturer to evaluate his/her own success in effecting student growth in achievement	1…2…3…4
24. The evaluation of student achievement is based on comprehensive criteria, rather than primarily on test results	1…2…3…4
25. Class participation is also evaluated	1…2…3…4
26. The schedule allows for enough time for students to participate in other student activities	1…2…3…4
27. Lecturers have the deciding voice in the selection of textbooks.	1…2…3…4
28. The textbook is used along with other curricular materials, resources (like library and internet) and activities, for productive learning. The textbook is therefore not the only	1…2…3…4

element that determines the course of study.	
29. Students are free to take their books and other curricular material home with them	1…2…3…4
30. The library has enough books of reference in all the subjects	1…2…3…4
31. The quantity of books in the library comply with the standards of ACTEA	1…2…3…4
32. Enough assignments are given that enhance productive learning and that stimulate student interest in the subject matter	1…2…3…4
33. A programme of extramural activities is provided and all students have opportunities for participation	1…2…3…4
34. Students are motivated to actively participate in the activities of their local congregations.	1…2…3…4
35. Extramural activities are recognised by the professional staff as integral to, not apart from, the total curriculum	1…2…3…4
36. The student council is actively engaged in identifying and addressing student concerns and problems and works collaboratively with the faculty and administration in solving it	1…2…3…4
37. Students are widely engaged in community-service activities.	1…2…3…4
38. Community service activities grow out of and feed back into the curriculum	1…2…3…4
39. A full-time kindergarten is an integral part of the institution for the children of the students.	1…2…3…4
40. Periodic student surveys are conducted to elicit suggestions for curriculum improvement. The students are informed of the findings and are enlisted to work with the professional staff on curriculum improvement.	1…2…3…4
41. Evaluation of student achievement and progress is diagnostic and constructive not deficit oriented	1…2…3…4
42. Practical work by students is seen as part and parcel of the curriculum	1…2…3…4
43. Practical work is well evaluated on a regular basis	1…2…3…4
44. HIV & Aids is been included in the curriculum	1…2…3…4
45. Other subjects like Ethics, Old and New Testament etc. are also referring to HIV & Aids in their curricula	1…2…3…4
46. Community Development is part of the curriculum	1…2…3…4
47. Entrepreneurship is part of the curriculum	1…2…3…4
48. Language improvement (English and or Portuguese), is getting the necessary attention	1…2…3…4
49. Computer science forms part of the curriculum	1…2…3…4
50. Internet is available to lecturers and students	1…2…3…4
51. The contextualising of material within an African environment is a priority for the institution	1…2…3…4
52. Lecturers are encouraged to contextualise material within an African environment in the classroom.	1…2…3…4

53. The history of the church in Africa and in your specific country forms part of the curriculum	1...2...3...4
54. The study of traditional religions in Africa gets the necessary attention	1...2...3...4
55. The question: "What is really needed to know?" or something similar functions as a basic question when compiling the content of subjects.	1...2...3...4
56. The necessary attention is given to church or congregation planting in the curriculum	1...2...3...4
57. The necessary attention is given to the growth (in numbers) of local congregations	1...2...3...4
58. There exists a deliberate effort to make students aware of unreached people groups in the world and in their country	1...2...3...4
59. Conflict management in congregations receives the necessary attention	1...2...3...4
60. The book of NetACT: Studying congregations in Africa, by H. Jurgens Hendriks, serves as a handbook in our institution	1...2...3...4
61. The curriculum for Church Polity gives attention to the Church Order of the church of the dominant group of students represented at the institution.	1...2...3...4
62. The renewal of the Liturgy of the church forms part of the curriculum	1...2...3...4
63. Good Pastoral counselling is regarded as a key to success in the ministry and gets the necessary, professional attention in the curriculum.	1...2...3...4
64. Philosophy forms part of the theological institution's curriculum	1...2...3...4
65. Rural and urban evangelism gets the needed attention in the educational programme.	1...2...3...4
66. Church administration forms part of the curriculum	1...2...3...4
67. Financial administration of the church's affairs is regarded as important in the instruction of future pastors	1...2...3...4
68. Different preaching styles are encouraged in the discipline of Homiletics	1...2...3...4
69. Students get enough opportunity to preach and are regularly evaluated	1...2...3...4
70. Lecturers and students are aware of the more up to date developments in Hermeneutics	1...2...3...4
71. The writing of a scientific dissertation or thesis before the student leave the institution is compulsory.	1...2...3...4
72. Children's ministry gets the necessary attention in the curriculum	1...2...3...4
73. Youth ministry gets the necessary attention in the curriculum	1...2...3...4
74. We are satisfied with the depth of exegeses at the institution	1...2...3...4
75. Old and New Testament studies are regarded as the main subjects of the institution as reflected in the amount of time (credits) they take up in the educational programme	1...2...3...4
76. Leadership development is a separate subject in our curriculum	1...2...3...4
H. PROFESSIONAL DEVELOPMENT	

1. The entire professional staff of the institution is engaged in a systematic programme of inservice education to enhance continuous professional growth.	1...2...3...4
2. Inservice education is integral to the overall programmeme of curriculum development	1...2...3...4
3. The inservice programmeme is designed to enhance lecturer's motivation and capability for problem solving, to stimulate deeper insights and wider perspectives for educational improvement	1...2...3...4
4. The inservice programmeme is not concentrated on narrow convergent training, such as in the adoption and implementation of a prepackaged, segmental instructional programme	1...2...3...4
5. Lecturers are major decision makers in planning the inservice programmemes and in identifying and diagnosing the needs and problems to be addressed	1...2...3...4
6. The inservice education programmeme provides lecturers with sufficient time to reflect on their work and to develop the means for improving their effectiveness	1...2...3...4
7. The inservice education programme provides for a regular schedule for classroom visitation with each teacher by the principle and or other supervisors	1...2...3...4
8. After such visits the lecturers are informed of the evaluation,	1...2...3...4
9. At the meetings of lecturers the improvement of the educational programmeme is the main concern.	1...2...3...4
10. The lecturers are involved in the planning of the agenda at the lecturer's meeting.	1...2...3...4
11. Inservice workshops are organized to help the lecturers in their different subjects	1...2...3...4
12. Lecturers participate widely in advanced university study to improve their professional capabilities and to develop collegial relationships with lecturers from other institutions of Higher Education.	1...2...3...4
13. The workshops organized by NetACT on curriculum development are well attended by staff of our institution	1...2...3...4
14. The majority of the lecturers have completed a Master's degree in Theology or are actively engaged in pursuing the master's degree.	1...2...3...4
15. The orientation of new lecturers is an integral function of the inservice programmeme	1...2...3...4
16. Lecturers receive inservice training in Pedagogy and Didactics	1...2...3...4
17. New lecturers participate in the selection of curricular materials that they will be using in their classes.	1...2...3...4
18. The continuing education programmeme stimulates lecturers to grow professionally, rather than to settle into established routines	1...2...3...4
19. Lecturers are not so overloaded that they do not have enough time for the preparation of classes	1...2...3...4
20. Lecturers are actively involved in research in their different disciplines.	1...2...3...4

I. TEACHING-LEARNING RESOURCES, FACILITIES AND SERVICES

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1. The institution is situated in a place where learning activities are not impeded by outside noise like music studios, shops, etc.	1…2…3…4
2. The media center/library is attractive, functional and a true center for responsible, self-directed learning activity	1…2…3…4
3. The library is open to students throughout the day.	1…2…3…4
4. The library is accessible during lunch hours and outside regular class hours	1…2…3…4
5. The library has a fulltime, trained librarian	1…2…3…4
6. Class assignments engage each student in the use of the library for investigative work.	1…2…3…4
7. The library has enough books according to the ACTEA standards	1…2…3…4
8. Internet is freely available for research by students	1…2…3…4
9. Students are encouraged to use the library for recreational reading and browsing.	1…2…3…4
10. Students and lecturers have ready access to computers and word processors.	1…2…3…4
11. All lecturers have their own offices on campus	1…2…3…4
12. The classroom furniture is functional and movable for varied teaching-learning activities.	1…2…3…4
13. The ration of professional staff to students is not greater than 1:20	1…2…3…4
14. There are no overcrowded classrooms.	1…2…3…4
15. Students feel free to initiate contacts with their lecturers for help with personal, social and academic problems.	1…2…3…4
16. Follow-up teaching is conducted for graduates (pastors in the field)	1…2…3…4
17. Health facilities and services are available for the students.	1…2…3…4
18. The institution serves as a center for community activities.	1…2…3…4
19. Literacy classes are given for the community on the campus.	1…2…3…4

This Questionnaire was completed by:

NAME OF THEOLOGICAL INSTITUTION: ………………………………………….

By the following staff members:

Name: **Position in Institution**

1. ……………………………………………………   …………………………….

2Date: ………………………………………………….

Place: …………………………………………………

Signature of responsible person for Questionnaire: …………………………….

SUMMARY OF THE RESULTS OF QUESTIONNAIRE 5

SUMMARY: 10 COLLEGES

A. PHILOSOPHY AND DOCTRINE OF THE INSTITUTION

QUESTION	Total	Average
A.1	16.9	1.7
A.2	17.2	1.7
A.3	17.6	1.8
A.4	18.1	1.8
A.5	17.4	1.7
A.6	17.6	1.8
A.7	15.3	1.5
A.8	13.6	1.4
A.9	17.3	1.7
A.10	14.8	1.5
A.11	22.1	2.2
A.12	16.4	1.6
A.13	32.9	3.3
A.14	21.5	2.2
A.15	19.2	1.9
A.16	25.5	2.6
A.17	18.5	1.9
A.18	19.4	1.9
A.19	17.9	1.8
A.20	18.2	1.8
A.21	16.7	1.7
A.22	24.7	2.5
A.23	24.8	2.5

B. ADMINISTRATIVE POLICY AND PRACTICE

QUESTION	Total	Average
B.1	19.3	1.9
B.2	20	2.0
B.3	21.6	2.2
B.4	18.1	1.8
B.5	23.9	2.4
B.6	24.2	2.4

C. CURRICULUM RENEWAL: POLICY AND PRACTICE

QUESTION	Total	Average
C.1	21.5	2.2
C.2	22.7	2.3
C.3	28.7	2.9
C.4	22.7	2.3
C.5	24.3	2.4
C.6	19.8	2.0
C.7	25.1	2.5
C.8	21.6	2.2
C.9	22.8	2.3
C.10	19.8	2.0

SUMMARY: 10 COLLEGES

D. CLIMATE FOR CURRICULUM RENEWAL

QUESTION	Total	Average
D.1	19.4	1.9
D.2	18.4	1.8
D.3	28.8	2.9
D.4	19.2	1.9
D.5	22.8	2.3
D.6	19.7	2.0
D.7	18	1.8
D.8	20.2	2.0
D.9	18.8	1.9
D.10	18.3	1.8
D.11	19.1	1.9
D.12	20.8	2.1

E. ADMINISTRATION LEADERSHIP: ROLES AND FUNCTIONS

QUESTION	Total	Average
E.1	18	1.8
E.2	15.3	1.5
E.3	16.4	1.6
E.4	14.6	1.5
E.5	17.7	1.8
E.6	20.5	2.1
E.7	22.2	2.2
E.8	19.5	2.0
E.9	31.3	3.1
E.10	19.6	2.0
E.11	28.4	2.8
E.12	22.9	2.3
E.13	20.2	2.0
E.14	23.3	2.3
E.15	20.7	2.1
E.16	19.3	1.9

F. TEACHER EFFECTIVENESS AND CLASSROOM CLIMATE

QUESTION	Total	Average
F.1	15.4	1.5
F.2	17.1	1.7
F.3	17.3	1.7
F.4	17.4	1.7
F.5	15.6	1.6
F.6	17.3	1.7
F.7	16.6	1.7
F.8	18.9	1.9
F.9	15.5	1.6
F.10	15.7	1.6
F.11	19.8	2.0
F.12	16.3	1.6
F.13	18.4	1.8
F.14	15.8	1.6
F.15	18.8	1.9
F.16	15.8	1.6
F.17	16.2	1.6
F.18	16.2	1.6
F.19	20.1	2.0
F.20	15.7	1.6
F.21	18.6	1.9
F.22	17.3	1.7
F.23	16.3	1.6
F.24	15.2	1.5
F.25	16.9	1.7
F.26	18.4	1.8

SUMMARY: 10 COLLEGES

G. CURRICULUM DEVELOPMENT

QUESTION	Total	Average
G.1	17	1.7
G.2	17.1	1.7
G.3	21.6	2.2
G.4	17.8	1.8
G.5	18.2	1.8
G.6	20.3	2.0
G.7	20.7	2.1
G.8	20.8	2.1
G.9	28.1	2.8
G.10	19.5	2.0
G.11	19.3	1.9
G.12	19.2	1.9
G.13	19.2	1.9
G.14	17.3	1.7
G.15	19.6	2.0
G.16	18.6	1.9
G.17	22.1	2.2
G.18	20.8	2.1
G.19	21.4	2.1
G.20	20.8	2.1
G.21	19.3	1.9
G.22	15.9	1.6
G.23	16.9	1.7
G.24	17.7	1.8
G.25	14.7	1.5
G.26	17.7	1.8
G.27	17	1.7

G. CURRICULUM DEVELOPMENT

QUESTION	Total	Average
G.28	14.2	1.4
G.29	15.8	1.6
G.30	22.2	2.2
G.31	23.5	2.4
G.32	19.5	2.0
G.33	21.4	2.1
G.34	15.4	1.5
G.35	21.5	2.2
G.36	19.6	2.0
G.37	18.5	1.9
G.38	22.9	2.3
G.39	29.8	3.0
G.40	25.5	2.6
G.41	21	2.1
G.42	15.8	1.6
G.43	16.9	1.7
G.44	16.3	1.6
G.45	19.3	1.9
G.46	18.3	1.8
G.47	23.4	2.3
G.48	17.1	1.7
G.49	17.8	1.8
G.50	20.1	2.0
G.51	17.5	1.8
G.52	17	1.7
G.53	16.5	1.7
G.54	17.6	1.8

G. CURRICULUM DEVELOPMENT

QUESTION	Total	Average
G.55	19	1.9
G.56	18.4	1.8
G.57	19.4	1.9
G.58	17.4	1.7
G.59	18.9	1.9
G.60	21.6	2.2
G.61	21.2	2.1
G.62	21	2.1
G.63	15.8	1.6
G.64	18.2	1.8
G.65	18.3	1.8
G.66	15.4	1.5
G.67	17.5	1.8
G.68	14.1	1.4
G.69	13.7	1.4
G.70	18.5	1.9
G.71	22.4	2.2
G.72	19.9	2.0
G.73	21	2.1
G.74	20.8	2.1
G.75	14.7	1.5
G.76	21.5	2.2

SUMMARY: 10 COLLEGES

H. PROFESSIONAL DEVELOPMENT

QUESTION	Total	Average
H.1	20.5	2.1
H.2	23.7	2.4
H.3	23.8	2.4
H.4	25.8	2.6
H.5	26.4	2.6
H.6	22.7	2.3
H.7	30.5	3.1
H.8	29.7	3.0
H.9	22.3	2.2
H.10	19.8	2.0
H.11	23.3	2.3
H.12	23.6	2.4
H.13	19.1	1.9
H.14	19.1	1.9
H.15	23.2	2.3
H.16	26.1	2.6
H.17	20	2.0
H.18	21.3	2.1
H.19	21.1	2.1
H.20	21.1	2.1

I. TEACHING-LEARNING RESOURCES, FACILITIES AND SERVICES

QUESTION	Total	Average
I.1	1.2	1.5
I.2	19.3	1.9
I.3	18.9	1.9
I.4	21.1	2.1
I.5	18.6	1.9
I.6	14.6	1.5
I.7	24.5	2.5
I.8	28.5	3.0
I.9	21.2	2.1
I.10	20.3	2.0
I.11	26.1	2.6
I.12	18.3	1.8
I.13	19.6	2.0
I.14	16.7	1.7
I.15	16.2	1.6
I.16	23.1	2.3
I.17	27.1	2.7
I.18	25.2	2.5
I.19	33.9	3.4

ANNEX 4

THE ASSESSMENT OF THE CURRICULUM WITH THE AID OF A CHECKLIST

It is always useful to get an indication of the quality of every step of the curriculum process. What follows is a checklist at the conclusion of the design phase that can serve as an assessment instrument. An assessment should take place of the final design in order to determine whether it is suitable for implementation. After the checklist, the curriculum developers should have an indication of the quality of the design in line with the theological/philosophical theory. The scale must be interpreted as follows:

0 - Lacking

1. - Very weak

2. - Below average

3. - Average

4. - Good

5. - Very good/excellent

The curriculum developers should give an indication by filling in a suitable number from the above scale against each item.

A. MATURITY

1. The curriculum will lead to the ability of the students to reflect effectively, which will lead to creative, analytical and autonomous thinking. ( )

2. The curriculum will contribute towards emotional maturity. ( )

3. The curriculum guides students towards spiritual maturity. ( )

4. In general, the curriculum will lead to mature and responsive disciples of Jesus.

( )

B. WORLDVIEWS

1. The curriculum makes students aware of the Reformed tradition. ( )

2.   The curriculum makes students aware of the African traditional worldview.   ( )

3.   The curriculum exposes students to a post-modern worldview   ( )

4.   The emphasis during the curriculum process is that of a holistic view of students.

( )

5.   The curriculum succeeds in being integrated rather than fragmentised.   ( )

C.   VALUES

1.   The curriculum enhances the vision and the mission of the school.   ( )

2.   The curriculum promotes the basic Christian values.   ( )

3.   The curriculum promotes an inclusive and democratic approach.   ( )

C.   CONTEXTUALISATION

1.   The curriculum is contextualised within a sub-Saharan African context.   ( )

2.   The curriculum takes note of the knowledge of the students when they arrive at the school.   ( )

3.   The curriculum takes into account the needs of the church.   ( )

D.   MISSIONAL

1.   The curriculum emphasises engagement with the community, the poor and the marginalised.   ( )

2.   The curriculum motivates students to become involved in children's ministry.   ( )

3.   The curriculum empowers students to reach out to the youth.   ( )

4.   The curriculum makes students aware of the unreached people groups.   ( )

E.   NEEDS ASSESSMENT

1.   A thorough needs assessment and situation analysis were conducted and are addressed in the curriculum.   ( )

F.   GOALS AND OUTCOMES

1. There is clarity about the goals and outcomes that should be pursued and the curriculum reflects this.   ( )

G. CONTENT AND CORE CURRICULUM

1. In all the modules, there is a clear indication of what really needs to be known.

                                                                                        ( )

2. Problem-based learning contributes to the establishment of a core curriculum.

                                                                                        ( )

3. The curriculum does not give the impression of just the adding on of modules.

                                                                                        ( )

4. The quality of the content compares well with other theological institutions.

                                                                                        ( )

H. LEARNING OUTCOMES

1. The outcomes were written with a clear understanding of the principles of Outcomes-based education   ( )

2. All the modules were written according to the cognitive, affective and skills outcomes principles   .   ( )

I. METHODOLOGY

1. The curriculum motivates lecturers to enter into a dialogue with the students.( )

2. Cognisance is taken of the more field-oriented inclination of students.   ( )

3. Ample time is provided for group and class discussions.   ( )

4. Students are encouraged to do research and to write dissertations.   ( )

5. The curriculum contributes to better communication skills.   ( )

6. The curriculum contributes to a more critical-reflective attitude.   ( )

7. The curriculum makes provision for enough practical work.   ( )

J.   RESOURCES

1.   The lecturers have the necessary academic qualifications.   ( )

2.   Lecturers continue to improve their qualifications   .   ( )

3.   Lecturers are receiving in-service training.   ( )

4.   Lecturers regularly attend conferences, workshops etc.   ( )

5.   Lecturers are not over-loaded.   ( )

6.   Students are consulted in the curriculum development process.   ( )

7.   There are enough library books.   ( )

8.   The facilities of the school are sufficient.   ( )

9.   The administration supports the education process well.   ( )

10.   There are enough computers for the students.   ( )

11.   The Internet is sufficiently available to all lecturers and students.   ( )

12.   The finances of the school are handled professionally.   ( )

13.   The principal of the school is supportive of the curriculum development.   ( )

K.   DESIGN

1.   Pre-knowledge of curriculum design is sufficient.   ( )

2.   All persons possible involved with curriculum design have been effectively involved during the design.   ( )

3.   Provision has been made to evaluate the design on an ongoing basis.   ( )

K.   DISSEMINATION

1.   Enough was done to prepare the interested parties during the dissemination phase for the implementation of the new curriculum or module.   ( )

L.   IMPLEMENTATION

1.   A strategy and time schedule for implementation have been drawn up.   ( )

2.   The roles and the incentives have been clearly defined.   ( )

M.   ASSESSMENT

1.   Provision has been made for student-orientated evaluation.   ( )

2.   Provision has been made for lecture-orientated evaluation.   ( )

3.   Provision has been made for curriculum-orientated evaluation.   ( )

4.   Provision has been made for formative evaluation.   ( )

5.   Provision has been made for self-evaluation.   ( )

6.   Provision has been made to evaluate the cognitive, emotional and spiritual levels of the students.   ( )

ANNEX 5

MATURITY ANALYSES

1   Academic maturity

1.1.   Evaluation of cognitive ability of student

Indicate the progress of analytical thinking by student on a scale from **1 to 8,** where **1** represents the ability to only record facts; **2** represents the ability to understand the material; **3** represents the ability to apply the knowledge; **4** represents the ability to analyse; **5** represents the ability to synthesise; **6** represents the ability to evaluate; **7** represents the ability to effectively do problem-solving and **8** represents the ability to be creative and think 'outside the box'.

1…….2…….3…….4……..5……6……7……8

2. Emotional maturity of student

Indicate the emotional maturity level on a scale from **1 to 5** where **1** represents *poor*; **2** represents *less than normal*; **3** represents *normal*; **4** represents *above normal* and **5** represents *excellent*.

2.1   The student handles conflict in a mature way

1……2……3……4……5

2.2   The student handles personal problems in a mature way

1……2……3……4……5

3. Spiritual maturity of student

Indicate the maturity level on a scale from **1 to 5** where **1** represents *poor*; **2** represents *less than normal*; **3** represents *normal*; **4** represents *above normal* and **5** represents *excellent*.

3.1.   The student has a well-thought through integrated worldview

1……2……3……4……5

3.2.   The student lives according to the accepted values of the school

1……2……3……4……5

3.3.   The student has the ability to contextualise the teachings in his personal life and in his specific culture

1……2……3……4……5

3.4.   The student is personally witnessing to others through words and deeds

1……2……3……4……5

3.5.   The student is actively involved with the activities of the church and the school

1……2……3……4……5

NOTE:

The idea is to keep this evaluation of the student on his/her personal file where it can be evaluated by the Academic Committee to see the progress or lack of progress of the student on a wider range than just in the academic field. When a student fails academically, one can still appreciate other fields where he/she made progress and this can be appreciated by him-/herself, the church councils, synods and donors.