

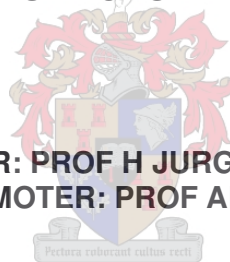
**TRANSFORMING THEOLOGICAL EDUCATION
IN THE CHURCH OF THE PROVINCE OF UGANDA (ANGLICAN)**

BY

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Declaration

I, the undersigned, hereby declare that the work contained in the dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:

Date:

Abstract

This study presents a practical-theological examination of the changing face of theological education in the Church of Uganda (COU). It explores the hypothesis that both the effectiveness of the Church's training and its mission are inextricably tied to their responsiveness and integrity in the midst of multiple transitions.

As an example of practical theology, it identifies itself with the praxis-centred stance of the contemporary practical theology movement, an identification that makes it both action-oriented and contextual. The action-oriented nature of the research is introduced in Chapter One, where it is described using social-science categories, and is developed in Chapter Two through an introduction to a specific theological framework for transforming theological education. This framework guides the study along practical, biblical, missional and local lines.

The contextual concern is maintained throughout the study. Chapters Three, Four and Five draw on an extensive primary database and explore the Ugandan context from the socio-economic, socio-cultural and ecclesiastical perspectives. That contextual analysis is shaped by, and continually connects with the concerns of theological education and those chapters raise and explore a number of issues. These include socio-economic challenges such as dramatic regional variation and demographic change, the need for theological education to connect with culture, particularly in relation to its heterogeneity and its oral-literary nature, and the significance of the unique narrative and identity of the COU for its theological education.

However, through the synthesis of these contextual findings, two dominant requirements for the transformation of theological education in the COU emerge, namely integration and flexibility. The history, curriculum, pedagogy and structures of theological education in the COU are then evaluated in Chapters Six and Seven in the light of those two requirements, as well as from the perspective of the discipline of curriculum development. The analysis recognises where recent developments in the sphere have already begun to incorporate these values, but it also highlights the need for more radical transformation.

With this in mind, Chapter Eight then examines the implementation of a recent model of training, Integrated Leadership Development (ILD), into the COU. It suggests that ILD is not only a valuable programme of transformational training in itself, but that it also serves as a pointer to and catalyst for wider changes in the education programmes of the COU.

Finally, the study concludes by synthesising the findings into a dynamic curriculum development model for use in transforming theological education in the COU. Furthermore, the application of the model demonstrates its relevance and generates some specific strategic recommendations for change. As such the study contributes to both the local and global discourse on theological education, and to the field of practical theology.

Opsomming

Hierdie studie is 'n prakties-teologiese ondersoek wat die veranderende gelaat van teologiese opleiding in die Anglikaanse Kerk van Uganda navors. Die navorsing ondersoek die hipotese dat beide die effektiwiteit van die kerk se opleiding sowel as sy roeping integraal verweef is met die kerk se vermoë om met integriteit te reageer op die stroom van veranderinge waarmee dit gekonfronteer word.

As praktiese-teologiese ondersoek volg dit 'n praxis-georiënteerde, kontekstueel betrokke benadering. Hoofstuk een lei dit in, stel die probleem en hipoteses en verduidelik voorts die sosiaal-wetenskaplike aard van die studie. Die tweede hoofstuk beskryf 'n bepaalde teologiese raamwerk vir die transformasie van teologiese opleiding. Dié raamwerk begelei die studie prakties, bybels, missionêr en kontekstueel.

Die studie ontwikkel kontekstueel. Hoofstukke drie tot vyf gebruik belangrike primêre navorsingsdata wanneer dit die Ugandese konteks uit verskillende verbandhoudende perspektiewe beskryf: sosio-ekonomies, sosio-kultureel en ekklesiologies. Die analyses is voortdurend in dialoog met die sentrale tema van teologiese opleiding wat van verskeie hoeke oopgedek word. Wat uitstaan is die sosio-ekonomiese uitdagings wat teweeggebring is deur die demografiese veranderings wat plaasgevind het. Die belang van die verband tussen teologiese opleiding en die kulturele situasie word hoe langer hoe skerp en mens besef die implikasies van die land se kulturele heterogeniteit en sy mondelinge tradisie. Dit het 'n bepalende effek op die storie van die Anglikaanse Kerk in Uganda en die aard van sy teologiese opleiding.

Die sintese van die kontekstuele analise wys twee wesentlike vereistes vir die transformasieproses van teologiese opleiding in die kerk uit: integrasie en soepelheid. Die geskiedenis, kurrikulum, opvoedkunde en strukture van teologiese opleiding in die Anglikaanse Kerk in Uganda word in Hoofstuk Ses en Sewe in die lig van die twee vereistes ge-evalueer. Dit word ook getoets aan die vereistes van kurrikulum ontwikkeling. Die analise wys daarop dat resente ontwikkelinge in die vakgebied reeds geïnkorporeer is in die praktyk, maar toon aan dat radikaler stappe nodig is.

Teen die agtergrond toon Hoofstuk Agt aan hoe die model van Geïntegreerde Leierskap Ontwikkeling in die kerk geïmplementeer word. As sodanig toon dit aan dat Geïntegreerde Leierskap Ontwikkeling 'n waardevolle transformasiegerigte opleidingsprogram is wat die weg kan aantoon vir verreikende veranderinge in die opleidingsprogramme van die kerk.

Die studie sluit af deur die bevindinge van die studie saam te voeg in 'n dinamiese model vir kurrikulum ontwikkeling wat die transformasieproses in teologiese opleiding in die Anglikaanse Kerk van Uganda kan begelei. Die toepassing van die model wys reeds die toebaarheid daarvan uit en genereer voortdurend belangrike strategiese voorstelle op die pad van die transformasieproses in teologiese opleiding. As sodanig lewer dit 'n prakties-teologiese bydrae in die plaaslike en globale gesprek oor teologiese opleiding.

Acknowledgments

The Luganda saying, “*Okutambula okulaba okudda kunyumya*” is a rich one that could be paraphrased, “the one who journeys meets many things, and on returning has much to share”. This has been true of this study in a number of ways. As a work of practical theology it has followed a pattern of contextual engagement and reflection, and as action-research it has involved numerous transforming encounters. But above all the journey of moving to Uganda as a family early in 2000, in order to be involved in grassroots theological education here, has been enriching beyond measure. There is, as Ugandans often put it, ‘too much’ to tell and for that, and to all those who have enabled and participated in this journey, I am enormously grateful.

This study grew out of that work and my promoter, Professor Jurgens Hendriks, has been a model of encouragement and inspiration throughout. His prompt replies to emails from a distant student and his warm welcomes in Stellenbosch eased the process considerably. It was also a delight to encounter Professor Arend Carl along the way and to gain a co-promoter whose insights on curriculum development came at a critical time for the study.

I am also indebted to many here in Uganda: to those who responded so enthusiastically to questionnaire surveys; those who were willing to be interviewed; and particularly all those involved in pioneering the work of ILD in the COU. Stephen Ssenyonjo Kewaza gave up time and used his extensive local knowledge to look through drafts and comment on their veracity. In addition Alfred Olwa and Yonasani Lubanga were among a number who patiently answered questions.

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The final references in the study, those to *Mission-shaped church*, were prompted by a typical comment in one of my father’s regular letters from the UK, in that instance one that shared his concern for evangelism there. My father has consistently modelled the priority of God’s mission and for that I will be eternally grateful; it is an influence that will be recognised in this study.

Finally, and above all, I want to thank my wife Lucy. She not only encouraged me to begin this study, knowing full-well what would be involved from her own experience, but she also then demonstrated extraordinary levels of patience as the study progressed in the midst of all our other commitments. In addition, her tenacious, enthusiastic and subversive commitment to grassroots human-rights research has been inspiring. This study is dedicated to her and to our children: Hudson and Tess, who were delighted by the volume of scrap paper their father produced, and Charlie, whose appearance shortly after the completion of the first draft provided some much needed perspective.

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Abbreviations

ATIEA	Association of Theological Institutions in Eastern Africa
BCMS	Bible Churchmen's Mission Society
BD	Bachelor of Divinity
BTSdT	Bishop Tucker School of Divinity and Theology
BTTC	Bishop Tucker Theological College
BTTC/UCU	Bishop Tucker Theological College/Uganda Christian University
BUILD	Biblical Understanding and Integrated Leadership Development
CAP	Consolidated Inter-Agency Appeal for Uganda
CICCU	Cambridge Inter-Collegiate Christian Union
CME	Continuing Ministerial Education
CMS	Church Missionary/Mission Society
COE	Church of England
COU	Church of Uganda
CRFR	Curriculum Review Final Report
CRM	Curriculum Review Meeting
CSOPNU	Civil Society Organisations for Peace in Northern Uganda
DTC	Diocesan Training Centre/Diocesan Theological College
FDT	Faculty of Divinity and Theology
GOU	Government of Uganda
HDI	Human Development Index
HDR	Human Development Report
ILD	Integrated Leadership Development
LRA	Lord's Resistance Army
MUK	Makerere University, Kampala
NAC	Native Anglican Church
NAREC	Namirembe Resource Centre
NCILD	National Committee for ILD in the COU
NGO	Non-Governmental Organisation
NRA	National Resistance Army
NRA/M	National Resistance Army/Movement
NRM	National Resistance Movement
OI	Oral Interview
PASC	Provincial Assembly Standing Committee
PEAP	Poverty Eradication Action Plan
PEC	Provincial Education Coordinator
PRA	Participatory Rural Appraisal
PS	Provincial Secretary/Secretariat
QSR	Questionnaire Survey Respondent
REFLECT	Regenerated Freirean literacy through empowering community techniques
SCM	Student Christian Movement
TDMS	Teacher Development and Management System
TEC	Theological Education Committee
TEE	Theological Education by Extension
TOT	Training of Trainers
UAC	Uganda AIDS Commission
UBOS	Uganda Bureau of Statistics
UCU	Uganda Christian University
UDHS	Uganda Demographic and Health Survey
UNDP	United Nations Development Programme
UNLA	Uganda National Liberation Army
UNOCHA	United Nations Office for the Coordination of Humanitarian Affairs
UPDF	Uganda People's Defence Forces

UPSR
VCI
VCU

Uganda Poverty Status Report
Veritas College International
Veritas College Uganda

Chapter 1

Introduction and design

1.1 Introduction

This study is concerned with the changing face – and with changing the face – of theological education in the Church of Uganda (COU)¹ at the start of the new millennium. Throughout the unique history of the COU, leadership and leadership development have played a critical role in its ministry. The ongoing transformation and renewal of that ministry and ministerial formation is essential if the Church is to remain faithful in its mission² in a changing world.

The Church finds its roots in the work of Baganda³ evangelists and Church Missionary Society (CMS) missionaries during the late 1870s, and in the rapid expansion at the turn of the Nineteenth Century through an extraordinary movement of indigenous mission (Pirouet 1978). Its identity is bound up with those beginnings – the socio-cultural milieu in which it emerged, together with the ecclesial and cultural commitments of CMS – and has been shaped by subsequent experiences and events to become what it is today, the largest and most significant protestant denomination in Uganda.

¹ The abbreviation ‘the COU’, or in places ‘the Church’, is used throughout the study to refer to what is more fully known as ‘The Church of the Province of Uganda (Anglican)’. ‘The COU’ is common usage and the official designation in the canons of the Church. “Canon 1.1 The Name of the Church” states that: “1.1.1 The Church shall be called THE COU” and that, “1.1.2 The name THE COU under this Canon shall be understood to mean ANGLICAN CHURCH, in communion with the See of Canterbury” (COU 1997:1). This Anglican province was created in 1979 with its borders corresponding with the Ugandan national borders. Prior to that the Anglican Church in Uganda was part of the Province of the COU, Ruanda-Urundi, and Boga-Zaire, which also covered those Francophone areas. Chapter Five provides historical detail on the development of the Church.

² The current Mission Statement of the COU reads: “The COU is an independent province of the Anglican Community Worldwide which subscribes to the Holy Scriptures. It is part of the Holy Catholic and Apostolic church worshipping the one true God, the Father, the Son and the Holy Spirit. The Church is commissioned to carry out Christ’s mission of preaching, teaching, healing and nurturing her people so that they may have abundant life and build an evangelistic, loving, caring, worshipping, peaceful and just community” *New Century*, 15 August 2002, 2.

³ Luganda prefixes require an explanation that will set the Bantu orthography for the dissertation. The prefix ‘Lu-’ (Luganda) indicates the language of the people; ‘Bu-’ (Buganda) the place; ‘Ba-’ creates Baganda, the plural form of the noun (together the people of Buganda are the Baganda); while ‘Mu-’ (Muganda) is the singular (an individual member of the Baganda is a Muganda). The prefix ‘Ki-’ provides an adjectival form (Kiganda culture). The variance in usage of Uganda and Buganda began due to ‘Buganda’ being pronounced ‘Uganda’ at the coast, but ‘Buganda’ within the country. Over time Buganda referred to the original kingdom and territory while Uganda to the wider area of the country (see, for example, Pulford 1999:7).

While it is second numerically to the Catholic Church, with a membership of approximately eight million,⁴ it can be argued that its socio-political influence has been greater. Gifford (1998:139) points out that “all Uganda’s heads of government (except Amin) have come from an Anglican background.” Isegawa (2000:12), describing religious influence in the 1960s, expresses this graphically: “in the political scheme of things the Christians were on top, with the Protestants having the lion’s share of the cake, the Catholics the hyena’s, and the Muslims the vulture’s scrawny pickings.” The fact that he has no need to explain that by ‘Protestant’ he means Anglican underscores the significance of the denomination in Uganda. While Protestant and Catholic have been the main churches of Uganda historically, that duopoly was broken with the new religious freedoms that came in 1986 with the coming to power of Yoweri K. Museveni and his National Resistance Movement; the churches of contemporary Uganda are many and varied.

Theologically, the COU is more monochrome than its parent, the Church of England. The Anglican Church was planted in the various areas of the African continent by different Anglican missionary societies. These represented the various parties in the Church of England (Avis 2002:157; Warren 1974:130). While the CMS accommodated some range of tradition, it represented primarily a low-church evangelicalism and this important influence on the identity of the COU is among those described and developed in Chapter Five.

Broadly speaking, theological education in the COU has been based on the traditional patterns brought from the West. In recent history the main training college at Mukono has provided a centre for a number of regional colleges and additional diocesan training centres around the country have also taken their cue and accreditation from Mukono.⁵ This training has followed a traditional theological curriculum and centralised, hierarchical structures. However, within the COU the numbers of grassroots, local churches are high,⁶ and

⁴ Information from <http://www.anglicancommunion.org/virtualtour/uganda.html>. Accessed 2 October 2002.

⁵ These structures and their evolution are examined in detail in Chapter Six.

⁶ The structure of the Church is examined as the study develops but the scale and scope of the leadership needs are indicated by the fact that the hierarchical pattern means that personnel are needed to service the structures of the Province, the Dioceses, the Archdeaconries, the Parishes, and the Sub-Parishes within them. However, in addition and as a priority, the study emphasises the need for the development of grassroots pastoral leadership of the many local congregations that make up these units and which form the bulk of the Church. The COU, it is noted below, consisted of twenty-nine dioceses at the time of the field research, with three new ones proposed. A typical diocese has around forty parishes, with a total of approximately four hundred local

resources, including personnel, are stretched beyond capacity. Current forms of training appear inadequate to meet the needs of today's Church, not only in terms of the sheer quantity of leaders required, but also in relation to the qualities needed to build mission-minded congregations in a rapidly changing context.

1.2 The research problem and hypotheses⁷

1.2.1 The problem

Thus a significant problem that confronts the Church today seems to be this:

The patterns of theological education it has inherited appear to be inadequate when it comes to coping with the contemporary realities and challenges it faces. Not only do they seem insufficient for maintenance, but also, more importantly, for mission.

This is the issue that the current study seeks to address, through an exploration of theology, context and the dynamics of change. It is argued that, in order to equip the Church for its God given task, not only do the forms, structures and curricula need to undergo change but also, and most importantly, the underlying theology of theological education needs to be challenged and transformed.

Analysis of context is also viewed as critical in the study. A range of cultures and influences has shaped the inherited forms of theological education: local Ugandan cultures, Anglican theological and ecclesiological traditions, as well as Western pedagogical practices and commitments. Evaluation of these influences and current practices is required if effective forms of training are to be developed that will have an impact on the cultures and lives of Ugandans both now and ahead into the twenty-first century.

In addition, the picture is far from static. The Church, its theological education enterprise and other ministries, and the context itself, are all in transition. Much of this change is in

churches. Thus the COU contains over eleven thousand congregations. In addition the fact that the Church serves numerous schools, colleges, and other institutions through Chaplaincies is a significant part of her mission.

⁷ It is important to note that the problem statement and hypotheses given below have only been slightly altered from the form they took in the original research proposal. While much of what is written here has remained relevant, as the study progressed the problem and hypotheses were understood more clearly, not least in terms of the unique *strengths* as well as weaknesses of the COU. These are revisited in the conclusion where this point is made.

passive response to external pressures, but some is deliberate, strategic and from within. These changing dynamics sharpen the issue further: How is the COU responding to these shifts? Thus the theme of transition will be as central to the project as it is to the problem.

An analysis and response to the situation is part of the ongoing task of the Church and is beyond the scope of a single work. But while recognising its limitations the study hopes to take this task a step further as well as to indicate directions in which further studies might unfold.

1.2.2 The hypothesis and hypotheses

The problem outlined above generates a number of hypotheses that the study aims to explore, and, to some extent, test. However, the central hypothesis, and one which has been coming into view, is this:

Theological education in the COU will be better able to meet the current changes and challenges if theologies, patterns and processes are deliberately evaluated, and if that assessment is then taken into account as the training of the Church is developed and transformed.

Such a significant and broad hypothesis will always spawn a number of subsidiary ones, five of which are given below.

1.2.2.1 Contextualised training will be effective training

First, in order to effectively carry out its mission, the point of departure for the COU must not only consider the gospel, but also the context it is to be proclaimed within; programmes must be designed to fit the specific situation, or existing ones adapted significantly.

1.2.2.2 Coordinated training is essential for the total denominational mission

Second, there is an apparent lack of coordination and consensus between the different approaches, departments and dioceses in the COU. The development of integration within the total programme, with consistent underlying assumptions about the nature of the Church's task and education for that task, would strengthen the training work of the Church.

1.2.2.3 Training with and for integrity

Third, not only do programmes need to be integrated into a total approach, but the training itself must have integrity in terms of the all round development of the individual leader. Training that develops the head, the heart and the hands of future leadership will be the more effective training.

1.2.2.4 Resource availability is a key consideration

Fourth, resource availability is a perennial and ubiquitous issue in this Church and an issue of wider relevance. Cost effectiveness must be a primary concern in programme development.

1.2.2.5 The significance and centrality of change

Fifth, transition is a critical issue for the COU today. A process of identifying and then analysing the changes that are going on, along with the pressures causing change, is essential. There will be real benefits for the Church if this work can be done effectively and the transitions responded to appropriately.

Drawing together all these aspects, the focal theme of the thesis can be identified, namely, *transformation in theological education*. That theme, which lies behind the title of the study, is explained and explored below.

1.3 Transforming theological education

The title's allusion to the seminal work of David Bosch – *Transforming Mission* – is deliberate. Bosch describes his title as 'ambiguous' and explains that:

'Transforming' can be an adjective describing 'mission'. In this case, mission is understood as an enterprise that transforms reality. 'Transforming' can, however, also be a present participle, the activity of transforming, of which 'mission' is the object. Here, mission is not the enterprise that transforms reality, but something that is itself being transformed (1991:xv).

Bosch goes on to describe the way in which his work aims not only to explore shifts and transitions in mission, but also to demonstrate that the purpose of mission is to impact the world around it, to bring transformation.

The title of the present study echoes these observations and aims to apply them to the enterprise of theological education in the COU. Various dynamics are at work in theological education today, ones that are reflected in, and must be accounted for, in the contemporary experience of the COU. Theological education is subject to shifts and transitions – it is undergoing transformation – but at the same time it must seek to be an agent of change, one that is concerned with transforming those involved in it and the world in which they serve.

1.3.1 Theological education in transition

On one hand theological education itself is undergoing change. A range of pressures is currently transforming training and there is an urgent need for these changes and processes to be registered, appraised and shaped. Such transition is not new historically, nor is it restricted geographically. Theological education has undergone multiple transitions down the centuries and through the expansion of the Christian Church. But there are contemporary changes; the current situation is one of particularly dynamic, radical and significant change in theological education. Globally, transformation in forms of theological education continues, with a shift from more traditional patterns of training to alternative approaches. These transitions are introduced in Chapter Two, and, where applicable, described in more detail in subsequent chapters. The impact of these global patterns of change is being felt locally and has multiple echoes within the experience of the COU.

A range of other factors and pressures are at work transforming the landscape within the COU. These factors will be identified and described as the study develops but some are mentioned here by way of illustration and orientation. Some are due to social trends and influences such as the new development context encouraged under the government of Yoweri Museveni (see Hansen & Twaddle 1998). Others are from trends within the wider church scene that are of critical importance: for instance the impact of the COU's relationship to other churches since 1986 and the associated haemorrhaging of COU youth to Pentecostalism is one such shift (Gifford 1998:145). Others are internal and structural: the seemingly endless creation of new dioceses and the provision of staff for them is a significant influence on training within the COU today; and critical financial pressures on the Church pose perennial constraints on all the programmes of the church including theological education. Still others are less dramatic and more localised in their effects: for

example changes in the relationship of the COU to its founding missionary society, the CMS, is having an impact on some of the staffing of colleges as well on the identity of the Church (Pulford 1999:98).

The combined effect of these transitions has led to a number of recent, discrete and significant changes within the Church's training patterns. These will play a significant role in the study and include the issues or areas listed below.

1.3.1.1 A changing central institution

First, there are ongoing changes at the main central theological training establishment of the COU, Uganda Christian University. This establishment was previously named the Bishop Tucker Theological College (BTTC) and was founded at Mukono in 1913 (Ward 1989b:2).⁸ However, in 1996, the Provincial Assembly of the COU resolved to establish a COU university (COU 1996:Minute 15a), and BTTC was subsequently developed; Uganda Christian University (UCU) at Mukono, which opened in 1997 (COU 1999a:Minute 8), is the result of this process. This shift from that of BTTC, with its sole focus on ministerial formation, to that of UCU as a multi-disciplinary university with a Faculty of Divinity and Theology⁹ is significant.

1.3.1.2 Associated changes regionally

Second, and connected with the above, are the changes in the roles of the regional theological colleges as they relate to UCU centrally. The COU has a network of seven regional colleges that are connected to UCU and so the impact of central changes is being dissipated widely as the status and function of these colleges changes; some to constituent status, some to affiliated and others to regional study centre status.

⁸ The college was originally known as the Bishop Tucker Memorial College after the death of Bishop Tucker in England in June 1914 (Ward 1989b:2).

⁹ During the bulk of the period of research and writing, the theology department at UCU was known as the Faculty of Divinity and Theology. But at the end of the period, in July 2004, that name changed to the Bishop Tucker School of Divinity and Theology. This is a significant transition that is discussed in Chapter Seven. However, the designation 'the Faculty of Divinity and Theology', or FDT is retained where it corresponds to the usage at the time.

1.3.1.3 Curricular development

Third, the curriculum of the central training of the Church has also undergone, and is undergoing, review and change.

1.3.1.4 Initiatives in renewal and change

Fourth, the COU, at this critical point in its history, has been initiating change and development. For instance in 1996 the Provincial Assembly commissioned an external appraisal of the practices of the COU, particularly with a view to strengthening the finance, management and leadership capacity of the Church (COU 1999b:i). This led to the publication of a report entitled *Renewing the COU for Effective Mission* (Acclaim 1997). The publication of the report in itself signals winds of change; the approval of many of the findings (COU 1999b) and partial implementation of the report is already having an impact on the training of the Church.

1.3.1.5 Theological Education by Extension

Fifth, the development and spread of theological education by extension (TEE) within the Church is relatively recent and represents a significant change within the theological education programmes of the Church.

1.3.1.6 Integrated Leadership Development

Sixth, and of particular interest to the researcher, is the development of Veritas College Uganda's (VCU) Integrated Leadership Development (ILD) programme within the COU. From 2000-2004, the researcher was responsible for the implementation of this model of training within the COU. The impact, influence and potential of this programme is assessed.

These, and other, examples of change will be described and explored in the study with a view to constructive critique of transformation in society, Church and theological education in order to promote the transformation of training.

1.3.2 Transformational training

Therefore, on the one hand, theological education is undergoing change. However, on the other hand, and in line with Bosch's own analysis, 'transforming' can also be read as an

adjective describing a quality that is sought in the training: theological education understood as an agent of change that has an impact on those within it and the world around it. This view of theological education correlates with one that was proposed by the late Orlando Costas. In speaking of theological education as a dimension of the mission of the Church, Costas (1988:8) described theological education as:

a task that seeks (1) to form (character, abilities, and thought), (2) to inform (mind, praxis, and contemplation), and (3) to transform (values, people, institutions and communities).

Thus, while theological education should be transformational by its very nature, a repeated observation in the wider discourse and one that was confirmed by primary sources, is that much theological education is dogged by a tendency to form and inform while having little corresponding intention to transform. This is particularly true when it is tied to modernist approaches to education and theology, as is often the case within the COU. The Ugandan Church has inherited the legacy and history of Western forms, and concepts such as ‘doing theology’, ‘strategic planning’ and ‘problem solving’ are, by and large, foreign to current patterns of training. Consequently, there is a need for theological education to be evaluated and for ‘transforming training’ to be developed. Indeed, with changes that are taking place within the Church, the time is ripe for a fresh appraisal of strategies of theological education and a renewed commitment to high impact, transformational training.

Thus the study aims to explore and influence theological education within the COU through connecting the analysis of transition in society and Church with the development of transformational training.

1.4 The nature of the research

1.4.1 Identifying the type of study through the language of social science

The bulk of the research was carried out, and written up, in the midst of the author’s own work in theological education in a variety of areas of Uganda between 2000 and 2004; this is reflected in the field-based approach to the research and writing. The grassroots, action-orientated nature of the research means that a social science typology is useful for describing the approach and in identifying key methodological considerations.

The link with the social sciences is reinforced by the study's focus on change. Those sciences developed alongside societal changes that "the practitioners of these sciences want first of all to understand and explain" (Heitink 1999:201). Therefore the social sciences provide both a vocabulary and a set of concepts for the study of community transformation. Such categories will provide valuable building blocks as a picture of the research is developed; this first chapter restricts itself to this classification. However, for a study that is in essence a typical example of practical theology, it is important to note the limits of such a grammar. While there is value in the initial, almost exclusive use of this typology, the picture would be barren and incomplete without a full immersion in the categories of practical theology. That work will be done in Chapter Two, where a theological framework is developed, and a distinct practical-theological methodology is introduced.¹⁰

Three elements from the field of social science research are of particular relevance and apply to the current study.

1.4.1.1 Research goals: explorative, descriptive and action-oriented

First, establishing the goals of research is important when defining and describing any social research. At the fundamental level one can ask whether a study is pure or applied (De Vos, Schurink & Strydom 1998:9). Pure, or basic, research aims at expanding the knowledge base for an area; its focus is theoretical. Applied work, on the other hand, aims to find solutions to problems; its sphere is primarily practical. This study is both pure and applied in nature. It aims to build up the knowledge base on theological education in the COU but does so in order to explore the practical implications of those discoveries; it is action-orientated.

The distinction between pure and applied research looks at the broad goals of research but an additional, well established typology for defining the goals of research at a lower level examines the objectives of the research *en route* to those broader goals. One three-fold

¹⁰ One justification for beginning with what might seem to be a rather dualist approach is the parallel that Johannes van der Ven (1998:2) draws between practical theologians, who utilise the methodology of empirical research, and other theologians who utilise insights from other relevant fields. By way of example he points to exegetes who naturally apply linguistic and literary theory to their work, referring to this as an interdisciplinary or intradisciplinary approach where the methods of one discipline are adopted by another. The distinction between *intradisciplinary* approaches and *interdisciplinary* approaches lies in the nature of the interaction between the disciplines. *Interdisciplinary* suggests genuine interaction and discussion between theology and social science, while *intradisciplinary* connotes a secularised situation in which the social sciences have little

typology offers exploration, description and explanation as possible objectives for research (De Vos, Schurink & Strydom 1998:7). In the terms of this typology, the current study focuses on exploration and description; it is an enquiry into theological education and, while interpretation is important to the study, it does not aim to provide precise explanations of systems (the work is structured with a view to transformation rather than explanation).

1.4.1.2 Primarily qualitative in nature

The fact that the objectives of this research are primarily subjective is linked to a second descriptive element within social science research. This second category choice is one between a qualitative and a quantitative approach, and in these terms the study is primarily qualitative. One of the most widely accepted definitions of qualitative research is that of Denzin and Lincoln (1994:2) where such research is defined as:

multimethod in focus, involving an interpretative, naturalistic approach to its subject matter. This means qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.... Accordingly, qualitative researchers deploy a wide range of interconnected methods, hoping always to get a better fix on the subject matter at hand.

This approach has a number of implications for the study. For example, the qualitative nature of the research means that the design does not require a single, precise, step-by-step approach, but rather can be pragmatic and flexible. The design emerged through the study period and it employed a range of methods, approaches, sources and types of data. The settings for observation and interviews were information rich, and subjective decisions had to be made. Data from informants was analysed and interpreted carefully from within the context in an attempt to understand the different voices and perspectives. Qualitative research tends to be inductive in its approach, and the study, therefore, sought to identify themes and motifs that emerged from the data.

A final implication to note here is that the qualitative choice means that the hypotheses given above are not precise and scientifically provable in nature but are provisional, intuitive and give direction to the study. Thus the method could also be described as one of *grounded theory*, aiming to inductively generate rather than test theory (De Vos & Van Zyl 1998:265).

genuine interest in theology and theologians adopt the categories regardless of this lack of intercourse (Van der Ven 1998:89-111).

However, it is important to note that the study is *primarily* rather than exclusively qualitative. For example, in the course of the study 1,943 questionnaires were distributed and these included quantitative elements that were drawn on. In addition, and following Peil (1982:158), the study recognises that “the distinction between quantitative and qualitative methods is often misleading and at best relative rather than absolute.”

1.4.1.3 A form of participatory action research

A third valuable category from social science research employed here is that of action research generally, and participatory action research in particular. Action research is itself a form of qualitative research (Coenen 1996:6-7); Denzin and Lincoln (1994:11), in their own introduction to qualitative research, anticipate an increase in the volume of qualitative research from an “action-activist-oriented” perspective. This study can be viewed as that trend expressing itself within the realm of qualitative practical theological research. It is a form of action research in as much as it aims to solve problems and bring change (Coenen 1996:1); it aims not only to embody such research but also to encourage such work and the instinct it represents: a constant habit of moving from theory to practice.

Action research becomes participatory when individuals at the grassroots are actively involved in the research process in such a way that they contribute to the analysis and problem solving (Babbie and Mouton 2001:314-316). Then it is “systematic inquiry, with the collaboration of those affected by the issue being studied, for purposes of education and taking action or effecting change” (ICRA 2000). Such research uses the categories that the people provide and builds on existing attitudes and resources, and so emphasises self-help and sustainability. The current study carries this flavour in as much as it seeks to help the COU to critique its own systems and structures and then strengthen its own patterns of training.

1.4.1.4 An interdisciplinary and multidisciplinary approach

The action orientated and participatory nature of such a method means that it draws not only on the language of social science research, but also on that of the closely connected area of development studies. Although this study is fundamentally theological in nature, it is appropriate to take up such language given the transformational character of the research, the

pressing need for development in the Southern context, and the connections between faith and development (see Tsele 2001). Such an interdisciplinary and multidisciplinary approach is typical of much social science research, and it will characterise this study. The grammar of other disciplines may be noticed at times: for example, there has already been an emphasis on an historical approach.

In addition, it is important to note the significance of one other discipline for the study, namely that of *curriculum studies* or *curriculum development*. This theme is introduced in the outline below and will be taken up in Chapter Six, where it comes into play for the remainder of the dissertation as the study moves into a more transformational and strategic mode. But it is mentioned here not only in order to help describe the study, but also as a way of anticipating that development.

1.4.2 The researcher and his role

An additional factor relating to the application of social science research categories to this study, and one that represents a repeated theme in the discourse, is the significance of the role of the researcher (Schurink 1998:415). In particular, three features of the discourse are noted.

First, there is the recurrent theme of the distance between the researcher and the study situation, a distance that must be minimised so that they can gain effective entry into the field setting. This point of entry can be a perennial problem to be overcome.

Second, there is an established typology for the description of researcher roles. This was first presented by Gold (1958) and has since become an accepted tool for field workers. Gold gives four main roles that can be adopted: “full participant”, “participant-as-observer”, “observer-as-participant” and “full observer”. Researchers place themselves, consciously or unconsciously, somewhere on this continuum, with full involvement in the setting and with the activities of the subjects at one end, to a position of being a complete outsider, with the aim of objectivity and discreteness at the other. These roles can, of course, be fluid and may vary during the course of a single study.

Third, the concept of a “practitioner-researcher paradigm” is becoming an accepted one in contemporary approaches to social science research (De Vos, Schurink & Strydom 1998:13; Rubin & Babbie 1993). This mode is based on the idea of a practitioner who is simultaneously a researcher. Individuals in the field of social science and many of the caring professions tend to play a dual role: on the one hand working alongside individuals in a situation and on the other acting as researchers in a problem solving mode. The relevance of this to the current study will be seen below.

This typology can be usefully applied to the roles of the researcher in the current study. A common practice in modernist approaches to research is to restrict detailed information on the researcher to the preface; the implication is that such information is of a personal nature and is thus irrelevant to objective study. However, because of the nature of the current study there is value in giving some relevant information on the researcher in as much as it relates to the typology above.

The researcher is an Anglican evangelical clergyman from the Church of England who was working in theological education within the COU during the period of study. The work involved extensive travel within the Province while establishing grassroots training with a separate training agency, as described in Chapter Eight. It also involved limited work within the institutional training structures of the Church as a part time member of the faculty. This close identification with the denomination and with the roots of the Church was significant in positioning the researcher. With reference to the typology described above, in terms of distance and effective entry, the gap was significantly closed in a number of ways. There were close working relationships with key individuals in theological education within the Church; there was a level of acceptance because of the foundational and long-term links with the Church of England; and there were shared values because of the evangelical low-church theology and practice of the COU.

In relation to the participant-observer continuum, the researcher was positioned both ‘inside’ and ‘outside’ the situation. As one involved in developing programmes in the Church and working alongside key informants, the researcher, while not being a ‘full-participant’, was placed strongly at the participatory end of the spectrum. However, because the researcher was from a different culture, and a different part of the Anglican Communion, there was a

valuable distance, so that he was able to move between the roles of ‘participant-observer’ and ‘observer-participant’.

In addition the ‘practitioner-researcher paradigm’ concept is also of direct relevance as the researcher continually shifted between work with individuals in the situation (as practitioner) and a problem solving research mode (as researcher).

1.4.3 Sources

The nature of the study, with its emphasis on proximity to the context, qualitative assessment of the various voices, and the analysis of change, meant drawing on a range of primary sources, as categorised below.

1.4.3.1 Direct guided informant interviewing

While, as will be seen below, a questionnaire survey provided the greatest volume of qualitative and quantitative data, direct oral interviews with those involved in the training of the Church provided more direct, select, and in-depth sampling (Peil 1982:168-169). The method of informant selection followed that of Mason (1996:98-99). He recommends the practice of many qualitative researchers who “use a system of quotas, targets or grids, both to set out initially what their intentions are in relation to sampling units and numbers, and subsequently to keep track of how far their sampling practice is fulfilling these intentions”. Such quotas are a flexible guide for the researcher, rather than a precise schedule, and this method lent itself to the type of research. While preparing and adapting the list, the wider background or base questionnaire survey was kept in mind, as well as concerns of bias and issues of particular interest. For example, it was important to have quotas across a broad spectrum of different training experiences, both in terms of forms of training and levels of training. This meant having quotas for those who had experienced and/or provided residential training, TEE, ILD and residential forms; as well as those who had experienced no training, lay reader training, certificate level training, diploma level training, degree level and postgraduate level training. Such a wide range of categories raised the issue of whether such training experiences should be embodied in different individuals or whether individuals with multiple experiences could be drawn on (Mason 1996:99). While such individuals could not represent the impact of a single, isolated, form of training, they added a

comparative dimension to the interview. The quota target allowed for this issue to be taken into account.

The researcher's location in the Buganda region¹¹ lead to certain biases, and in order to counteract this, quotas were drawn up both for ethnicity and for political stability; the former due to the wide range of groups in the country, the latter because of the situation of insecurity in the north of the country which has had a long term impact. The quotas were not produced in order to give a complete picture, which was beyond the scope of the study, but in order to provide some wider sampling and a range of perspectives. Other issues such as gender, age and position were taken into account throughout the sampling and interviewing process.

Thus, a range of individuals was interviewed having been selected for their place in the training structures of the COU, or for the impact of theological education on them. Students, ordinands, members of colleges faculties, participants in training programmes, clergy, Bishops, diocesan officials and key members of the laity were chosen, as well as some church members who, though less directly involved, have a concern for the enterprise and are affected by its failures and successes. This approach led to the forty-four interviews listed in the sources. Those listed interviews include a number of small group interviews that recognised the value of allowing informants to clarify and substantiate one another's perspectives: the "shaping and reshaping of opinion" (Babbie & Mouton 2001: 292). Furthermore, a semi-structured approach was taken (see Rubin & Rubin 1995) in order to guide the process and assist in data collection, while giving the researcher a high degree of flexibility and the opportunity to probe in depth.

1.4.3.2 Questionnaires

A number of questionnaire surveys were carried out. The main one involved 1,943 questionnaires that were distributed to various dioceses and colleges between October and December 2002. Smaller numbers of more tailored questionnaires were distributed among participants in specific leadership development courses of the COU, as will be seen in the later chapters and the lists of sources used.

Margaret Peil (1982:111-112) draws attention to specific difficulties and shortcomings of the questionnaire approach in some African contexts. These include postal problems, low response rates, inadequate answers and the need for help in filling out questionnaires. More importantly the biases that can result were noted.

More specific still to the context of the COU, Niringiye (1997:18-19) remarks in his own research: “a questionnaire was developed, that was intended for circulation and as a guide in the interviewing process. The initial filled questionnaires that were returned gave a very unsatisfactory response both in percentage returns and content.” Niringiye, therefore, decided against circulating the questionnaire and simply used the questions as a guide for informant interviewing.

However, in order to gain a wider base for the study and to incorporate a quantitative element it was decided that questionnaires should be distributed, but with the comments of Peil and the experience of Niringiye in mind. In order to maximise percentage returns and ensure satisfactory responses the following steps were taken:

- a) The main questionnaire (see appendix) was designed selectively around seventeen simple questions (as opposed to the more complex layout of Niringiye’s), most of which began with a simple five point graded scale and a request for comment on the issue (see Fouché 1998:169).
- b) Distribution was done personally or through personal, direct contacts. Wherever possible questionnaires were completed there and then and returned immediately.
- c) Where it was not possible for the returns to be made immediately the significance of the study was stressed and, in those situations, each questionnaire was given in a stamped-addressed envelope.
- d) Where distribution was done through individuals an explanatory sheet (see appendix) was provided for all distributors with a carefully worded protocol, one that was also used by the researcher to train them for this task.

¹¹ Chapter Three introduces the significance and privilege of Buganda within Uganda.

e) Although the inclusion of a return date is encouraged as standard practice, such a date was deliberately omitted on the questionnaires as they went to different areas at different times depending on the movements of the researcher and the availability of assistance. Instead of a precise date, very specific instructions were given in the protocol in terms of the time they were expected to return them, if they were not filled in immediately.

f) The main questionnaire was tested on potential distributors from six different areas of the country and was also discussed with a number of researchers who had done grassroots research in the Ugandan context.

g) In addition, and significantly, most of the main questionnaire sheets were distributed immediately after the national Ugandan census that took place from 12-13 September 2002. As a result all participants had recently been exposed to form filling, and some had been involved in the administration of the census, for which they, as significant members of the community, had been trained.

The 1,943 questionnaires yielded a total of 552 respondents, an overall return rate of 28.4%. However, at the time of the semi quantitative analysis in April 2003 there were only 527 respondents, a return rate of 27.1%. The other responses trickled in over subsequent months and the comments they contained were included in the qualitative analysis and the list of respondents (see sources).

Technically, the sample was non-random, and therefore selective, in nature (Babbie & Mouton 2001:189). Even once the stated sample population has been defined in terms of the pastoral leadership of the COU the sampling process described above meant that certain areas and leadership populations were favoured.

1.4.3.3 The researcher's own records and observations

The researcher's own records and observations regarding his work within the Church also provided an important source of data. Notes and records were maintained throughout the period of the study and this gave something of a case study approach, particularly within the area of ILD.

1.4.3.4 Miscellaneous primary sources

The researcher-practitioner model and the nature of the work meant both that various meetings were attended that yielded primary data, and also that the researcher had first hand access to papers, letters and minutes of meetings. All these primary sources are listed formally at the end of the thesis and, throughout the study, the data from them has been set against a range of appropriate and relevant secondary sources. These include selected books, articles in books and journals, archival sources, reports and newspapers, as well as material from the Internet.

1.4.4 The focus and limitations of the study

The limits of the study can be defined in terms of three aspects: the pastoral agents, the historical boundaries and the geographical dimensions.

1.4.4.1 The pastoral agents in view

Although the training of the Church relates, rightly, to the whole Church, the study takes the training of the pastors of the Church as the focus of concern and research. The reference to ‘pastors’ rather than ‘clergy’ is deliberate because of the functional structure of the COU in which clergy, lay readers and lay leaders together constitute the pastors of the Church.

As will be explained in Chapter Five, the structure of the Church follows the canonical Anglican pattern of bishop, priest and deacon. In this pattern the clergy play a central role as the heads of parishes. These parishes are often extensive geographically and contain a number of sub-parishes and village churches, particularly in the rural setting. The official lay readers of the COU, and the senior lay leaders, lead these many local congregations. Thus, in practice the three-fold order is flattened, and these lay leaders, together with the clergy, act as the pastors. This broader understanding of COU pastors is a focus of the study.

1.4.4.2 Historical limits

In terms of historical boundaries the study is both retrospective and prospective, looking back at the history of the Church and forward to the future. But the emphasis is not on detailed historical analysis but rather on a dynamic ‘take’ of the Church at the beginning of

the new millennium. Therefore, the central and limited focus will be recent history and current changes, but these will be set in the context of the relevant background history of the COU and its theological education programmes as it bears on the issues at hand. While the study incorporated this historical range, the time of the main questionnaire survey, done at the end of 2002, provided a historical marker, particularly in relation to the structure of the Church. The COU is a growing Church, not least in terms of the number of dioceses, but it is the Church at the time of the survey, with its twenty-nine dioceses, that is primarily referred to, and which is illustrated below.

Figure 1.1 Map of the COU at the end of 2002 showing its 29 dioceses

However, while the end of 2002 provides a ‘take’ on the COU, significant changes took place in the Faculty of Divinity and Theology at UCU after that time. There was a significant curriculum review meeting in May 2004 and a final report of that meeting was submitted in July 2004. As a result the Faculty of Divinity and Theology was changed, in name, to become the Bishop Tucker School of Divinity and Theology in that same month. These changes, discussed in Chapter Seven, are particularly significant and are included in the

research; a final interview on this area of curriculum review was made on the 1st of October 2004.

1.4.4.3 Geographical limits

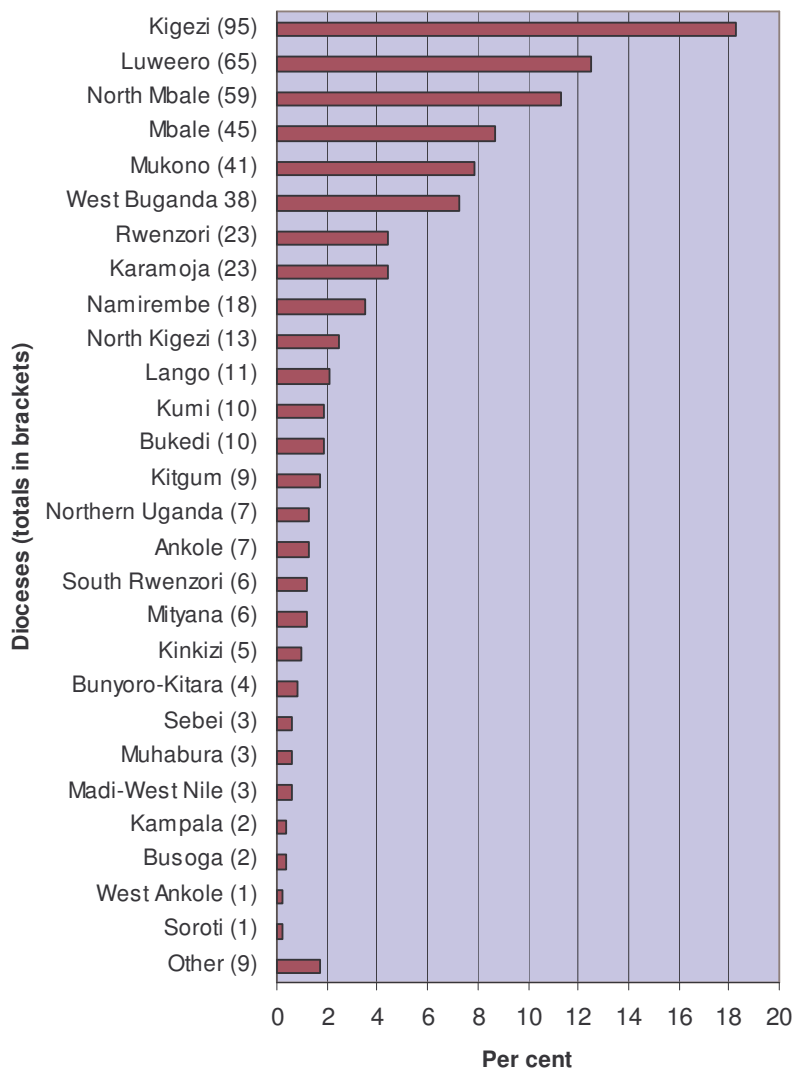
Geographically the study looks, as a whole, at the Province of the COU as illustrated above, and takes in the provincial level of the training structures. However, at the diocesan and parish level a sampling approach was taken. This was imposed in part by the selective focus of the researcher in his work as practitioner-researcher outlined above and explored in more detail in Chapter Eight: decisions, described there, were taken to work in particular areas of the Church. Out of the twenty-nine dioceses, the work focused particularly on the dioceses of Luweero, West Buganda, Mityana, Mukono, Mbale, North Mbale and Karamoja.¹²

These areas provide representative sampling from which wider conclusions can be drawn in a controlled manner; for example Luweero Diocese, which covers a large area to the north of Kampala, could be seen in this category. But some of the study areas were selected because they represent areas of particular challenge; the Diocese of Karamoja, a turbulent region in the extreme north east of Uganda is one such area.

The questionnaire survey broadened this geographical base, as will be seen and described throughout the study. Varying response rates and patterns of distribution meant that while responses were received from twenty-seven of the twenty-nine dioceses, certain areas predominated. It can be seen from the chart below, for example, that Kigezi¹³ and Rwenzori dioceses also each contributed more than 4% of the total sample, and, therefore, added data rich areas to the list of dioceses already cited above.

¹² In addition some time was given to work in the Ssesse Islands, a group of eighty-eight islands in Lake Victoria, which, although only constituting a single parish of Namirembe Diocese, presents particular problems and challenges in terms of training.

¹³ Kigezi, with the highest frequency of responses, and a 62% response rate, is an area in which the agent used for distribution had a particularly high profile.

Figure 1.2 Percentage of questionnaire returns contributed by each diocese

1.5 An example of contemporary practical theology

The previous section of the chapter has outlined the nature of the research and the type of study. But throughout, it has been disciplined in restricting its vocabulary and grammar almost exclusively to that of the social sciences. This, it has been argued, is not because the research aims to be reductionist or atheological in stance, but rather because its theological nature is fundamentally practical in outlook and shares much with these disciplines. Theology would be greatly impoverished if it were to isolate itself from this discourse, and practical theology itself is not only dependent upon it, but also emerged in relation to it.

Practical theology not only takes up the language of the social sciences critically, it also reaches beyond it with its own unique interpretation and account of theory and practice.

This critical transition and account is taken up in Chapter Two, where an understanding of practical theology that shapes the rest of the dissertation is described and explained. That shape is given in outline below, but will be interpreted more fully in the course of the study, a study that is deliberately presented as a practical theology of theological education.

1.6 Outline of the study

Chapter One. Introduction and design

This chapter has introduced the theme, significance and nature of the study. As an example of contemporary practical theology it aims to present a sustained reflection on transforming theological education in the COU, one that, it is hoped, will also provide a contribution to the wider discourse of practical theology.

Chapter Two. Theological development and the development of theological education

As already indicated, the shift from Chapter One to Chapter Two is significant. While Chapter One has been mainly atheological in nature, Chapter Two aims to build on this and present a theological framework for transforming theological education. It does so with a focus on the contemporary development of the discipline of practical theology and its emphasis on praxis.

This contextual and action-oriented approach to theology means that the theological framework not only drives the content of the study, but also its structure. Thus the study will begin with the setting, continue through sustained reflection and interpretation, and return to the context with strategic proposals. That movement from the *descriptive*, through the *normative*, and on to the *transformative* shapes the rest of the study.

Chapter Three. Closer to the context: thick description and the socio-economic setting

The study argues that the development of relevant forms of training cannot ignore a range of factors that have shaped current realities, and makes the task of describing and interpreting

these influences a major part of the study. Space is given to this task in Chapters Three, Four and Five, in the belief that the evaluation and transformation of theological education is a task that must be carried out in relation to contextual insights.

The third chapter begins this work by establishing a methodology of description that can be used to discern the context for theological education in the COU today. It then continues and concludes with a description of the context from a socio-economic perspective.

Chapter Four. Engaging culture: the socio-cultural setting for theological education

Chapter Four continues the contextual description, but from the important socio-cultural perspective. In doing so, it makes strong connections with ministry and theological education.

Chapter Five. Changing Church: exploring ecclesiastical identity

Chapter Five again continues with description but, through an exploration of the identity of the COU, it also includes significant normative theological reflection for guiding the development of theological education in the COU.

Chapter Six. Theological education in the COU: orientation for evaluation

The beginning of Chapter Six is a significant point of development in the work of practical theology that the study embodies. Description and analysis of the context and the identity of the Church gives way to evaluation and a move towards strategic proposals. In order to mark this turning point, a summary of the findings of the preceding chapters is given, leading to the discovery of two strategic factors for transforming theological education in the COU: the need for greater flexibility and integrity in the theological education of the Church. It explains how these findings, coupled with an introduction to the discipline of curriculum development, shape the rest of the dissertation. The chapter then continues with an orientation to theological education in the COU.

Chapter Seven. Encouraging flexibility and integrity: transforming curriculum, pedagogy and structures

Chapter Seven builds on this orientation and then applies the findings of the first part of the study to an evaluation for transformation, and does so by looking at the areas of curriculum, pedagogy and structures.

Chapter Eight. Integrating leadership development

The penultimate chapter considers the work of Veritas College Uganda (VCU) within the COU, and the implementation of its programme of ILD, a work that the author was involved in from 2000 onwards. The purpose of the chapter is to explore ways in which the programme can act as a pointer, catalyst and contribution – an agent of change – in the transformation of theological education in the COU, in line with the contextual findings and strategic evaluation of the preceding chapters.

Chapter Nine. Conclusion: transforming theological education in the COU

The conclusion draws the study together by way of a dynamic curriculum development model for theological education in the COU, and it proposes ways in which theological education might be influenced in order to provide transformational training in, and for, the mission of the COU in the twenty-first century.

1.7 The contribution of the study

The study intends to make contributions to the COU, the wider Church and the academic fields of practical theology and theological education.

First, the work aims to contribute to discussion and action in the COU as it seeks to meet the demands of its God given mission in the twenty-first century through the effective equipping of its pastoral agents. In particular it hopes to point to effective ways of drawing on changes that are taking place within the training structures of the Church and moulding them through the deliberate integration of approaches to provide a unified but flexible vision for the training of the Church.

Second, the issues involved are by no means unique to the COU but they are of wider relevance to the Church: particularly in the southern continents as well as having more universal applicability as other churches seek to critique and transform their own training presuppositions and patterns. Because of the significance of the churches in the global South such a contribution is particularly important: Christianity is becoming an increasingly non-Western religion. Whereas at the end of the nineteenth century only 20% of those who called themselves Christians lived outside Europe or North America, by the end of the twentieth century that figure had risen to between 50-60% and it continues to rise (Walls 2002b:146-147; cf Walls 1998). At some point in the twenty-first century the churches of the global south will truly be a two-thirds Christian world and what takes place in the 'next Christendom', to borrow Jensen's phrase (2002), will be highly significant for the future of Christianity. Leadership development has a critical role to play in deciding that future.

Third, within the field of practical theology the study contributes a model of contemporary practical theological study and, as already mentioned, seeks to be an example of practical theology. This is a theme that is taken up in Chapter Two.

Chapter 2

Theological development and the development of theological education

“Trying to create a version of social science and calling it theology concerns me. Descriptive reporting of things religious in a non-confessional way is not theology” (O’Donovan 2003:19).

2.1 Introduction

Thus far, in describing the research, the approach has been to use social science categories, not least because transformation is a central theme of the study. When considering this theme the links between the social sciences and practical theology are particularly strong. As already noted the social sciences arose with, and for the study of, societal change. This central motif of the social sciences is also central to practical theology, which, according to Heitink (1999:202), regards the area of “mediation and change as its object”.

However, the Christian vision for transformation reaches beyond any secular one. Heitink (1999:202) develops this theme, saying that: “The Christian faith works from the presupposition that people can indeed be changed and that our society can be renewed from the eschatological perspective of God’s kingdom”. Christianity is at heart transformational: the Christian gospel is good news about God’s present transforming action in this world, and a future transition to a new heavens and a new earth. Thus the Church is “like an arrow sent out into the world to point to the future” (Moltmann 1967:328).

Therefore, while the grammar of social science is helpful for some aspects of practical theology, it is deficient for the full theological task. Integration with a thoroughly theological hermeneutic is required. Having presented a picture of the study through secular categories,

this now needs to be transformed by the theological discourse.¹ The theological interests of the current study lead to particular concerns that this chapter explores in two parts.

2.1.1 Four types of theology for transforming theological education

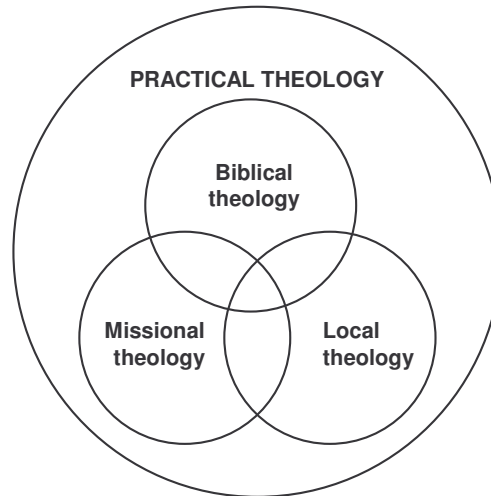
The first part explores four areas of theology that are of particular relevance to the study, the first of which could be called the theological cousin of the social sciences – *contemporary practical theology* – practical theology as described and defined in the work of Heitink (1999), and others. This section will tether the study firmly within this field, its chosen umbrella discipline, and it will demonstrate that practical theology is not just a default location for the study, but is rather the location of choice.

While the discipline of practical theology itself is loaded with theological motifs, in order to be true to itself, it must relate to other areas of theology. By nature it demands normative frameworks to achieve its tasks. While the normative framework that is developed in this study is bound up with the particularities of the COU, it is also given shape here through three additional ‘theologies’: Biblical theology, missional theology and local theology. These are of particular relevance because of the way they relate to the renewed shape of practical theology and the story of the COU.

Throughout, practical theology acts as the anchor point, and the other areas are subsumed under it, tied to it and the relationships highlighted, as illustrated below.

¹ Fowler (1985:43-44) remarks: “A variety of largely secular strategies for personal and social transformation have appeared in recent years.... Often, however, technique and assumptions about both method and success have been taken over without critical theological reflection. Practical theology seeks to help the church be theologically discerning in its appropriation of the tools of such disciplines.” This ‘baptism’ must be thorough. Paul Hiebert (1996:38) warns against a simplistic division between the fields, and the dualism that can result.

Figure 2.1 An illustration of the relationships between practical theology, and missional, biblical, and local theology



2.1.2 Renewing theological education through renewed theology

The second part of the chapter turns to theological education as a specific action domain of practical theology and links those theological themes to it. While touching on the content and form of effective theological education, the main emphasis is on transition between the historical forms it has taken. The relationship between these paradigm shifts, and the shifts in theology mapped out in the first part of the chapter will be shown. Thus throughout this discussion a central theme of the thesis, namely transition and transformation, becomes the subsidiary theme of the chapter. All the areas considered, including the domain of theological education, are in transition and these themes and transitions are linked. This discussion and reflection serves two purposes: the first is to give a framework and direction for the study; the second is to make a contribution to the wider discourse on theological education by highlighting some key theological and historical concerns.

This reflection on theological development is an area of particular relevance in the African setting. Andrew Walls (2002a:223), in some thoughts on the tasks of Christian scholarship in Africa in the twenty-first century, puts “*rethinking the framework of theology* [italics original]” as foremost. He believes that the framework needs radical attention because of its particular roots and distinctive shape:

Most African theological thinking necessarily started within the particular western framework that belonged to those from whom the Christian message was transmitted to much of Africa. Neither party was conscious of how far that framework was the product of a particular period of western cultural history. It is not that the doctrines of the trinity, the incarnation, the atonement, and so on, are western ideas; but rather that the framework which holds them together comes out of western experience (Walls 2002a:223).

Walls goes on to explain that while western Christianity's penetration of Enlightenment thought was an enormous achievement,² and was necessary to its own survival, that very achievement meant that modern western theology has been profoundly shaped by the Enlightenment: "Modern western theology is Enlightenment theology" (Walls 2002a:223).

The modern missionary movement was heavily influenced by this theology and passed on the framework in an "expansion of its own culturally conformed Christianity" (Guder 2000:18). It is a framework that needs a radical rethink, as does the theological education and the curricula that have been built upon it. Now, with the collapse of the Enlightenment worldview in the northern continents³ and the realisation that the king has very few clothes, it is an opportune time to rethink the framework. Rather than tinkering with the old frameworks and the old models, it is a time for *transforming* theology and theological education. This chapter aims to provide some pointers for use in this far greater undertaking.

2.2 Practical theology

2.2.1 The 'new' practical theology movement

Albert Ploeger (1999:69) notes that, "Practical Theology is practiced in many ways. There is a plurality of visions and a lack of communal language." The term 'practical theology' has a range of meanings, even within the contemporary movement, and it is therefore essential to begin with some definition.

² Walls' own articulation of this achievement is that western Christianity became "indigenised to the Enlightenment" (2002b:152).

³ This shift is described in different ways in different accounts: Douglas John Hall (in Goheen 2002:38) speaks of it as "the end of Christendom"; Hunsberger (2002:95) as the "postmodern transition". Whatever the language, a radical transition to a new paradigm has occurred.

In this study ‘Practical theology’ is not used in the traditional modernist sense:⁴ practical theology as the fourth part of the Protestant quadrivium of “the basic disciplines of Bible, systematic theology, church history, and practical theology” (Farley 1983:49; cf Heitink 1999:109). Since the 1960s and beginning particularly in the Netherlands, Germany and the United States of America, practical theology has undergone a dramatic evolution, one that James Fowler (1995:1) describes as, “a quiet but deep-going revolution in the self-understanding and work of practical theology.” This study is interested in, and places itself within, this new movement.⁵

In the modernist sense, practical theology was considered mainly as a discipline that applied the ‘theoretical’ dimensions of the theological task to the “work and spiritual leadership of ministers in the church” (Dingemans 1996:82). This restricted outlook meant that there was limited academic research in the field and the unspoken view was that it was a second rate discipline, doing second hand theology: it applied the fruit of the more ‘creative’ work of biblical studies, historical theology and systematics.

However, the movement that is gaining momentum recognises that this distinction is based on what Fowler (1995:1) argues is an “unfortunate” understanding of the relationship between theory and practice, an epistemology that is fundamentally modernist in its outlook (Heitink 1999:106). In the Enlightenment consensus, the expressions ‘practical’ and ‘theoretical’ are conceived as discrete and opposing terms (Dingemans 1996:84) and theologians have therefore moved traditionally from theory to practice (Browning 1996:5) in what might be more accurately termed ‘applied’ theology (Veling 1998:202).

⁴ That modern understanding is that these disciplines were “formally introduced into the academic curriculum at the end of the eighteenth century” by Friedrich Schleiermacher (1811) in his *Kurze darstellung des theologischen studiums*. Berlin; English Translation (1966), *Brief outline of theology as a field of study*. Richmond: John Knox. Mentioned in Dingemans (1996:82). Schleiermacher himself envisioned practical theology as integrated into theology itself, a proposal that was never fully realised (Fowler 1985:45). For the origins of the divisions with Hyperius see Farley (1983:24) n. 5.

⁵ While the causes of this evolution can be tied to the postmodern crisis and subsequent shifts in the West, the movement not only has much to offer in the southern context, but is something that cannot be ignored here. Africa, as mentioned above, has inherited the theological framework of the North, the South cannot separate itself from northern developments and it would be a mistake to do so. For better or for worse it has been bound to these developments through the inheritance that is the mixed fruit of modernity. That enterprise is now one that is beyond crisis and, while the South makes its own critique of modernity, it can also benefit from taking existing ones into account. Contemporary practical theology represents one critique.

The new movement, however, claims to recover a classical sense of the term ‘practical’, a more holistic epistemology in which theory and practice are related, and inform one another, rather than being opposed to and abstracted from each other. Thus “many writers prefer to speak of theologies of praxis rather than practical theology, because praxis is a more nuanced term that holds theory and practice together” (Veling 1998:198). Indeed, a key to this recovery, and to the new movement itself, is the retrieval of the concept of praxis, as articulated in the accounts of both Aristotle and Marx.⁶

2.2.2 The recovery of praxis

In Aristotelian thought praxis “referred to a pattern in which action and ongoing reflection continually interpenetrate” (Fowler 1995:3) in the context, for example, of ordering public life. The Marxist connotations of praxis, on the other hand, lie in deliberate and strategic efforts of liberation. These two strands of praxis have been taken up in a range of disciplines.⁷

The ways in which they have been taken up in practical theology mean that the new movement is concerned with theological approaches to practice and practical approaches to theology, as well as with transformation and liberation in and through the mission of the Church (Cochrane, De Gruchy & Petersen 1991:24; Browning 1991:307). Praxis, as a concept of theory-laden practice, has been taken up and understood in theology as the actions of gospel oriented and driven actors in church and society: *the actions of God’s missional agents*.

Such is the relevance of praxis to practical theology and ministry that Max Stackhouse (1988:84) has asserted:

Many are proposing that *praxis* provides the truest, most faithful, and most ethically responsible way of understanding what Christian theology is all about.

⁶ Ironically a concept that was “already in the lecture notes of Schleiermacher... the “Theorie der Praxis” (the theory of praxis)” (Heitink 1999:7).

⁷ For example, in the field of curriculum development – a discipline with central relevance to this study – Brubaker (1982:78) refers to praxis as “a marriage of theory and practice” and explains it in the following way: “Praxis (reflective action) is the word that best connotes the desirability of interaction between theory and practice. Theory that stays short of action and action that is not based on theory are unfulfilled. Theory and action are wedded through reflective action experiences. Conversely, they are not wedded through study alone.”

It should become the core of both the life of the church and theological education.

Therefore, while there is diversity within the field, “a considerable consensus has emerged regarding the view that practical theology is a theological theory of action” (Heitink 1999:104).

This recovery of praxis is the recovery of a biblical emphasis, and can be welcomed as such. For example, the new emphasis sheds valuable light on Paul’s letters. Rather than seeing them as documents from which to abstract a systematic Pauline theology, they can be viewed as treatises in practical theology, written as Paul makes gospel guided responses to the situations of Christian communities (e.g. AJET 1997:1-2). It also corresponds with the Johannine emphasis on the contingent relationship between acting and knowing: it is, for example, the one who “lives by the truth [who] comes into the light” (John 3:21). Heitink (1999:7) makes a helpful link with the Biblical text and shows how Scripture embodies what is described in the new practical theology. He goes on to use this as a natural way of defining the discipline:

One might think... of the Greek name of one of the books of the Bible: Acts, *praxeis apostolōn*, the divine action through the ministry of the apostles, and of Romans 12:4, which refers to the different functions (*praxeis*) of the members of the church as the body of Christ. Thus *practical theology deals with God’s activity through the ministry of human beings* [italics added].

This biblical approach to theory and practice can be established throughout Scripture and can then be developed, established and defended in a number of different ways that are beyond the intention of the chapter. However the recovery of this relationship between theory and practice has a number of significant implications for the study and four of these are introduced here: first, a reintegration of theology and theological education; second, a new shape or pattern for all theology; third, an approach to the description and interpretation of contextual realities; and fourth, a method for practical theology.

2.2.3 The impact of praxis on theology and theological education

2.2.3.1 A reintegration of theology and theological education

First, practical theology’s development from being solely the fourth part of the traditional four-fold pattern, to becoming an approach to the whole of theology has a reintegrating

impact on theology, and thus on theological education. Rather than seeing biblical, systematic, historical and practical theology as ‘hermetically sealed’ components of a system, they can now be properly viewed as “hermeneutically tied” (Heitink 1999:111) with practical theology itself providing a “unifying focus in theological discussion and theological education” (Fowler 1985:43). This is argued most comprehensively by Farley (1983) in *Theologia: The fragmentation and unity of theological education*. In this extended essay, Farley traces the impact of the theological encyclopedia movement on ‘theology’ (or the concept of *theologia*). He views its demise from a position of being a single unifying whole at the heart of ministerial formation to becoming fragmented into a range of disciplines, as the dominant factor in the disintegration of theological education itself. Practical theology, he argues, is essential for the recovery of *theologia*, and the recovery of *theologia* is key to the renewal of theology and theological education.

2.2.3.2 A new shape or pattern for all theology

Second, contemporary practical theology provides a shape or movement for all theology; a movement that begins with practice, moves to theory and then returns to practice again. More accurately “it goes from present theory-laden practice to a retrieval of normative theory-laden practice to the creation of more critically held theory-laden practices” (Browning 1996:7). Practical theology therefore takes practical concerns as the point of departure, reflects creatively on those practices in the light of normative sources, and aims to earth those findings in transformative action.

Fowler (1985:50) gives a condensed yet comprehensive definition of such practical theology, one that expresses the position and purpose of this study, and is therefore worth citing here:

Practical theology, as critical and constructive reflection *on* and guidance for the praxis *of* the community, draws on the tradition and Scriptures with the hermeneutical aid of the various specialized theological disciplines (exegetical, historical, systematic-ethical, and fundamental theology). In its efforts to interpret and respond to present contexts and issues of praxis, it draws on the hermeneutical aids of a variety of humanities and social scientific disciplines.

Thus practical theology becomes an approach to the whole of theology as well as a separate and renewed practice oriented discipline, one which cannot be “allowed to be functionally independent” from the other disciplines (Heitink 1999:110).

This discussion clarifies the meaning of the statement in Chapter One: that this dissertation aims to be *an example of contemporary practical theology*. It aims to exemplify the new approach in relation to the particular situation the COU finds itself in at the start of the 21st Century.

The point of departure lies in the contextual realities of, and facing, theological education in the COU, and certain current theory-laden practices related to those realities. The aim of the trajectory is a return to those realities with suggestions for practices that can be more critically held in the light of serious retrieval of, and reflection on, what can be argued as normative for the COU.

2.2.3.3 An approach to the description and interpretation of contextual realities

Third, and equally relevant, is the way in which practical theology seeks to achieve the movement described above: its approach to describing and analysing contextual realities. Hence, again, the close relationship to the social sciences and their value for the practical theologian. Heitink (1999:7) is again worth citing at length:

A practical theology, which chooses its point of departure in the experience of human beings and in the current state of church and society, is indeed characterised by a methodology that takes empirical data with utter seriousness, takes these as its starting point and keeps them in mind as it develops its theory. This manner of “doing” theology differs from exegetical, historical, or philosophical approaches, which are distinctive for other subjects, even though practical theology does use exegetical, systematic, and historical methods.

This concern for the context is a common denominator in the different approaches to practical theology. For example, Dingemans (1996:88), in his overview of practical theology in the academy, draws attention to the differences between empirical approaches, on the one hand, and hermeneutical approaches, on the other. The more empirical approaches stress first-hand, concrete knowledge and lean towards the quantitative, while hermeneutical ones regard these approaches as superficial and aim to access the interpretations and values that lie behind that data. Both, however, are concerned with the context. Thus, it is helpful to think of these in terms of emphases rather than distinct approaches and, as has already been indicated through the lens of the social sciences, this study leans towards more qualitative and hermeneutical approaches with their ‘thick descriptions’ of reality. That term, which was

popularised⁸ by the ethnographic work of Clifford Geertz (1973:6), is a valuable one for this study as it seeks to draw on the situation of the Church, not only in order to explore current practice, but also to determine a hermeneutical framework of values and norms for its critique.⁹ The concept of thick description as it relates to the study will be examined in Chapter Three.

2.2.3.4 *A method for practical theology*

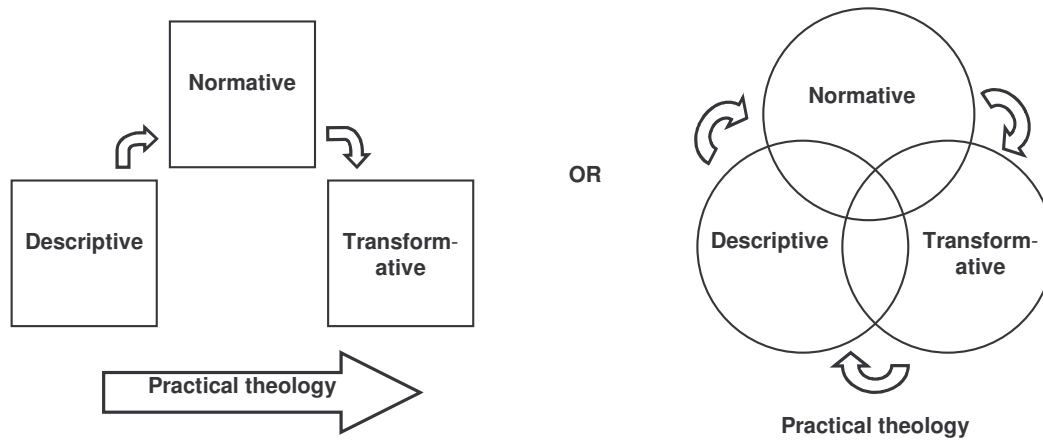
In describing a movement that begins with and returns to the context, and in highlighting a tendency to interpretative description and analysis of reality, this section is drawing close to the articulation of a methodology. That distinctive methodology is the fourth relevant feature mentioned here. Dingemans (1996:91-93) discerns four common steps in the writings of practical theologians:

Firstly, practical theologians begin with a *descriptive* stage in their research. This corresponds to that concern to begin with practical realities and to provide ‘thick descriptions’ of them. Secondly, researchers move into an *explanatory* mode in which they attempt to draft hypotheses that can be explored or to analyse the thick description that has been made. Thirdly, a *normative* stage of research draws on the traditions of the community that is being studied in order to interpret their driving vision and values. Finally, practical theology aims to end in what could be called a *transformative* stage in which research aims to suggest and recommend transformational change in existing practices.

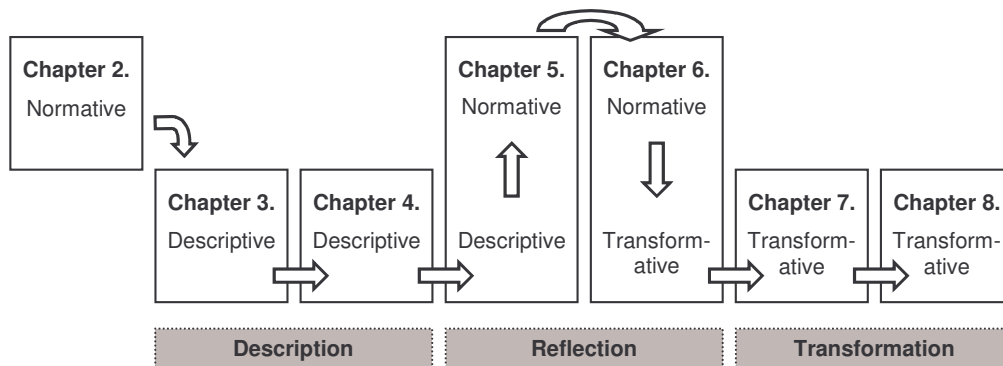
Keeping in mind the close relationship between description and explanation/interpretation, this study compresses or combines those four stages into three: a *descriptive* stage; a *normative* stage; and a *transformative* one. In addition, rather than following them neatly, discretely, and sequentially, it views them as perspectives as well as stages and thus moves between them, while moving inexorably towards, and aiming at, the transformative perspective. The diagrams below illustrate this method. The diagram on the left shows the movement from description to transformation, through normative reflection, while the diagram on the right indicates that this is an ongoing cycle of reflection and interaction.

⁸ Geertz himself attributes the notion to Gilbert Ryle.

⁹ This approach is favoured by the researcher as an approach that is “open to more traditional methods and approaches in theology and is able to build bridges between biblical explanations and interpretations of the present reality” (Dingemans 1996:89).

Figure 2.2 The relationship between the stages of practical theology, as used in the study

The thesis can be analysed and is structured according to this pattern. While the current chapter has a methodological component, in developing a theological framework it is also concerned with normativity, albeit a provisional and presuppositional normativity. The focus then shifts to contextual description in Chapters Three, Four and Five. Chapter Five, however, examines the Church and introduces elements of normativity, as well as hinting at elements of transformation. Chapter Six, an overview of theological education in the COU, is more limited in its descriptive elements: it draws on the normative and points to the transformative. Chapters Seven and Eight then move more convincingly into a transformative mode, or what Browning terms “strategic practical theology” (1996:8), as they consider the curriculum development in the COU, and the potential of a new form of training. This movement, embodied in the structure of the thesis, can be pictured as follows:

Figure 2.3 The structure of the thesis in relation to a methodology of practical theology

In the descriptive and normative stages it is important for researchers to be aware of their own theological and social biases. This researcher is aware of his own deeply held convictions and hopes to operate the study in what might be described as a simultaneously value-free and value-laden manner, a mode of operation that demands explanation. A value-free approach means listening to the perceptions, the narrative, of the COU in as unbiased a way as possible in order to produce an accurate picture of the Church's own vision. However, this approach then leads on to a value-laden one in which this vision and its values are brought to bear on the practices of the Church. The researcher's own biases will no doubt be detected as he draws attention to certain aspects of that vision.

Practical theology, then, as described in its contemporary form, poses certain challenges for theology and theological education, both in terms of its form and its content. Who should do theology? Where should it be done? How is it to be done? What should be studied? And perhaps most importantly of all: Why is theology done? Therefore, the very *nature* of this study, as typical practical theology, poses serious questions for the *subject* of the study, theological education in the Church of Uganda, the training of the Church. The practical theological nature of the work challenges every aspect of the enterprise: its models, its values, its direction and its very purpose. Thus it could be said that, in following a practical-theological method, this study can be viewed as embodying in its form the challenges it poses in its content. It might be described as 'practical theology about practical theology'.¹⁰

2.2.4 On the question of normativity and an 'evangelical' practical theology

At the beginning of the chapter it was noted that practical theology does have values inherent within it. For example in dealing with the theological theory of action it assumes a God given mission to the world. However, practical theology – particularly as a movement from context through reflection back to context again – has been taken up within a range of theological traditions and has thus been coupled with a wide variety of normative frameworks.

¹⁰ An idea that came from the way in which R T France describes the Parable of the Sower as a "parable about parables" (1990:35).

The researcher writes from a distinctly evangelical theological perspective, and so appreciates the way in which Grant Osborne (1991:428) expresses the concerns of that constituency:

We must distinguish the role of the community or context in determining the meaning of Scripture from its role in shaping the very questions asked in theological reasoning. Theoretically only Scripture should determine theological truth, but all too often not only the agenda but the results are determined by community needs. The former (question-shaping) is valid but the latter (theology-determining) is dangerous.

One of the implications of practical theology's concern for the context is that *all* theology is done in a particular context and is affected by that context, however neutral and objective it claims to be. The issue then becomes the degree to which context defines and determines rather than shapes and controls the theological framework, particularly in the normative stage. The various theologies from below – including local theology, as described later in the chapter – seek to take the context seriously, but can be so affected by that context that it takes precedence over the givens of Scripture. This is an area that is fraught: Scripture is of course itself interpreted in context, and interpretation has a degree of subjectivity, but there is a decision to be made about the place of the Bible, and about which direction a theology will go in when there is an unavoidable clash between the contemporary context and the Bible's content. How can the insensitive and inflexible imposition of a particular theology be avoided on the one hand, and violation of the authority of Scripture on the other?

One approach is a sustained but sensitive critique of postmodern, deconstructionist approaches to the biblical text, and a reconstruction for today, such as is found in the work of Vanhoozer (1998).¹¹ Another would be to follow Hanson's presuppositions regarding the continuity between the biblical community of faith and the contemporary one (Hanson 1987:527-546). Here, however, the route taken out of this potential impasse lies in the presupposition that the required theological resources for transformation within the COU are there in its Anglican heritage, and that this heritage, rightly understood, is itself biblical and self-reforming.

In other words the researcher aims to draw on the relevant parts of the COU heritage, rather than impose a foreign framework on the study. It is hoped that the normative theological

¹¹ See also those of Carson (1995) and Erickson (1993).

elements are introduced naturally through the particularities of the Church's context, not least its southern Anglican setting. Chapter Five incorporates some examination of this Anglican identity, and the theological resources it has to offer, particularly in the light of the East African Revival. Here it is enough to introduce the more general concept of biblical theology as an essential tool for doing theology that is both genuinely concerned with praxis, and also authentically evangelical. In doing so it hopes to avoid, "the risk of losing sight of both the propositional and historical dimensions of revelation. Theology has to do with both the living of the Christian life and the knowledge of the true God, of his plan and purpose for the world" (Bloesch 1999). Bloesch seems to see this as an inherent danger of an increased emphasis on praxis. The call here, however, is *not only* for an increased emphasis on the practical *but also* on the propositional. It is the hope of the researcher that, in seeking to produce a practical theology from this evangelical perspective, the work will provide a distinct contribution to the discourse.

At the risk of gross generalisation, evangelical theology, particularly at the more traditional and classical end of the spectrum, has expressed concerns about some of the presuppositions and writings of the new practical theology movement while contributing relatively little to the field itself. While much has been written on contextualisation and enculturation as demonstrated below, the movement or method is primarily one from text to context rather than from context to context *via* text. The emphasis, traditionally, has been on decontextualising the biblical text, and then recontextualising those exegetical fruits, rather than on a deliberate and honest awareness of the context in which the process has taken place. Such a hermeneutic has all too often failed to place itself within the context of action and has tended to have a preoccupation with the development of an indigenous or local theology.¹²

This dissertation deliberately welcomes many of the claims of practical theology and values its method, while hoping to illustrate what a genuinely contextually and biblically rooted practical theology might look like. It takes up the challenge of Wilbur O'Donovan (1995:6) who calls for Christian leaders to move beyond simply stating truth in culturally relevant ways. The nine steps he suggests for such activity begin with defining "the cultural problem

¹² Comments such as this one from Osborne (1991:323) are to be welcomed: "African Christians should create an indigenous theology that re-expresses the normative biblical content in dogmatic symbols that communicate biblical truths to their own culture"; and yet this is only one part of the task of the practical theology.

or issue which needs to be resolved” and end with the development of strategy. In giving these steps for building a theology that is, “truly biblical and also truly African”, he is, in effect, encouraging the development of evangelical practical theology.¹³

Thus the way ahead for evangelical practical theology lies both in greater attendance to the Word, and also in greater involvement in the world. As Fowler (1985:57) put it so clearly:

The way forward in practical theology involves placing more radical trust in God’s self-disclosure and promises found in our traditions of revelation; more radical investment in concrete, existential-social-historical action in anticipation of the in-breaking Commonwealth of Love; and a more radical engagement, through present action and prayer, to make us partners in God’s work of creation, governance, and liberation/redemption.

The doorway to more faithful engagement with the Word, it is posited here, is through Biblical theology rightly understood. And it is to this the chapter now turns, albeit far more briefly, as the second main theological concern in constructing a theological framework for transforming training.

2.3 Biblical theology

2.3.1 Parallels with practical theology

There are a number of similarities between practical theology and biblical theology with which it would be good to begin. First, it has been noted that practical theology has undergone significant shifts and renewal, particularly over the last half century. The same can be said of biblical theology. While James Barr and others have mounted sustained critiques of the new movement (Goldsworthy 1997:19-22) and have even said that it must now be “spoken of in the past tense” (Barr 1974:265-266) it is a discipline that has grown considerably (see Scobie 2000:18-20), not least with the rise of narrative approaches to theology and treatment of biblical books and canons as unities (e.g. Childs 1979).

Second, while practical theology is concerned to be practical about theory and theoretical about practice, it is true to say that biblical theology is equally concerned to be biblical about theology and theological about the Bible. One aspect of Barr’s critique is that biblical

¹³ See also Hille (1990).

theology lacked professionalism; it was either done by theologians lacking the exegetical training, or by biblical scholars without real competence in theology (Watson 1997). But there is now a growing concern for, and professional examples of, theological approaches to biblical interpretation and biblical approaches to theology. N T Wright's five-volume project on Christian origins is indicative of this growth and depth, and his introductory comments (1992:138) on such a theology are exemplary when it comes to articulating these issues:

To be truly Christian, [theology] must show that it includes the story which the Bible tells, and the sub-stories within it. Without this, it lapses into a mere *ad hoc* use of the Bible, finding bits and pieces to fit into a scheme derived from elsewhere.

Third, one value of practical theology, as a response to the fragmentation of theology, demonstrated most comprehensively in the work of Farley (1983), has already been noted. Likewise, that increased specialisation is also a motive for a "redefined, interdisciplinary biblical theology" (Watson 1997:26). If practical theology can provide an integrated approach and method for theology as a whole, then biblical theology holds out promise for similar integration: first, between theologies of the Old and New Testaments, but then also between biblical studies and theology. Biblical theology provides a remarkably holistic approach to text and theology (Greidanus 1988:68) that has particular significance for the normative stage of such a practical theology.

Thus, as with practical theology, the renewal of the discipline has potential for the renewal of theology and for theological education itself. Jensen (1997:ix) believes that "the subject is a vital element of the theological course, and that the lack of it constitutes an ongoing problem in many seminaries". The promise of biblical theology holds good not only in the academy but also and especially for theology and training at the grassroots of the African Church, where, as this study indicates, the resources are few but the needs many.

2.3.2 The relevance of biblical theology for the current study

Biblical theology specifically seeks to uncover the theology of the Bible (Greidanus 1988:67). It can be defined as:

theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyse and synthesize the Bible's teaching about God and his relations to the world on its own terms, maintaining sight of the Bible's overarching narrative and Christocentric focus (Rosner 2000:10).

This self-critical approach to the Bible, aiming to draw ever closer to the Bible's own account of theology, means that this renewed discipline has value for this study and for the reshaping of the theological framework in the global South in a number of ways. As the focus here is on the normative stage of practical theology it is right to limit the discussion to concerns of normativity: first, normativity in strategies of interpretation; and, second, normativity in the theological content that is discovered.

2.3.2.1 A hermeneutical framework for the scriptures

In seeking to understand the canon of Scripture on its own terms, biblical theology provides an interpretative framework for approaching the text. The importance of hermeneutics to practical theology has been noted, and here, in the discipline of biblical theology, is a potentially normative hermeneutic for the theological interpretation of biblical texts. The question of how the Christian should interpret the Bible has met with a wide range of answers throughout the history of the Church, and yet these answers only increase in plurality and complexity within academic theology. This study suggests that grassroots theology amongst the people of God provides the testing ground, the anvil, for such theories and that there is an urgent need for a hermeneutic of the Bible on its own terms; a recovery of the reformation principle of the analogy of Scripture or the analogy of faith: "The infallible rule of interpretation of Scripture is Scripture itself" (Westminster Confession of Faith, 1.9).

Contemporary appreciation of biblical texts as literary wholes means that, "biblical exegetes and theologians should attend to the whole text as a unified though extended piece of discourse" (Vanhoozer 1996:35). This naturally leads to an appreciation of the *hermeneutical sufficiency* of Scripture. While the reformation cry of *Sola Scriptura* referred properly to the sufficiency of the Scriptures for salvation, that saving message cannot be truly one of Scripture alone unless it can be accessed from Scripture alone: in other words, it presupposes the sufficiency of Scripture for self-interpretation. In that self-interpretation it can be argued that the most important contexts, and ones that can make texts determinate in meaning, are the literary and canonical ones (Vanhoozer 1996:35).

Thus biblical theology can introduce a certain hermeneutical normativity to biblical and theological studies. Central to this hermeneutic is the coherence that biblical theology offers: “Christian theology tells a story, and seeks to tell it coherently” (Wright 1992:132). Biblical theology recognises the many voices Scripture contains, but seeks to show that they constitute one song, with a singular focus on Christ as Messiah, and, therefore, Christ as the hermeneutical key to the scriptures that he claimed to stand at the heart of. These values will be explored and applied in relation to the history of the COU, and to the curriculation of theological education within it.

2.3.2.2 Normative content

Not only is Christ the key, he is also the focus of the content. Furthermore, not only does biblical theology offer an approach to the scriptures, but it also offers a framework and shape for what one finds there.

Since Christian faith proposes a comprehensive account of reality as a whole, theology must naturally be concerned with many things; but its various concerns will be fragmented and arbitrary if they are not held together by the textually-mediated truth that Jesus is the truth (Watson 1997:27).

Watson claims that removing the false boundaries (and note that these are Enlightenment ones, foreign to the South) between biblical interpretation and theology, will reshape Christian theology back towards its intended form. Thus biblical theology has an important place, and therefore role, in theology, as a way of moving from text to truth. In all this it lends a certain normativity that is to be welcomed: “biblical theology, though it cannot escape cultural influences, aims to be first and foremost inductive and descriptive, earning its normative power by the credibility of its results” (Carson 1996:103).

In addition, biblical theology has a special place in shaping theological education itself. Robert Banks, whose work will be considered below, analyses the current theological education debate and notes that, “so far there has been little reflection on what the Bible might contribute” (1999:73). He develops what is, in essence, a biblical theology of theological education, following the theological structure of the Bible.

2.4 Missional theology

It is such biblical normativity that also leads onto the next of the ‘theologies’: missional theology. Again there is a close link between the two. Mission is a theme that permeates the whole of the Bible: “There is only one scriptural symbol that corresponds to the question of the dynamic and functional relation of the Church to the world. That symbol is mission” (Bosch 1993). One writer who linked the two closely is Lesslie Newbigin and it will be seen below that he has contributed significantly to the development of a missional theology. George Hunsberger characterises Newbigin’s theology as biblical and contextual rather than systematic, as its questions and categories come from the scriptures and the missionary situation. One of his concerns, as was Childs’, was for interpretation in the context of the whole (Hunsberger 1998:38-44). Biblical theology and missional theology are tightly tied.

The symbol of mission not only permeates the whole of the Bible and is a central theme for a biblical theology, it is also a theological theme that flows naturally from practical theology. Praxis *is* missional: “The Christian worldview gives rise to a particular type of praxis, a particular mode of being-in-the-world. Actually, this might be better expressed, in the Christian case, as being-*for*-the world” (Wright 1992:133; cf Duraisingh 1992:42). Practical theology is thus the deliberate and disciplined theological activity that relates Christian faith to the mission of the church (Cochrane, De Gruchy & Peterson 1991:2) and has as its horizon the transformation of the immediate and wider context (Heitink 1999:9). Practical theology rightly understood, and effectively undertaken, is thus focused on the sending of the church.

Lischer (1985:111) expands on this concept of missional praxis and roots it firmly in the person and work of Christ:

Genuine ministry or Christian practice is an execution of the church’s understanding and appropriation of God’s praxis in Jesus Christ. That praxis too was “theory-laden” in that it was an acting out of God’s love. Its goal was not personal knowledge but corporate transformation. We do not apologise for setting ministry at the centre of our theological vision, for ministry is the working out of God’s theory and practice in the life of the church.

For this reason, and the reasons elucidated below, it is deemed important not only to locate and identify this study in relation to practical theology, but also to place it within ‘missional theology’ as a central point of reference and foundation for that normative framework. While

practical theology represents a new view of the organisation of theology, with *praxis* at its core, missional theology represents a new consensus on the substance and orientation of that theology. This study agrees with Dingemans (1996:93) when he, in effect, makes the link between practical theology and missional theology by saying that

Practical theology should always realise that the church has a *mission* of translating and transferring the gospel. Churches understand themselves as instruments of Christ in the world.... The church has nothing to do but preach Jesus Christ [*italics added*].

This study also concurs with Bosch (1991:496) who notes the liberating impact of missional theology on practical theology, without which

practical theology becomes myopic, occupying itself only with the study of the self-realisation of the church... instead of having its eyes opened to ministry in the world outside..., of alerting a domesticated theology and church to the world out there which is aching and which God loves.

The link here, between practical theology and missional theology, lies not only in the way in which missional theology provides a core for a normative framework, nor only in its emancipating powers, but also in the way the movements have developed concurrently and due to some of the same upheavals in theology. It is another fundamental sea change in theology that took place within the 20th Century and accelerated towards the end of that period with a new understanding of mission. As such, and of importance for the present study, missional theology, alongside practical theology and biblical theology, is by nature another critique of that Enlightenment shaped theology.

2.4.1 Mission: a concept in transition

In missiological terms, these shifts and upheavals are bound up with the transition from multiple understandings of mission towards a singular understanding of “mission as *God’s* mission” (Bosch 1991:389). This revolutionary shift was triggered by a complex of global issues and concerns: particularly the shaking of modernity’s confidence through the First World War and the resulting way in which Western cultures and churches viewed themselves and their commitments. Bosch (:389-393) traces the development of the theological consensus that emerged around the concept of *missio Dei*: ‘God’s sending’ or ‘the mission of God’. He highlights the influence of Karl Barth who was “one of the first theologians to articulate mission as an activity of God himself” (:389). Bosch notes (:390)

that Barth's influence on the shape of missiology peaked at the 1952 Willingen Conference of the International Missionary Council where the idea of *missio Dei* surfaced:

Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another 'movement': Father, Son, and Holy Spirit sending the church into the world. As far as missionary thinking was concerned, this linking with the doctrine of the Trinity constituted an important innovation. Willingen's image of mission was mission as participating in the sending of God.

Perhaps the most significant of the pre-Willingen understandings of mission, certainly for the shaping of missionary thought and practice was an ecclesiocentric understanding. Guder (2000:18) defines this understanding as one in which the term 'mission' had come to mean "the Western expansion of its own culturally conformed Christianity, carried out in a complex relationship with colonialism. Implicit in mission was the formation of the institutional church, an extension of the territory of Christendom." The shift was then away from this culturally and institutionally loaded definition and, "mission began to be viewed as an essential theological characteristic of God" (:19). This shift from a church centred understanding to a theocentric, particularly Trinitarian, understanding is therefore of great importance, not least for the shape and orientation of theology (Hendriks 2004:25).

This shift marks a movement from missiology, the theology of mission, as a marginalized discipline¹⁴ to mission being, as Martin Kähler prophetically stated, "the mother of theology."¹⁵ God's mission provides the starting point and the impetus for all theology where: "theology ceases to be theology if it loses its missionary character" (Bosch 1991:494). All theology is inherently missional in nature, being based on what is,

the central biblical theme describing the purpose of God's action in human history. God's mission began with the call of Israel to receive God's blessings in order to be a blessing to the nations.... It continues today in the worldwide witness of churches in every culture to the gospel of Jesus Christ, and it moves toward the promised consummation of God's salvation... (Guder 1998:4).

¹⁴ Note that as with any overview there is a danger of gross oversimplification and generalisation. For example Harvie Conn (1983:13) notes that: "In its times of greatest glory, theology was nothing more than reflection *in* mission [and] *on* mission". And he states and elaborates on the theology of John Calvin as exemplary in that regard.

¹⁵ Kähler, M [1908] 1971. *Schriften zur Christologie und Mission*. Munich: Chr. Kaiser Verlag, 190, as quoted in Bosch (1991:16).

‘Missional’ thus means far more than the Church just having a mission orientation or a missiological outlook, instead it means making a dramatic transition. A movement from seeing Missiology as a part of theology, to viewing theology as missional at core, is a transition from viewing the Church as a sending body to one that has been, and is continually, sent. The identity of the Church and the churches is now bound up with the notion that it consists of: “a body of people sent on a mission” (Hunsberger & Van Gelder 1996:341). This shift parallels the ones already noted for practical theology and biblical theology and it will have an equally dramatic impact on the training of the Church. Placing a missional framework on the dissertation and on wider transformation gives direction in a number of important ways. Six of these are given below.

2.4.1.1 Normativity and ‘neutrality’

A missional framework provides a normative framework that is also, at the same time, something of a ‘neutral’ framework. It has already been noted that practical theological reflection moves from practice to theory and back, and that in this movement it passes through a normative stage. In addition it has been seen that entering into the vision of the Church can lead simultaneously to a value laden and value free approach to that object as one explores and reflects back to the Church its own vision. In the case of the Church of Uganda it is an extraordinarily rich vision with a biblical theology and heritage. But how is it possible, in a relatively neutral manner, to critique and expand that vision?

Any claim to a ‘biblical’ position can lead to the retort that those Scriptures are being read from within a particular framework or tradition. But imposing a common, axiomatic, and shared hermeneutical framework has the potential to move interpretation beyond these traditions and to a more neutral theological vantage point which intends to be more, rather than less, faithful to the scriptures. Chris Wright argues that a missional reading of the whole of Scripture leads to an integration of “evangelical commitment to the Bible with our belief that mission is in the heart of God and of the essence of the church” (Wright 2003). This is of particular relevance when looking at a Church that was established in large part by Europeans in Africa and which seeks liberation from any negative aspects of Western cultural captivity. It is the implication of Guder’s (2000:20) statement that:

Mission as *missio Dei* necessarily relativises Western understandings and practices of mission. God cannot be restricted to what has been and is happening

in Western cultural Christianity. God's work is universal in its intention and impact, and our task is to grapple theologically with that universality.

This missional framework thus provides a normative and potentially neutral framework that can help to reshape theology and theological education.

2.4.1.2 An aim for the training of the Church

A missional framework gives an end point or aim for the transformational aspects of the study. This is closely related to what has already been said about the liberating impact of missional theology on practical theology. The end in view, through a missional framework, is a missional church. In the West the challenge for the missionary movement is for churches to change in their self-understanding in relation to mission: to move from seeing themselves as churches that send, to churches that are sent, from, "church with mission to missional church" (Guder 1998:6). In Africa, however, at what was previously and traditionally perceived as the 'receiving end' of mission, a missional theology presents even more of a challenge to the Church's self-understanding. The aim is the same, for the church to understand itself as a church that is sent, but the move is from church viewing itself as a product of mission to becoming missional church; from being planted to being sent.

2.4.1.3 A move to a missional ecclesiology

A missional framework for all theology fuses ecclesiology to missiology in a missional ecclesiology that helps integrate thought on the nature and purpose of the Church. The liberating impact of missional theology on practical theology has already been seen: the study and practice of the ministry of the Church. The value of this for this and other studies is the way in which it can move the focus away from sterile and reductionist institutional concerns to far reaching missional ones: "Church and mission need to be merged into a common concept.... They speak of the same reality – the church is to participate fully in God's mission to all of creation" (Van Gelder 2000:31). Thus the Church has a missional identity, flowing from the missional nature of the triune God. Ecclesiology, from the study of a denomination down to the congregational context, is to be shaped by the mission of God and what it means to be involved in that mission (Hendriks 2004:23,105).

2.4.1.4 *Training a missional leadership*

In shifting ecclesiology in a missional direction, theological education must also move in that direction. Missional thinking has enormous promise and potential for the transformation of theological education that Walls and others hope for on the African continent. Such thinking is connected directly to the transitions already noted – from missionary to missional Church, and from missionary to missional ecclesiology. The links are best exposed by quoting again from Van Gelder (2000:37) who looks at the impact of a “missiological ecclesiology” and makes the point that:

what the church is – its nature; what the church does – its ministry; and how the church is to structure its work – its organisation; must be kept in that order: The church is. The church does what it is. The church organises what it does.

The implication for theological education is clear: the training of the leadership of the Church is inseparable from the mission and theology of the Church. The aim of transforming theological education is to train missional leadership, leadership that is able to “lead the congregation as a whole in a mission to the community as a whole, to claim its whole public life, as well as the personal lives of all its people, for God’s rule” (Newbigin 1989:238). This is a theological task before it is a functional one and Farley (1983:127) makes a similar point in calling for theological education to be tailored, in its understanding of theology (*theologia*) and how that is developed, for educating leadership for a “redemptive community” or missional church. Such an education “cannot be *defined* by reference to the public tasks and acts..., but rather by the requirements set by the nature of that community as redemptive.”

There should thus be a strong link between missiology and theological education. As Costas (1988:12) puts it in his article on theological education and mission: “Missiology can and should give direction to theological education.” He goes further and *defines* theological education missiologically as:

The process through which the Church is formed and informed in the faith in order to communicate it in word and deed with biblical, theological, historical, and ethical integrity and spiritual vitality across geographic, social, psychological, cultural, political, economic, and religious frontiers (1988:7).

This is an important definition to keep in view throughout the study. But furthermore, the analysis here moves beyond Costas’ definitions and, therefore, what the researcher has written previously (Hovil 1999). George Hunsberger (1991) takes up this theme of the

impact of missional theology on Christian leadership in a valuable article which lies behind some of the thinking here, but the book that develops and clarifies this area of thought more than any other, and critiques the account of Costas, is Robert Banks' *Reenvisioning theological education: Exploring a missional alternative to current models*.¹⁶ Banks (1999:132) applauds Costas' achievement in no uncertain terms, and yet he hears echoes of mission-oriented, rather than missional, approaches within it. From his deliberately missional perspective he can say that for Costas:

The teacher's primary task is to *form* people *for* the service of the kingdom via a *problem-oriented* approach, not *engage* people *in* it through *actual ministry*.... He sees [theological education] primarily as *preparation* for future ministry rather than reflective *experience* of ministry. His approach is missiological rather than missional... it does not go the full distance.

Going "the full distance", according to Banks, will involve training "centering on the practice of ministry rather than learning in the classroom" (1999:133). To give a flavour of what this might entail he conveys, but does not reference, the thought of Glenda Hope who suggests ways of closely integrating ministry practice and classroom learning. If theological education is restructured along such lines it will lead to more cooperation between faculty and students; alternating periods of time in the college and in the field; reappraisal of theological scholarship; radical changes in terms of colleges and the physical plant they need; and, lastly, "replacing comfortable intellectual and therapeutic approaches to learning by the uncertainties of public communal discipleship" (:133). Banks points out that educational studies support the view that learning is enhanced when community involvement and classroom instruction are integrated together rather than separated out or only related tangentially (:141).

Banks (1999:142) goes on to clarify precisely what is meant by a missional approach, first by stating negatively that it does not mean "mission-oriented", but rather:

an education undertaken with a view to what God is doing in the world, considered from a global perspective.... something more than what "missiological" education generally covers; I'm thinking rather of reflection, training, and formation for work on the mission field, whether the latter takes place overseas or locally.... By "missional," I mean theological education that is wholly or partly field based, and that involves some measure of doing what is being studied. This may take the form of action-reflection or reflection-action....

¹⁶ Banks' work was found to have particular value to this study, despite the scathing and rather parochial review it was given by Wesley Carr (*Theology* March/April 2000, 149-150).

Such training is therefore concerned with actual service and obedience, *practical mission*. This discussion is now beginning naturally to fuse areas of practical theology, biblical theology, and missional theology with the action domain of theological education. It is also beginning to demonstrate the transformational potential of such a transformed framework. Deliberate restraint means that the implications of this integration will be withheld until the end of the chapter to allow the consideration of two further implications of missional theology.

2.4.1.5 Training trainers for missional congregations

Moving a step beyond what has been outlined above – training missional leadership in the context of missional praxis – a strongly missional theology also places the missional task primarily and firmly in the context of the congregation itself with its being, in Newbigin’s phrase (1989:222; see also 1991:85), the “hermeneutic of the gospel,” that is a “congregation of men and women who believe it and live by it”. This has radical implications for the training of the leadership of the Church: a missional leadership is needed that will train and equip a missional congregation to be that hermeneutic. For that task missional leaders must be trainers of trainers. This is a central contention of this thesis, and of such relevance for the COU in the situation it finds itself in, that it is worth citing Newbigin (:230-231) at length:

The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world. The preaching and teaching of the local church has to be such that it enables members to think out the problems that face them in their secular work in the light of their Christian faith. This is very difficult. It is divisive. *One pastor, trained in the kind of theology which is traditional, is not equipped to fulfil this function.* There is need for “frontier-groups,” groups of Christians working in the same sectors of public life, meeting to thrash out the controversial issues of their business or profession in the light of their faith. But there is also need to consider how far the present traditions of ministerial training really prepare ministers for this task.... it seems clear that ministerial training as currently conceived is still far too much training for the pastoral care of the existing congregation, and far too little oriented toward the missionary calling to claim the whole of public life for Christ and his kingdom [italics added].

A transformed theological framework will have a strong theology of the mission of the people of God (Goheen 2002:42-44), and this new framework requires the training of those who can effectively train others.

2.4.1.6 The Spirit's empowering presence in mission and transition

Finally, and significantly, while calling the Church to radical transformation, missional theology is in itself empowering. Once the Church puts mission at the heart of its life and ministry it is closer to drawing on the very power of God. The post Willingen recovery of *missio Dei* is a recovery of mission as God's mission: "It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church" (Moltmann 1977:64; cf Newbigin 1989:134-135). Mission is therefore the action of the triune God who is with the Church in the Spirit to empower and teach – missional thus means pneumatological, and that work of the Spirit must be emphasised rather than lost when doing missional theology.

This study aims to influence theological education in the COU towards more missional models, which, it will be seen, is in keeping with the story of the Church. It also assumes God's prior action, his mission in this work of transformation, and that participating in the transformation of training in the Church involves discerning that work of God.

2.5 Local theology: contextualisation, inculturation and the task of African theology

Robert Schreiter in his book *Constructing local theologies*, explores an "important shift in perspective in theology" (1985:1), a shift towards paying more attention to the way in which local contexts shape responses to the gospel. A range of terms is used to describe this emphasis, some of which are employed below. Schreiter himself prefers 'local' theology, partly because it allows "the overtone of the 'local church' to be sounded" (:6). For this reason, and for its connections with 'local knowledge' in ethnography and social science, it is also preferred and retained here. Thus as contextualisation, inculturation and African theology are considered they are to be understood under the umbrella of local theology.¹⁷

¹⁷ It is also needs to be stressed that here 'local' assumes 'global' influences. A focus on the local should not preclude taking those influences into account, rather it presupposes them but ultimately those influences themselves have local impact. Hendriks (2004:15) makes this point well: "Even the most remote village in Africa is no longer an island unto itself. It is part of a continent that is affected by global realities in more ways than it wishes to acknowledge".

2.5.1 Contextualisation

It has already been noted that the recent historical period, and one that the history of the COU is bound up with, has witnessed a major transition in terms of outlook, and this has had an impact on the theology, life and mission of the church. The interconnected areas of practical, biblical and missional theology have all undergone shifts that have been connected with the collapse and reappraisal of the Enlightenment viewpoint.

Another such transition is from what Hiebert (1987:104-106) called a period of “noncontextualisation”, in which the dominant Western theology was assumed to have a universal validity and intelligibility, to the contemporary situation where there is a widespread acceptance of the need for contextualised theologies (Glasser 1990:252). The relatively recent development of the area of contextual theology has come with the recognition of the contextual nature of the Christian faith itself. Bediako (1995:117) quotes Mbiti who made the distinction between culture-bound Christianity, which is a product of the Gospel’s encounter with a local situation, and the Gospel itself, which transcends cultures. He wrote (in Bediako 1995:117):

We can add nothing to the Gospel, for this is an eternal gift of God; but Christianity is always a beggar seeking food and drink, cover and shelter from the cultures it encounters in its never-ending journeys and wanderings.

This flexibility is part and parcel of what Walls (see Bediako 1995:109) calls the “culturally infinitely translatable” nature of Christianity, and means that no one culture can claim to be the sole possessor of the faith.

2.5.2 Inculturation

Hiebert (1996:38) himself more recently called for that shift to move a step forward, beyond contextualisation and to inculturation, and he distinguishes the two in the following way: he links contextualisation to the task of making the gospel heard in different cultures,¹⁸ and inculturation to the task of calling for it to be obeyed. That obedience is bound up with “personal and corporate transformation” (:39). Both contextualisation and inculturation are essential for the gospel to be received and acted upon.

¹⁸ Newbigin’s (1989:141) language for this is that the gospel must “make sense,” it “has to be communicated in the language of those to whom it is addressed and has to be clothed in symbols which are meaningful to them”.

Such contextualisation and inculturation are central to the task of African theology along with translation and liberation (Bosch 1991:421). African theology, as it relates to the Ugandan situation, will be woven into Chapter Five, and subsequent chapters. Here the intention is simply to draw attention to this area of context, bearing as it does on the development of training that is closer to the situation. It will be noted that these themes are closely related to practical theology and missional theology, and this section thus builds on those concepts and provides integrity rather than diversity to the work; it draws the themes together and lands them squarely on the African continent and firmly in the Ugandan context.

2.5.3 The need for African theology and practice

As already noted, the gospel came to Africa via “Enlightenment sources and enmeshed in the great Enlightenment programme” (Walls 2002b:147). However,

the present strength of Christianity in Africa is due to its capacity to be independent of the Enlightenment worldview. Enlightenment-conditioned theology never touched a large section of the world in which African Christians lived. For many today Christ is now filling the unoccupied sectors of that world through rereadings of Scripture by hosts of people who never realised they were theologians (:147).

It could be argued that this is also the present weakness too, as a failure of mission in the age of, and in the wake of, the Enlightenment. An Enlightenment-conditioned gospel wedded to northern cultures in many instances failed to penetrate and transform African ones (Hiebert 1996:39).

Thus this transition to contextualisation and inculturation, and this historical moment, coupled as it is to a loss of ‘faith’ in modernity, offers an opening for the transformation of the theological framework from within Africa – a transformation that is well underway. Shifts in practical theology, biblical theology and missional theology, while precipitated in the North, are global shifts within an increasingly globalised church (Hiebert 1996:37). Each of those areas of theology is owned by and is being developed within, the southern discourse. But contextualisation and inculturation is, more than any of these areas, an exercise that is being and must be done from within – locally rather than globally. And it is one that needs to be done extensively and deeply, not least because of those untouched

domains mentioned by Walls. This exercise is a key task of African theology, and African theology is thus of vital importance in calling Africa to “the obedience that comes from faith” (Rom 1:5).

2.5.4 Naturally practical, biblical and missional

African theology and its attendant theologies are the result of this shift from “theology from above” to “theology from below” (Bosch 1991:423). This epistemological shift with its “emphasis on the priority of praxis” (:423) means that African theology has a natural tendency to be practical theology, and practical theology done in Africa should produce authentically African theology. This link means that the dissertation can move naturally from one to the other, and it aims to encourage theological education within the COU to do the same so that the Church can be equipped to deal with its local realities and develop its own identity (Hendriks 2004:35).

Biblical theology, with its integrated theological character and narrative approach, in many ways fits more naturally into an African theological framework than a western one. Tite Tiénou’s (1982) approach, in an article on developing Biblical African theology, exemplifies and models this and will therefore be summarised here. In critiquing the rigidity of a systematic modernist treatment of the Bible,¹⁹ Tiénou (:437) remarks that:

Many Third World theologians would contend that such a conception of the theological task is not only unicultural in its emphasis on logic but that it also fails to interpret the Bible properly and does not bring theology to bear on concrete life situations.

Tiénou’s desire is that African theologians “deprogram” their hermeneutics and develop theology that faithfully reflects the biblical message and can then be translated into the particularities of context.²⁰ His interest is not in abstracting truth for systematic theological reasons but rather in doing biblical theology for the sake of practical, missional theology.

Therefore not only does African theology have this direct relationship with practical theology and biblical theology it is also a natural relative of missional theology, particularly

¹⁹ In this instance that of Warfield.

²⁰ His example here is the biblical presentation of relationship with God (“person before God”) worked into the worldview of the Bobo of Mali and Upper Volta.

in that it aims to struggle with culturally related questions and with the way in which the Gospel encounters those realities. Hence authentic African theology, with all authentic theology, is missional (Bediako 1995:129; cf Dryness 1990:189).

Thus this study aims to do something of what it believes theological education within the church should do if it is to be practical, biblical and missional: have a distinctly local theological stance. “The Christian faith must be rethought, reformulated and lived anew in each human culture, and this must be done in a *vital* way, in depth and right to the cultures’ roots” (Bosch 1991:452). Theological education must itself be renewed if it is to equip the Church for this process, a process of developing the capacity for being truly self-theologising (:452). Much of the significance of this will lie in helping the Church to develop its own distinct identity (Bediako 1995:256) and equip it to then also lead the way into and within areas of theology where, “Western theology has no answers, because it has no questions” (Walls in Bediako 1995:256).

Theological education that is able to produce practical, biblical, missional, African theologians will in large measure answer the concerns of John V Taylor (1954:109), who wrote as the Principal of what was then Bishop Tucker Memorial College, Mukono:

In this generation, and in Africa, what ought a priest to be?... What in fact, is the end-product of our training to be? The question may seem so remote as to be fantastical, yet the second half of this century may prove it to be one on whose answering the existence of the Church in Africa depends.

If the aim is to create local leaders who are also practical, biblical, and missional in their orientation – transformed leaders – how are they to be trained and developed? This question is bound up with that of transition in appropriate patterns and models of training, a question the final section of the chapter is designed to address.

2.6 Theological education: goals, roles, models and transitions

2.6.1 Goals and roles in theological education

The discussion of transformational training in Chapter One, along with the framework outlined above, has taken the study some distance in articulating the goals of theological training. These can now be synthesised and integrated to say that:

Transforming theological education aims to develop and nurture empowering missional leadership that is biblically rooted, practically oriented, and contextually relevant. Such leadership is formed, informed and transformed in, through, and for service in the Church and the world. The word ‘empowering’ deliberately connotes leadership that equips others and releases whole congregations into mission.

Costas (1988:9-12), whose thought has been seminal for this dissertation, speaks not only of the goals of theological education but also of its roles. These roles, as will be seen subsequently, are critical to the COU in the situation in which it finds itself. He outlines three roles of theological education, a “triple function”.

The first function that Costas (1988:10) presents is that of training *the lay leaders* of the church. Their preparation is crucial if the Church is to be empowered effectively for witness. This is of particular relevance for the ecclesiastical structures of the COU given the nature of pastor-ship at the grassroots, as introduced in Chapter One. Costas sees the second function of theological education in relation to the development of what is commonly known as *the ordained ministry*, those who “encourage and teach the whole people of God in the faith, cultivate and develop leaders for the different facets of the mission of the Church, and help the Church to articulate its faith with clarity and precision in every moment and situation”. The third function of theological education in the Church is the preparation of specialist theologians, those who have traditionally been called ‘the doctors of the Church’. These individuals are specialised, rather than esoteric, in order to provide theological resources and training for the church. These three functions, while open to critique, provide an essential guide and measuring stick for the total theological education programme of the Church: they belong together and need to be kept together.

2.6.2 Exploring forms and shifts in theological education in relation to an ‘African narrative framework’

The goals and roles of theological education can only be met and performed through appropriate structures and forms. A study of these forms is complex, since the contours have developed through centuries of historical sedimentation. Those layers relate to a range of issues such as pedagogical paradigms, changing models of church leadership, competing approaches to theological encyclopaedia, together with a range of epistemologies. A study of these layers and issues provides something of what Farley (1983:178) has called “an

archaeology of the theological school”, a process of consulting “theological education’s historical past to help uncover strata operative in the present”. This theme has been explored elsewhere by the researcher (Hovil 1999; Hovil 2001) and so this section aims to go beyond that and provide a fresh analysis that is tailored to the situation of the Church in Africa generally and the COU particularly.

The focus of this analysis is on transition and transformation in theological education, and has been designed to encompass some of the wide-ranging issues that the study connects with in relation to shifts in theological education. This range of themes and histories means that the analysis is at best schematic and simplistic; it aims to provide a basic orientation for the discussion that continues throughout the study. In exploring shifts in theology, the discussion above has already engaged with transitions related to the rise and fall of modernity. It has also begun to relate these northern-based epochs to the southern discourse on missions and theology. This engagement is now developed further in relation to what is termed, in this study, ‘the African narrative framework’.

The framework has been developed around four basic global epochs, all identified in relation to modernity. These are: *premodern*; *modern*; *postmodern*; and, for want of a better description, *emerging-new*. These represent northern cultural shifts, but the analysis is designed specifically to show how those transitions intersect with four other factors that affect North-South relationships, and the shaping of theological education in the global South. These other elements – African history, eras of mission, Church relationships and theological education – and transitions within them, are presented in the table below. They are then defined, explained and then explored in some detail.

Table 2.1 An ‘African narrative framework’: a schematic representation of shifts and relationships between global epochs, African history, eras of mission, church relationships, and theological education models

‘Global’ epoch	Premodern	Modern	Postmodern	Emerging-new
African history	Precolonial	Colonial	Postcolonial	African renaissance
Mission era	Premissionary	Missionary	Postmissionary	Missional
Church relationships	Christendom	Transplantation & partnership	Partnership & development	Mutuality
Theological education	Discipleship, catechesis, monastic	University & seminary	Post-seminary (TEE)	Missional (ILD)

The first element is that of African history, particularly in its relationship to colonialism. Through the four epochs, this history undergoes the following transitions: from precolonial to colonial; from colonial to postcolonial; and from postcolonial to the concept of an ‘African Renaissance’.

The second is the history of the modern missionary movement, which is intimately related to the above and makes the following shifts: from premissionary to missionary; from missionary to postmissionary; from postmissionary to missional – shifts that represent powerful influences on the life, mission and training of the church in Africa.

Missionary ecclesiology – or how ‘older’ and ‘younger’ churches relate to one another (Saayman 2000) – is the third element in the analysis. These shifts are directly tied to mission history and they follow Willem Saayman’s helpful analysis. Here it is shown that these relationships are critical for tracing the development and future of theological education.

The fourth and final element is, importantly, the types or models of theological education themselves as they relate to these stages. The seven types mentioned are not the only forms present in each historical layer, but rather they represent the new forms that emerged in that epoch and that signify and typify an outlook. In the present era it is always appropriate to dig back down and critically retrieve past forms for present missional purposes, and features of

these and other forms will be explored where relevant in subsequent chapters.²¹ Thus any new, contemporary paradigm of theological education might more accurately be termed a ‘renewed’ one. These four epochs are explored below.

2.6.2.1 The premodern period

The premodern period in western terms corresponds with the precolonial, premissionary and pre-Christian era of African socio-cultural and religious history, a period that is increasingly recognised as significant in terms of the “primal” or “traditional” African religions that precede Christian history in Africa (Walls 1996:1; cf Bediako 1996:58). Understanding Africa’s religious, cultural and pedagogical past is of vital importance for inculturation and the development of appropriate forms of theological education. Through this period there were, of course, theological and educational developments in Europe that took place independently of African history, developments that were then introduced later as fully fledged world-views and methodologies through colonialism, Empire and the modern missionary movement.

If a single characteristic model for an ecclesiology of mission is to be isolated for the premodern period of Christianity, that model would be a Christendom one of church-state relations, one marked by a significant absence of formal mission and mission theology. This generalisation holds good for post-Constantinian Christendom with the Church developing as “a power base and the warden of culture and civilisation” (Bosch 1978:288), and thus storing up ‘problems’ and issues of cultural bondage that were transferred into future missionary ecclesiology.

Theological education went through two major shifts during this period: first, from New Testament and early church patterns of discipleship to catechetical models, and second, from these catechetical models to monastic forms. These forms are briefly considered below.

Discipleship

²¹ These paradigm shifts in theological education are built on the insights of a number of authors and are developed in Hovil (1999). Charles Davis (1963) writes about the impact of four historical environments. This provided the base for Sidney Rooy’s fourfold model (1988). Rowden (1971) pinpoints and evaluates historical trends. The work of Bosch (1991) is significant because the history of theological education is closely related to shifts in mission. Cheesman (1993) looks at five dominant contemporary models. Wainwright ([s.a.]) discusses current paradigms. Heywood (2000) looks at the death of the modern paradigm and suggests a new one.

The first part of Bosch's work is given over to New Testament models of mission, and in that analysis discipleship takes a central place, not, as "a first step in a promising career" for a follower, as was the case with discipleship in Judaism, but as "the fulfilment of his destiny" (1991:37). Thus discipleship provides an environment, not only for initial training but also for ongoing ministerial formation, with a relational and practical emphasis. This pattern is so intrinsic to a New Testament understanding of training that one author can claim that "the New Testament warrants no concept of theological education or ministry apart from the great Commission command to 'make disciples'" (Wainwright [s a]:10). It could be argued that this environment or model for training is axiomatic and it offers an important benchmark for the training of the church, not least in relation to that insight of Bosch's that ties it to ongoing training or Continuing Ministerial Education (CME), as it has become known.

Catechesis

Early in the history of the Church, with the development of doctrinal statements, the focus of faith shifted from submission to the lordship of Christ to assent to the teachings of the Church, and this had, "a profound impact on theological education" (Rooy 1988:53). As a result a catechetical model developed with the emphasis being less relational and more propositional. This layer of sediment continues to have an impact on theological education in the contemporary COU with its many catechists.

The monastery

With Christianity becoming the official religion of the Roman Empire and 'the end' of persecutions, "the monk succeeded the martyr as the expression of unqualified witness and protest against worldliness" (Bosch 1991:202). The monastic movement flourished and provided patterns of spiritual life and training that have been influential in the development of theological education. Cheesman (1993:487) summarises the resulting monastic model as one where "theological education [is] through a firmly structured community with the primary goal of spiritual development." In terms of relevance this emphasis is echoed in some patterns of residential training, patterns present in the COU.

2.6.2.2 *The modern era*

The modern era, with its Enlightenment roots reaching back into the 15th and 16th Centuries, brought to Africa both the colonialism and the modern missionary movement of the 18th and 19th Centuries, a movement whose tide reached Uganda towards the end of the 1870s (Pirouet 1978:1). The chapter began by noting what this meant in terms of the western expansion and imperialism of its own culture (Hiebert 1996:35). Much has been written on the relationship between missions and colonialism, not least in order to demythologise the conspiracy theory of “active and planned collusion in the process” (Saayman 2000:12). But “whether they liked it or not, the missionaries became pioneers of Western imperialistic expansion” (Bosch 1991:304). In the case of Uganda, and importantly, this period took a slightly different turn politically with the establishment of the British ‘Protectorate’ rather than colony; the details and implications of which are considered in Chapter Three. The basic analysis, however, still holds firm.

In terms of how the ‘mission’ churches related to those of the ‘mission field’, Saayman’s analysis involves two different stages or types of relationship in this period. The first, ‘transplantation’, involved the mother church proliferating its institutional structures on the ‘mission field’. This was the general view of the planting churches despite efforts in the field, particularly amongst Protestant missionaries, “*not* to plant a certain church denomination” (Saayman 2000:7). But some resistance to a ‘missionary imperialism’ in the field this had little impact on the northern ‘sending’ churches. The second form of relationship, namely ‘partnership’, was later precipitated by phenomena such as the struggle of colonised peoples for liberation, not least due to the impact of the Second World War, and so marks a shift towards a post-colonial period from the mid 20th Century (:2-3). While these stages are nuanced in the historical experience of the COU, both have had their impact, positively and negatively, as will be seen in Chapter Five.

In terms of pedagogy and theology, the university and the seminary were the principal forms in the West. The beginnings of the modern period and the rise of the universities are inseparable as each influenced the other: the university and seminary dominated theological education throughout the period of modern missionary expansion, and they continue to do so today despite the significant new forms that have since emerged. These dominant forms, carrying with them the accrual of centuries of western thought and pedagogy, have had an

enormous impact throughout Africa and locally in Uganda. They are considered briefly below.

The university

A more scholastic environment developed in the West as cathedrals and monasteries evolved into universities. This flagged up a major change for theological education:

In the [catechetical] model the agents for theological education were the bishops-pastors as well as the laity, with pastoral emphasis; in the [monastic] model the agents were the monks and bishops, administrators of the cathedrals, with an ascetic, mystical emphasis. In this period the new agents were university professors with an eagerness to know for the sake of knowledge itself (Rooy 1988:59).

The impact of this was extensive. Theological education became more specialised and less practical as already noted: the dualism in theology, between personal, practical knowledge, and academic knowledge, is related to this rise of the universities (Heitink 1999:106). This meant that, although with significant exceptions, the training of the few was cut off from the ministry of the many. This model will be explored further when considering the development of UCU in Chapters Six and Seven.

The seminary

The origins of the seminary movement lay with the low state of the priesthood and the consequent need for reform in the sixteenth century (Rooy 1988:63). The Roman Catholic colleges that were founded were for the renewal of the Church in Italy and Germany through nurturing highly trained young people. Seminary means literally ‘seed-bed’ and these colleges aimed to grow priests who could then be transplanted out into the Church. This pattern developed to provide what has become a foundational and normative approach to theological education. This historical latecomer now dominates contemporary approaches, including those in the COU today.

2.6.2.3 *The postmodern period*

The postcolonial era in Africa began with, “the emergence of nationalist movements in the colonies and with the growing opposition to missions among the secular humanists in the West” (Hiebert 1996:36). This also signalled the beginning of what could be called a ‘postmissionary’ period, both because of the shift away from the colonial transplantation model of modern mission, and due to the call in the early 1970s for a ‘moratorium’ to

missionary activity due to a perceived failure in the multilateral restructuring of north-south relationships (Bosch 1978:287). Saayman (2000:12) interprets those events not as,

an ungrateful denial of history, nor (heaven forbid!) a call to stop existing evangelistically... Calls such as the call for moratorium express much rather the realisation that the older churches missed a golden opportunity to radically renew their *own* ecclesiology in the light of their mission experiences and history [italics original].

This postmodern anti-colonial critique is a valuable corrective to the concepts and perceptions of Christianity as tied to political muscle and western imperialism and has led to a wide range of new expressions of Christianity in Africa.

During this period the call to partnership in global church relationships increased and shifted to what Saayman characterises as the development era: an era in which the church “jumped on the bandwagon” of this social and political trend. Saayman (2000:10) insightfully remarks:

If a specific need had been identified in a Third World church, and brought to the attention of the ecumenical Christian community, should this need be dealt with under the rubric of “mission,” or rather of “inter-church aid”? In some ways this development contributed to the ever-growing suspicion that mission ultimately was an anachronistic relic from the colonial past, something that could be laid to rest now that the *real* need (inter-church development aid) had been identified.

This is, he claims, largely where the debate and the actual relationships are currently stuck, and a new way ahead is much needed.

Post-seminary – the TEE movement

To add another ‘post-’ prefix to the collection that this era has already amassed, the transitions in theological education during this period could be labelled with the term ‘post-seminary’. The TEE movement is indicative of this period. Just as the term postmodernity is defined negatively as a move away from modernity, so post-seminary indicates a move away from a traditional seminary model – not as the end of the seminary altogether nor of its influence (TEE is, after all, an *extension* of the seminary), but as the end of the seminary form *as traditionally conceived*.

Beginning in Latin America in the early 1960s (Mulholland & de Jacobs 1983) and spreading rapidly to Africa and Asia (Kinsler 1983), the TEE movement emerged at the

same time as the post-colonial mood and movement. This is no accident. They both represent a shift away from traditional, imperial patterns; TEE represents a form of liberation from oppressive pedagogy and clericalism. The TEE movement – with its concern for more widely available, low cost forms of theological education that are closer to the context and which dissolve some of the traditional intra-ecclesial boundaries, such as those between clergy and laity – broke the dam of modern-Enlightenment training, typified by the seminary, that was holding up development, and released a new wave of approaches.

However, it can be argued that TEE represents a transitional form: it constitutes a move away from normative traditional forms, but still has roots in the old paradigm. It is by definition an extension model with the seminary as the centre of gravity, both in terms of curriculum and focus of training, not least because of the accreditation that flows from it.

Just as post-colonialism, as a sometimes damaging reactionary movement (Hiebert 1996:37), is now anachronistic and needs to move ahead into a new era of African renaissance; and just as missional ecclesiology needs to move beyond a development phase; so also theological education needs to move beyond this post-seminary stage and into the opportunities of a global era. The emerging new paradigm, as a renewed paradigm, means that there is a new validity for authentically southern approaches; a new openness for exploring alternatives (Heywood 2000); and an opportunity for the integration of approaches (Kinsler 1999; Dearborn 1995), a theme that will be explored as the dissertation progresses. These opportunities now need to be developed as part of a move from post-seminary to missional models.

2.6.2.4 The emerging-new era

While Hiebert names the new era the ‘global’ era (Hiebert 1996:37) here it has been deliberately left open because globalisation is a contested and ambiguous term (Habito & Poitras 1995:376). Undeniably there has been globalisation of mass communication and mass markets but this has also been matched by increased xenophobia, regionalisation and, particularly since the events of 11 September 2001,²² an increased division along the lines of

²² The attacks on New York and Washington that led to the destruction of the Twin Towers of the World Trade Centre in New York that al-Qaida claimed responsibility for, and to a new awareness of global terrorism.

mobilised ideological/religious identities, a paradox explored by Archibugi (2001). Thus this ‘new era’ has a mixed flavour and is marred by renewed forms of imperialism (Roy 2004).²³

In Africa it is certainly mixed: significant economic gains have taken place alongside corresponding losses, with ubiquitous poverty, long-term localised low intensity conflicts (Hovil 2002), and the “ugly sisters” of the HIV pandemic and famine with up to 28 million HIV positive people in sub-Saharan Africa (Carroll 2002).²⁴ Chapter Three draws attention to some of these disparities in the Ugandan context.

Thus while many talk positively of globalisation and others of the ‘African Renaissance’, the continent continues to struggle. At least the corruption that was once seen as a hallmark of African leadership has now been recognised as truly global, not least through the corporate scandals of 2002 in the global North. The term ‘African Renaissance’ is retained despite these ambiguities, and the various critiques (Maloka 2001). It is certainly not a state that has been attained, but one that is aimed at, and is a term that is increasingly used in the African discourse (Okumu 2002²⁵; Anyang’ Nyong’o 2001).

However, while the socio-political life of Africa remains mixed, in terms of the ministry of the Church it is a time of great opportunity: opportunity to move beyond postcolonial and post-missionary mentalities and into a contemporary African Christianity. Bediako (1996:62), in examining types of African theology, speaks of passing a watershed in this transition:

the fortunes of African Christianity had ceased to be beholden to Western assessments and interpretations of Africa... what African Christians would do with *their* Christian faith and commitment was now seen to provide the determining factors in the development of Christian thought in Africa.

Walls (1996:14) notes that all the distinctive features of historical Christianity are present in the African Christianity of today, but now “the experiences, traditions and agendas of Africa

²³ Arundhati Roy (2004) gives an excellent articulation of this renewed Age of Empire in the 2004 Sydney Peace Prize Lecture: *Peace and the new corporate liberation theology*. For example she asserts that: “As the battle to control the world’s resources intensifies, economic colonialism through formal military aggression is staging a comeback. Iraq is the logical culmination of the process of corporate globalisation in which neocolonialism and neoliberalism have fused.”

²⁴ Carroll writes on the fact that, “the countries worst hit by famine are among those worst hit by Aids is no coincidence. Hunger breeds HIV, and HIV breeds hunger”.

²⁵ Okumu writes as a Christian diplomat.

are reshaping Christianity”. In a word, there is now an opportunity for the African church to be truly missional rather than simply post-missionary. It has the opportunity to move further and deeper into the culture to claim it for Christ; it is as if “the embarrassment of the colonial connection, real or imaginary, which was the burden in the immediate post-independence and post missionary era, has been effectively lived-down” (Bediako 1996:65).

With this new opportunity for African missional church there has to be a further reordering of the relationships of missionary ecclesiology. Saayman (2000:11) contends that in the post-colonial, post-missionary period partnership, two-way mission has not been genuinely expressed. There has been promising debate, but,

no qualitative change in the relationship between church and mission, between older and younger churches, followed. To put it in other words: it became clear, not only that the missionary ecclesiology of the ‘older’ churches was inadequate for transplantation to the ‘younger’ churches; it was even inadequate for facing new missionary challenges in the countries of the ‘older’ churches themselves.

The emperor of post-Christendom western mission has far fewer clothes than the global South previously thought.

Negatively, the North and the South are on a level playing field – the North facing spiritual bankruptcy and mainline decline; the South facing an acute lack of physical resources. Positively there is now an opportunity for genuine mutuality and interdependence. The post-colonial political independence of African countries is not a model for church where *interdependence* is the pattern of God’s kingdom: “Paul and others used their energy to make the churches all the more dependent upon each other” (Bosch 1978:288).

Bosch was ahead of his time in calling for true mutuality with the complementarity appropriate for a diverse Christian body (Eph 4:16). Even the traditional and well meant ‘three self’ call to for younger churches to be self-governing, self-supporting and self-propagating²⁶ in fact brought a certain superiority in the older churches, especially when the younger ones failed to grow up (Bosch 1991:450). Even the ‘fourth self’ of self-theologising (:451-452) can ultimately lose sight of the need for *interculturalisation* in theological development and the missionary, while being “temporary, secondary and advisory”, remain as,

living symbols of the universality of the church as a body that transcends all boundaries cultures, and languages. But they will, far more than has been the case in the past, be ambassadors sent from one church to the other, a living embodiment of mutual solidarity and partnership (:456).

This may represent an opportunity for freedom from the status of pure recipient (in the South) and donor (in the North), and for freedom for a mature, global, interdependent missionary ecclesiology (Saayman 2000:19-20), an opportunity for interpenetrative missional churches in all contexts and cultures.

If the argument seems to have drifted from theological education it must be remembered that theological education is the servant of the church, rather than the master, as it is often perceived. Once a definition of ‘theological’ has been established education can be developed around it: missional forms must be tailored for missional church. In other words, once the required theological type of leadership has been established then there can be a “re-shaping of ‘theological education’ to nurture it” (Hunsberger 1991:241).

Thus the study has now gone full-circle to tie the transforming framework to theological education. The COU needs to train a practical, biblical, missional and local leadership that will be a *transforming* leadership. This framework, while open to review, guides rest of the study as the context for, and patterns of, training are explored with a view to transformation.

2.7 Conclusion

This chapter has built on the preceding one to provide a framework for transforming theological education in the COU, a guide that connects dynamically with a history of change. The concern is to participate in a transition from less effective traditional, western and enlightenment based approaches, towards a new or *renewed* missional model. This participation is based on firm theological foundations: *practical theology* helps to ensure a strategic and transformational perspective; *biblical theology* promotes proper engagement with scripture; *missional theology* means that the leading truth of God’s mission takes priority in shaping initiatives; and *local theology* stresses relevance and positions education for impact.

²⁶ Chapter Five discusses the roots of these ‘selves’ in the history of the CMS.

Renewing the praxis of theological education, which has begun above through these initial normative presuppositions, can be refined, developed and applied further through at least two different approaches. First, it can be achieved primarily through a critique of the discourse on theological education followed by suggestions for renewal. Banks (1999) takes this approach, and the researcher's previous study (Hovil 1999) also has this flavour. Second, and alternatively, it can be discerned through a local and practical theology of theological education in a given context. Such a theology will be aware of, draw upon, and interact with the secondary discourse on theology and theological education (which is why some space has been given in this chapter to these issues). However, its main concern is to follow the methodological shape of practical theology and to begin to engage thoroughly with the context, including the shifts taking place within it. The intention of such an approach is to develop a contextualised praxis of theological education.

This second approach is the one followed here. It may reach similar conclusions in terms of the need for a renewed paradigm, a missional model of theological education, but the discernment of the need for this from within the total context means that strategic suggestions for change are specifically shaped to that context. It is to that context that the study now turns as this practical theological study enters a mainly descriptive stage in order to unearth keys for transforming theological education in the COU.

Chapter 3

Closer to the context: thick description and the socio-economic setting

“Social, cultural, economic and political changes are affecting the ministry. The church needs to study the context and the challenges” (Questionnaire Survey Respondent (QSR) 410).

3.1 Introduction: ‘thick description’, ethnography and practical theology

3.1.1 Closer to the context

The previous chapter described how the underlying structure of practical theology is one that moves from the context and returns to that context, via critical reflection controlled by a normative framework. That structure of practical theology was translated into a methodology that involves three modes: *description*, *reflection* and *transformation*. Not only does the method begin with the context, all three of these tasks are ones that are done in close conversation with the setting. Those stages were applied to this study to give a structure in which this chapter initiates the descriptive stage, a stage that the next three chapters, Chapters Three, Four and Five, are all engaged in.

However, as soon as the methodological mode of description is adopted the enterprise is beset by limitations, limitations set by the complexity of the context, not least in its dynamic, temporal aspect that is such a feature of this study. Contexts shift through time and are thus elusive. In order to escape this impasse the concept of ‘thick description’, mentioned but not explicated in the previous chapter, is of value and is introduced more fully here.

3.1.2 The promise of thick description

In keeping with the emphasis on the value of social science categories for practical theology, Geertz’ famous essay, *Thick description: Toward an interpretative theory of culture* (1973),

provides important keys for practical theology generally and this work particularly. Ethnography, as a social science, shares many of the links with practical theology that have already been described, but does so strongly due to a shared interest in culture; practical theology research is, after all, never less than cultural analysis. In addition ethnography deals with, “a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another” (Geertz 1973:10), as does practical theology. So when the term ‘thick description’ is used in the ethnographic accounts of Geertz, it also holds out much promise for the descriptive stage of practical theology research.

3.1.3 Thick description described

Studies that use the term ‘thick description’ misunderstand Geertz, and Ryle whose thought Geertz traces and develops, if they assume that the ‘thickness’ of the description relates merely to comprehensiveness or detail. This interpretation of the concept is sometimes seen in terms of, for example, the number of angles explored, the geographical scope of the study, or the volume of interviews and encounters.¹

Ryle, in explaining the concept, develops a ‘winking’ scenario in which two boys are contracting their right eyelids (Geertz 1973:6). To the phenomenological observer these two movements are identical. However, one is a nervous twitch, the other a wink. Therefore, while the events are superficially similar the difference in terms of semiotics, in what they signify, is enormous. To reinforce the point, Ryle develops the scene by drawing in a third winker who parodies the first. But already the point is clear: ethnography and cultural analysis involve not only description but also *perception* and *interpretation*.

3.1.4 Thick description applied

Therefore, a ‘thick’ description does not differ primarily from a ‘thin’ one in terms of its scope but rather in terms of the presence or absence of perception and, most importantly, interpretation. This is the point and the parallel from ethnography that is to be applied here: true description prioritises perception and interpretation. The subject area for the current

¹ For example one author writes: “Descriptive writing is considered ‘thick’ when it provides enough detail to give the reader a clear sense of the context, i.e., ‘the whole situation, background, or environment relevant to a particular event, personality, creation, etc.’ Do not worry about analyzing just yet. The main goal is to provide

study is vast. Uganda is a wide area set in a varied region and its societies and churches make up a complex community. There is a range, for example, of geographical, historical and social factors. There are different people groups, actors and attendant theologies. Therefore, there is a real danger of creating a thin description while attempting to produce a thick one, not for lack of data, but for want of analysis. This can be exacerbated through exercising insufficient selectivity, something that such analysis demands.

This is not to suggest that the production of any thick description is straightforward. Geertz himself points out the self limitations of all cultural analysis in its partial, fictitious (1973:15) and indirect (:20) analysis of any social discourse. However, the term thick description rightly understood does give an aim and method for this stage. Translating this aim into terms useful for the practical theologian, and for the current study, means at least five things.

First, thick descriptions for practical theology must take note of perceptions; how people view the situations they are caught up in. Authentic thick description must avoid holding too tightly onto first impressions and must be open to revision. In practice, in the case of the current study, this has meant allowing perceptions from the broader survey sample to play an important role in driving the shape of the description.

Second, thick description is a concept that is of particular value in the descriptive stage of practical theology, but one that must entail, and lead to, interpretation. Perceptions require analysis, a task that can be eased both through more in-depth interviewing, and through the perspectives of the wider discourse. Thus the compression of Dingemans' four common steps of practical theology method into three, as described in the previous chapter, is in line with this understanding of description. There, the steps of description and explanation were combined by suggesting that description rightly involves explanation or interpretation; Geertz would agree.

Third, and due to the above, thick description is a concept that controls description and, where the research field is broad, encourages specificity, focus and depth. These three chapters aim at just such a quality of analysis. The intention is not to be comprehensive, but

detailed description that allows you to explore meaning beyond what is initially obvious or apparent.”
http://media.ucsc.edu/classes/woo/194_files/Thick.htm

rather to create authentic thick description. The field is broad so the description is provisional and can provide little more than an exemplar and point out directions for more specific studies.

Fourth, and following on directly from the above, the stages of practical theology, as described in the previous chapter, are interdependent. If a descriptive phase or mode involves interpretation and explanation it will also lead naturally into and include aspects of a normative stage. A normative stage takes this prior step into account, a step that has already been identified and has described a particular community and has begun to consider what is normative for it. Finally, a transformative stage relies heavily upon and interacts with all of the previous ones. In other words these three chapters will draw the study forward beyond description, as already suggested in Chapter Two.

Fifth, since theological education is education in and for the mission of the Church, and that mission takes in a more total context, the focus and intention throughout will be on issues that are of particular importance to theological education, as guided by informants in the field and the wider discourse on theological education.

Analysis of one contribution to that discourse, that of Mark Young (1994), will initiate the process of forming a thick description. It will identify factors in the context that are of particular relevance for theological education, and will thus help to outline the shape of a contextual description that begins in this chapter and that is completed in Chapters Four and Five.

3.2 Applying Mark Young's theological education grids to contextual analysis and strategic planning

3.2.1 The relevance of a contribution from Mark Young

A short paper by Mark Young (1994) tackles the subject of appropriate forms of theological education, and addresses the problem of “how mission, convictions, and values about theological education may be best realised in given socio-political and socio-economic contexts” (:1). It is therefore of special relevance here in the task of highlighting foci for a thick description, and for several reasons.

First, his paper is specific to theological education. It raises the issues that are pertinent to the field and offers guidance and direction. Second, while his study is written from the perspective of post-communist Europe, and is not aimed at an African context, it recognises the particularity of theological education models in terms of their context: “Forms of theological education are context sensitive, that is, they must be created in response to unique conditions in given contexts” (Young 1994:1). Numerous writers allude to that problem, and so recognise such specificity, but Young goes on to develop and illustrate an approach for the actual design of context-specific forms; he moves beyond principles to practice. Thus the approach he develops can inform the development of theological education in *any* context, a subsidiary aim of his and one with which he concludes: “Although the paper has been written with post-communist Europe in mind, it is hoped that the approach may be beneficial for educational planners in other contexts as well” (:14). This study finds that it is. Third, the limitations set by a single paper make his presentation selective and therefore focused. For all these reasons his argument will be followed closely.

3.2.2 Planning grids for the development of contextually specific theological education

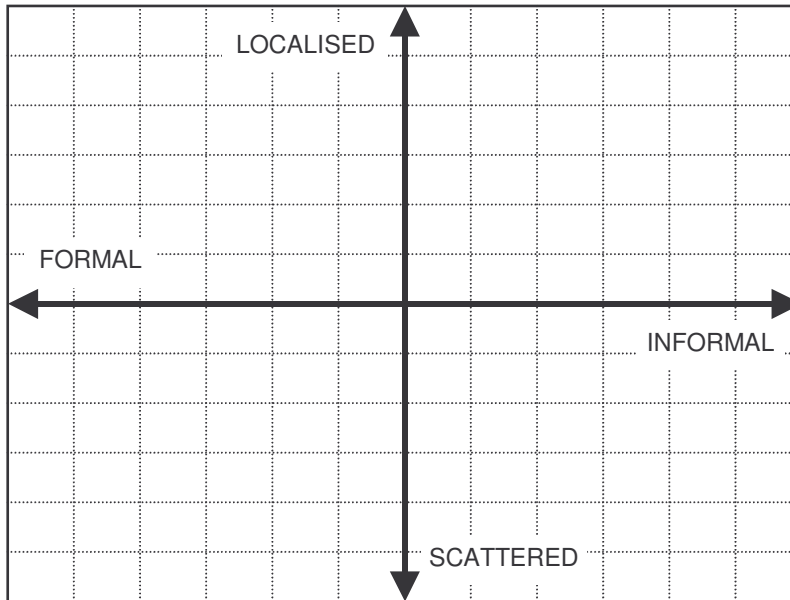
Young’s approach centres around three ‘planning grids’, each having two axes. Movement and location relative to these axes allows for the identification of, and variation in, forms of theological education. This tool helps to simplify the discussions and decisions that might otherwise be hampered by the sheer range of potential variables and the complexity that such range introduces.

Before considering these grids in detail, it is important to emphasise two further aspects of the approach that are relevant to the study as a whole. First, Young’s original intention was for these grids to help with planning decisions (1994:2), making them a valuable tool for the strategic dimension of the research task. Second, however, they can also be used for other aspects of such research without compromising that original intent. For example they are of value in identifying and analysing existing patterns of training. Thus while the grids are introduced here with an emphasis on delineating the outline for a thick description, they will also benefit subsequent chapters, ones that evaluate theological education.

3.2.2.1 *The structures grid*

Young's structures grid, "speaks to the essential identity and presence of an educational program within a given social context" (1994:2), as shown below.

Figure 3.1 Structures grid



The grid has two axes: that of mode and that of setting. Young conceptualises mode along a continuum of formality with three markers: formal, non-formal and informal. In addition he also relates mode to two specific features: a culture's system of education, and the level of "intentionality" in the programming.

Relating programmes to a culture's education system is a vital step in contextualisation and one of particular relevance in Uganda. Young states that, "educational programs that function fully within the established social system of education in a given country are defined as formal; those that operate outside of the social system may be defined as either non-formal or informal" (1994:3). Choices need to be made in this regard and the significance of accreditation is closely related to this issue. Considering Uganda's wider education system, therefore, is important and is thus given specific attention in Chapter Four.

An issue that is closely related to this is the level of intentionality in the planning and implementation of training programmes. Formal *and* deliberately non-formal patterns of training involve high levels of intentional planning, while the planning for informal patterns

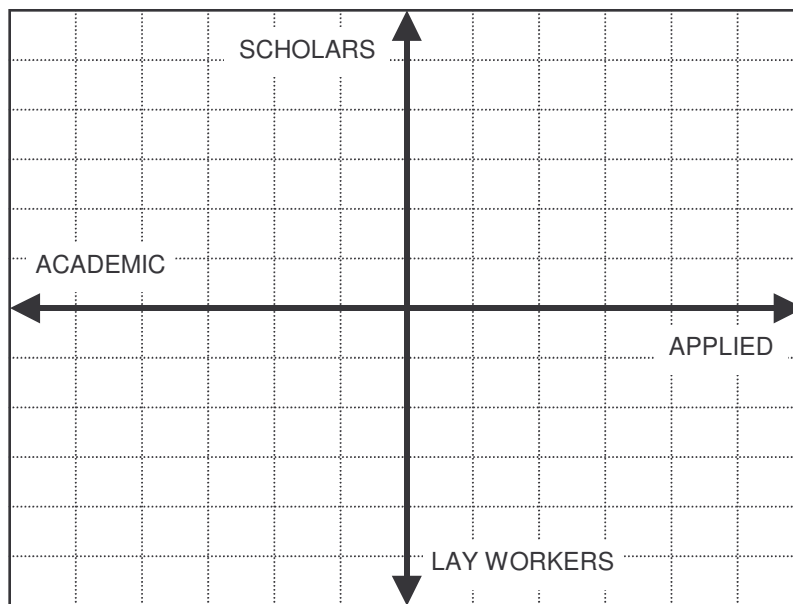
of education is less demanding. Again, these various dynamics will involve different contextual concerns relating to pedagogies and systems of education within the culture.

The setting axis relates mainly to the location of training and to whether or not it is localised or scattered physically. While different types of training, located towards these different poles, will have their strengths and weaknesses, economic factors and issues of access to education and educational resources will come into play and affect the value of these different choices.

3.2.2.2 *The curriculum grid*

The curriculum grid, “reflects concerns about the content and goal of a theological education programme” (Young 1994:5), and poses questions of what will be taught and why? At the same time the grid has in mind the types of leadership that the programme aims to develop. The diagram below shows the grid with its two axes of ‘content orientation’ and ‘goal’.

Figure 3.2 Curriculum grid



It is important to note that the axis of content orientation relates to the use of knowledge rather than the chosen subjects themselves, which Young (1994:8) sees as a secondary issue. At the academic pole the accumulation of knowledge is an end in itself, while the applied end treats education as a “means to an end” (:6). This emphasis is in keeping with the earlier discussions of practical theology as an approach to the whole of theology rather than just a

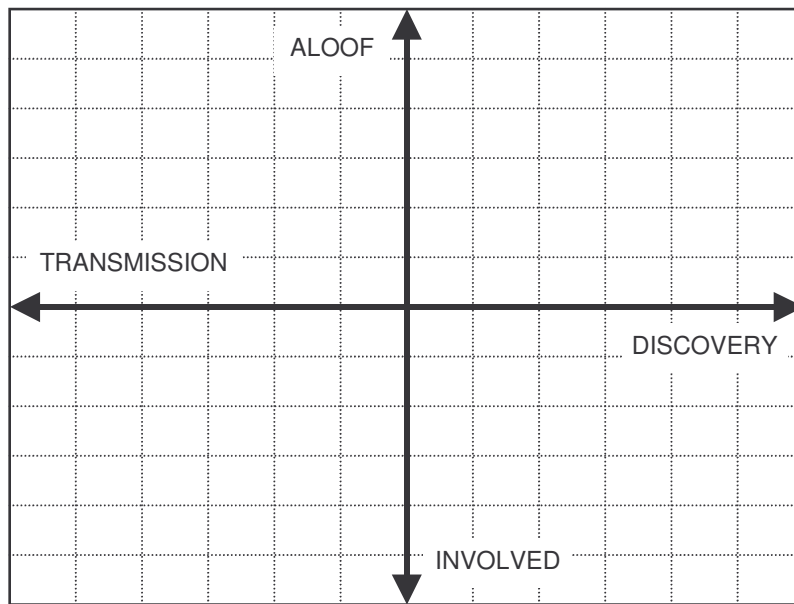
discipline within it. In terms of contextual issues, a practical emphasis will mean that the identification of key needs and problems is of importance in planning and implementation. And it is also worth noting that Young (:7) sees this practical task as a challenging rather than second rate one:

A practical orientation to learning, research, and scholarship should in no way be considered inferior to an academic orientation; it is, however more difficult. The problems of ministry are seldom as tidy as those of pure academia. For that very reason teachers in theological education programmes are more likely to give in to an academic orientation to knowledge than a practical orientation.... Paying lip service to the greater needs of the Church and mission, faculty members retreat to the safe and secure world of self-serving scholarship.

The goal of a programme relates most sharply to ecclesiastical concerns; in other words to the leadership needs of the Church. The three broad goals or functions that Costas identifies (training lay leaders, ordained ministers and specialist theologians) have already been referred to. Young follows the same continuum but subdivides it further to list six leadership needs: lay leaders in a variety of ministries; leaders of small congregations; evangelists/missionaries; leaders of larger congregations; leaders of associations of churches and parachurch ministries; and scholars. These are examples of needs which relate to the ecclesiology and mission of the Church and which must be explored contextually, as is done in Chapter Five.

3.2.2.3 The pedagogy grid

The pedagogy grid relates to issues of how individuals are taught, addressed here by the axes of teaching style and teacher/student relationship.

Figure 3.3 Pedagogy grid

Clearly, both teaching style and the teacher student relationship relate closely to the context and issues of pedagogy within it. The additional complexity within the Ugandan setting is that of multiple educational cultures that have been built up historically. Relating these to the analysis of the previous chapter, an authentic thick description tailored to the research problem must take in ‘the African narrative framework’ described in the previous chapter, with its insights concerning shifts connected with pre-colonialism, colonialism, post-colonialism and the emerging-new situation. In doing so it will maintain the focus on the dynamics of transition, penetrating and describing the context in order that theological education itself can transition effectively.

3.2.3 Key contextual concerns set against the backdrop of contextual spheres

It can now be seen that the grids themselves point to certain contextual realities, some of which have already been identified: the education system, pedagogies, economic factors, access to education, key felt-needs and problems, as well as ecclesiastical and ecclesiological concerns. However, Young (1994:13) points out that all such concerns must be set against, and decisions made in relation to, a wider backdrop of what he calls “contextual realities” or

what could be termed ‘contextual spheres’.² So while, following this analysis of the planning grids, the key features and outline of a thick description are closer at hand, this backdrop of contextual spheres must also be considered. Young gives his own fourfold categorisation: socio-economic, socio-cultural, psycho-social and ecclesiastical. For the analysis here, and due to inter-relatedness of the areas, particularly in African societies, the concerns of the psycho-social are subsumed within the socio-cultural. Thus the number of categories in the typology is reduced to three: the socio-economic, the socio-cultural and the ecclesiastical. These relate to the Ugandan context and this study, and are outlined in the following sections.

3.2.3.1 The socio-economic sphere

The *socio-economic* sphere encompasses the broader economic aspects of the country and the livelihoods of its people. It is a reality that needs to be brought to bear on patterns of ministry generally and leadership development specifically. For example, where leaders choose or are forced into bi-vocational modes of ministry this must be considered in relation to the impact on learning. Political realities, where relevant, can of course be considered across the first two categories but here will be considered in this first sphere. Such political realities are of particular significance in Uganda, a country that has undergone rapid and radical political change, particularly in the last two centuries. It is therefore important to note that this category relates to and emerges from historical study. Histories are important in such a thick description and must be tailored to the description of contextual realities, particularly in this study with its focus on transition.

3.2.3.2 The socio-cultural sphere

Young (1994:14) directs the *socio-cultural* towards the issues that have already been noted: credibility in relation to educational systems, education levels, and how education generally is viewed in the culture. The complexity of what could be called the multi-cultural aspect of Ugandan culture, with the adoption and adaptation of cultures, has already been noted, as has the fact that these cultures are in part historically accrued. Therefore the historical dimension is again of importance, highlighting, as it does, cultural shifts.

² Here these ‘realities’ are termed ‘contextual spheres’ as it is felt that ‘realities’ better describes specifics, while ‘spheres’ perhaps describes more accurately the general arenas of cultural analysis that Young has in mind.

Young (1994:14) himself places the leadership styles of the society in the next category, the ecclesiastical. Leadership in the culture certainly effects leadership in the church, but it is logical to consider these styles first under the socio-cultural reality before then interpreting leadership within the Church. This is the pattern followed here.

3.2.3.3 The ecclesiastical sphere

The *ecclesiastical* dimension involves a number of issues. For instance Young (1994:14) mentions both how leaders are viewed in the Church and who will control the programmes. Both are significant in the COU. In addition, and as a priority, ecclesiastical structures are key, particularly in terms of the organisation of the Church, and these are tied tightly to ecclesiology. The link with ecclesiology means that there is also a link to the theologies that the Church consciously or unconsciously holds. Therefore theological values and emphases need to be considered within this sphere and, again, given the extent to which these are determined historically, they also need to be described historically.

3.3 Creating a thick description for the study

Foci and priorities are emerging which provide a shape that takes into account insights from the planning grids as well as the ‘three sphere’ structure. But before outlining that structure it is important to note how that will be done methodologically.

3.3.1 Four types of material used in building on the threefold structure

The three spheres described above provide the skeleton for the description, and these, together with insights from the planning grids, give pointers as to what should be included and excluded in the description, bringing the necessary selectivity to bear. In building upon this threefold structure, four main types of material were used in a deliberate strategy.

3.3.1.1 *Insights from history*

In order to understand each sphere it is important to approach it historically and to see how the current setting has been created.³ Thus histories have been included in different ways in each of the three spheres. These are selective and brief by force of constraint and purpose.

3.3.1.2 *Perceptions from survey material*

Those histories were developed in conversation with survey material that provided a range of themes and perceptions. As described in Chapter One, a questionnaire was distributed between October and December 2002. Some further methodological aspects of the survey are described here in relation to description.

A range of open and closed questions, together with multiple choice questions and rated scales,⁴ generated a mixture of quantitative, semi-quantitative and qualitative data that is drawn on here, and in subsequent chapters. As already mentioned in Chapter One, the sampling was not properly random. However, although the data properly describes the sample itself, it can be contended that the findings relate to the wider COU leadership population and, as such, shed light on the setting for theological education in the COU. The questionnaire survey itself yielded two main types of data, which are outlined below.

Qualitative data

First, respondents' comments provided qualitative data that gave access to the perceptions already mentioned above, perceptions that have played a significant role in driving the shape of this description. Particular attention was paid to aspects that had an important relationship to the context of the respondents.

For example this included carefully noting answers to questions such as: "*Describe your ministry setting...*"; "*Any comments on how issues (positive and negative) in that setting influence your work?*"; "*Indicate what written resources you have access to...*"; "*Indicate*

³ A discussion of the influence of *how* the past is represented in an interpretation of the present is beyond the scope of this work. Here it is enough to recognise and acknowledge the impossibility of historical neutrality (Said 1993:1-15). For example, Pawliková-Vilhanová (1996:176) writes concerning revisionism in historical knowledge of Africa: "The end of colonialism and the transfer of power was a major reason for the historiography of Africa. New historical research and writing on Africa was driven by a single idea: to decolonise historical knowledge of Africa and to prove that Africans had a history of their own."

⁴ See appendix.

how many theological books you have in the home...”; “Do you have access to a library?”; “How involved was your local church during your training?”; “What impact did the training have on your family?”; “Describe the most significant changes in Church and Society that you are aware of...” The responses sometimes drew attention to a key variable and were noted for that reason, while at other points they revealed a significant relationship to trends in the wider population.

Quantitative and semi-quantitative data

Second, quantitative and semi-quantitative data was generated. This data was entered into Excel spreadsheets, was sorted according to different variables, and then analysed to identify specific trends and features. This analysis also enabled the production of charts and tables to illustrate the data. Many of those charts have deliberately been kept in the main body of the text rather than in an appendix in order to give a more visual presentation of the findings, as well as to preserve the empirical flavour of the study.

At points in the description the reader may notice that features of this embedded data transcends the immediate concern, and are descriptive of the sample more generally. All the data drawn on relates to the issue at hand and was deemed relevant, but at times these wider illustrations were included in order to introduce the sample itself. Rather than dedicating a separate chapter to the survey, or interrupting the flow of the current chapter with a lengthy introduction, the decision was made to thread in introductory and descriptive elements. For example, in this chapter the regional distribution of the sample and the age-structure of the sample are given.

3.3.1.3 Informant interviews

Thus, while the histories build on the shape of the description and suggest areas for consideration, the survey data drives the descriptions. However, in addition, forty-four interviews were conducted during the course of the study, both before and after the analysis of the survey data. The ones conducted beforehand guided the analysis of the survey, often concurred with the data, and provided more texture; the ones conducted later on allowed for the exploration and development of some of the emerging themes.

3.3.1.4 Secondary sources

In addition, a range of secondary sources was consulted in order to gain more insight into specific areas. These included: histories, demographic data, newspaper articles, various web based resources and government and non-governmental organisation (NGO) reports and documents.

3.3.2 The limits of the description

The previous analysis has moved from understanding that Geertz' concept of a thick description entails selectivity, perceptions (which in part drive that selectivity) and interpretation or analysis, to showing how that applies specifically to the current study. What is apparent from this introduction is that while the description is sharply focussed, the spheres of analysis are broad and the task ambitious. This poses limits on the description that need to be noted in terms of two errors of extreme that need to be avoided. On the one hand, description has to avoid being so general that it has little concrete texture and definition, and on the other hand, given the provincial scope of this study, it cannot afford to be too narrow. It is hoped that these extremes are avoided and that the description not only serves the current project but will provide guidance for the production of other descriptions.

3.3.3 An outline of the description to be followed

3.3.3.1 A changing socio-economic Uganda

The socio-economic sphere is considered first and forms the latter part of this chapter. History and structure is given through following the political shifts from pre-colonialism to the present day, shifts that are closely related to economic progress and the state and stability of the country. The key features of the sphere, as well as the major transitions within it, will be grounded in terms of their impact on patterns of ministry in particular areas, as well as on the setting for theological education.

3.3.3.2 Engaging culture: the socio-cultural setting for theological education

Chapter Four then opens with a consideration of the socio-cultural sphere. It begins with a general historical-cultural analysis of Uganda, before exploring the impact of cultural pluralism, particularly with a view to ministry and ministry formation. Select examples are used to underline specific trends and concerns. The context specific nature of theological

education means that a repeated theme will emerge: that of accounting for and managing the cultural and contextual plurality that is the Ugandan national construct, within the constraints of the theological education enterprise of a single denomination.

This thick description of the socio-cultural sphere then continues by taking in the essential area of education, with its related areas of pedagogy, orality and literacy, and considers it from an historical and cultural perspective, including the way in which it relates to the African narrative framework. The chapter concludes by considering key aspects of contemporary cultural transition.

3.3.3.3 Changing Church: exploring ecclesiastical identity

Chapter Five considers the crucial ecclesiastical sphere. This is done primarily from an historical perspective and throughout there is a focus on ecclesiology, identity and mission. Consideration of such elements means that normativity is naturally introduced and a framework developed.

It is important to note that throughout the development of the description, these pre-identified themes will be kept central. Furthermore, the specific shape of each theme will develop while also allowing related themes and nuances to emerge.

3.4 A changing socio-economic Uganda

3.4.1 Changing and developing Uganda

The books *Changing Uganda: The dilemmas of structural adjustment and revolutionary change* (Hansen & Twaddle 1991), and *Developing Uganda* (Hansen & Twaddle 1998) contain seminal studies that attempt to capture the state of change, and the changing state, of Uganda, mainly from a socio-economic perspective. Socio-economically, Uganda is in transition, and both collections highlight the fact that this transition is a definitive part of the context. It is into this shifting scene that the training enterprise of the Church must work and speak.

An awareness of such socio-economic change emerged as a common theme among comments and interviews and clearly comprises a major component of the ministry context.

For example, a lay reader from western Uganda (QSR 47) noted, “Church and society today are working towards development in all aspects compared to the past”, while a parish priest from Luweero (QSR 109) pointed to the significance of technological change. In addition, the perception of some was that the effectiveness of training is dependent on whether or not it empowers those doing ministry in a context of socio-economic change. One archdeacon (QSR 78) looked back favourably over the training he had received in the late 1960s, evaluating it as, “relevant because it has assisted me to face challenges as regards the church ministry in this changing society in Uganda”, while another of a similar age (QSR 124), but who had been trained in the late 1980s, perceived his training to be, “inadequate to address contemporary issues of social dynamics”.

This important theme of the dynamic socio-economic context will be explored below following the methodology explained above, beginning through the lens of history, and moving on to analyse some emerging themes.

3.4.2 A history of change

Given that patterns of socio-economic flux, the situation of Uganda today and its future prospects, are all rooted in a history of change, it is appropriate to give a sketch of that history. As already indicated, the total description contains a number of such sketches: the first emphasises the socio-economic and the political; the second draws attention to cultural aspects of the context; the third looks at education; and the fourth highlights ecclesiastical history. These areas are tightly connected, but specific histories can be written from these different perspectives, and from the viewpoint of identifying features that are relevant for theological education. This first sketch necessarily and unavoidably raises cultural and ecclesiastical issues but should be seen as foundational.

3.4.2.1 From precolonial past to British Protectorate

Contemporary Uganda, with its current national boundaries, encompasses a diverse area that contains different nationalities, religions and languages, and its identity has altered over time as the nature and the position of its boundaries developed and changed. A map of the region shows that present boundaries often follow what seem to be arbitrary straight lines where territory was split. At other times geographical features – such as mountains, lakes and rivers – form the boundaries. Some of these, particularly mountains such as Mount Elgon, the

mountain which straddles the border between modern day Uganda and Kenya, are features that previously united rather than divided people-groups (Mutibwa 1992:1-3).

Present day Uganda was created by and emerged out of the scramble by the imperial powers – Great Britain, Germany and France – for the control of African territory in the wake of the 1885 Treaty of Berlin. The treaty gave powers for the suppression of the slave trade, but also, in effect, legitimised the colonial conquest (Pulford 1999:45, 81). In the case of Uganda, the headwaters of the Nile and the wealth of ivory were key factors in promoting that enterprise (Leggett 2001:1).

In fact, what these powers encountered as they ‘discovered’ the region were well-established political units, “some of which were strong centralised monarchies” (Gifford 1998:112). Buganda, the kingdom in the southern lakeshore region, was “the largest, most sophisticated, and most prosperous” of these (Leggett 2001:15). It was a kingdom ruled by Mutesa, the Kabaka (king), who had inherited it in 1856 and who exercised absolute control. Mutesa opened up Buganda to the outside world (Ward 1991a:81) and developed trade links with Swahili and Arab merchants from Zanzibar. These links led beyond trade to the influence of Islam on Buganda, a religion that predated Christianity by a generation.⁵

From the viewpoint of the explorer Henry Morton Stanley, it was the Baganda who held out so much promise for the development of “Christianity, commerce and civilisation” (Pulford 1999:23). And it was for the protection of that mixture – in a blend of Protestant-Anglicanism, the Imperial British East Africa Company and British administration – that Uganda was eventually annexed with the establishment of the Protectorate in 1894, joining Buganda with neighbouring kingdoms. This protectorate status provided a degree of indigenous autonomy due to numerous treaties with local leaders (Pulford 1999:159). However, indirect rule from the centre through Baganda administrators meant that this historical outcome had mixed implications.

⁵ Despite that chronology, Islam overreached itself politically. While Kabaka Mutesa had viewed Islam as politically expedient, the visit of Egyptian Muslims in 1876, seeking to control the headwaters of the Nile, undermined this perception. This was in part because they looked down on the nascent practice of Islam in Buganda and encouraged Baganda Muslims to stricter observances. This led to defiant clashes with the Kabaka and culminated in the execution of 100 Muslims (Ward 1991a:83).

A defining moment in the movement towards the creation of the Protectorate was the victory of British forces under Lugard at Mengo in 1892 (Kiwanuka 1971). A faction called the ba-Ingleza (English), led by chiefs who were Protestant, or identified themselves as Protestant, clashed with the ba-Fransa (French) Catholics. The two groups were made up of a fusion of religious and political allegiances, and the outcome of this confrontation between them was of lasting significance for the country. The ba-Ingleza/Protestant group supported by Lugard overcame the ba-Fransa/Catholic group, ultimately securing a British and Protestant hegemony. This event is one example of how historical processes created a set of influences that fed into the emerging Uganda, and it is possible to see how, under a different set of pressures, the resulting blend could have been substantially different. Before following the history further it is valuable to note the set of tensions that resulted from this outcome, not least because of their continuing impact today.

A perceived southern superiority and a subsequent north-south divide

Present day Uganda incorporates different systems and people-groups that corresponded originally with, and developed in relation to, the different conditions north and south of the Nile. The fertile crescent south of the river and close to the lake enabled the growth of agriculture and high population densities and the development of the kingdoms. These kingdoms were at the extreme north of Bantu-speaking sub-Saharan Africa (Leggett 2001:9). North of the Nile, rainfall was, and continues to be, less reliable and population densities lower. Here the largely Nilotic peoples, connected with the great societies of the north and the Horn of Africa, developed their more nomadic cultures. These early distinctions, prejudices and inequalities were incorporated in the protectorate and carried forward into the future. Thus, “while the Acholi have had previous conflicts with their neighbours, colonial rule exacerbated ethnic animosities and regional disparities” (United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA) 2002:13).

Buganda dominance within the kingdoms

Not only was a north south divide fixed into the future nation but also a sense of Buganda superiority. The protectorate grew out of a central alliance with the Baganda which strengthened and consolidated their existing political powers. This alliance created a base for increased discord and imbalance within the region (Mutibwa 1992:2-3). The hierarchical system of Buganda had similarities with the British system but was foreign to many other

parts of Uganda, and the Baganda people were used as the indirect agents of British rule throughout the territories (Leggett 2001:15).

Political and religious implications

The political unit that resulted from these early years, the Protectorate, related eastwards as part of East Africa rather than northwards as part of North Africa, and meant that a Christian society rather than an Islamic state developed. However, contacts had come from both directions and under different pressures a very different socio-religious entity could have emerged. Politically a British protectorate as opposed to a French or German colony came into existence. But it is easy to see how the situation could have developed quite differently with the presence of all three of these imperial powers in East and Central Africa. Connected with this is the fact that despite the strong Catholic presence it was a predominantly Protestant and Anglican influence, rather than a Catholic one, which shaped the country.

Changes in land rights

Previously all land, “belonged to the king who held it in trust for the people. Even where it was held in perpetuity by the clan heads (*Bataka*), it was not owned personally but belonged to the clan as a whole” (Mutibwa 1992:5). The Buganda agreement of 1900 overturned this system with individual Baganda chiefs being given land, but this concession was not rewarded to other tribes. This discrepancy not only reinforced the fact that land had become colonial Crown Land (Ondoga ori Amaza 1998:194), but also that the Baganda were superior.

A focus on development and change, initially rooted in social Darwinism

From the early observations of the explorers, missionaries and industrialists, there was an emphasis on development and change but one that was rooted in the prevailing concepts of social Darwinism at a time when many accepted that “the people of the world were strung out in levels of social evolution, with the goal for all to become like the great industrial nations of Europe and North America” (Pulford 1999:23). Again this prejudice is a force that was carried into Uganda’s future, not only in terms of external assessments of Africa and Africans but also in terms of how Ugandans view one another.

3.4.2.2 A state of independence

“At independence... Uganda was characterised by stark regional imbalances” (UNOCHA 2002:13), and those divisions and tensions from the Protectorate years, created under and for a system of divide and rule, characterised the politics of the transition period and were carried into independent Uganda after the election of Milton Obote as Prime Minister in 1962. Because an election platform had been shared with the Buganda Kingdom, power was also shared and the Kabaka was made the first President of Uganda. The cracks in this alliance were soon revealed, and the power sharing was short lived.

In 1966 the suspension of the constitution, the abolition of the Presidency, and the self-appointment of Obote as Executive President precipitated a crisis that came to a head with the storming of the Kabaka’s palace at Mengo by government forces led by Idi Amin. Kabaka Mutesa fled and died in exile in Great Britain, and hopes of democracy took a severe blow.

3.4.2.3 A liberator who delivered terror and economic collapse

Even more arbitrary forms of government came through Idi Amin’s coup in 1971. Initially he was welcomed as an apparent improvement on Obote (Hansen & Twaddle 1998:1). Opponents of Obote were freed, the body of the Kabaka was brought back from Britain to Buganda, and Amin was viewed as a potential ally for western powers. But a reign of terror soon set in; Amin began to eliminate potential opponents beginning with Obote supporters and members of the armed forces, particularly those from Lango and Acholi.

In addition, Uganda had a strong Asian community with a long history that began with their work on the railway from Mombasa at the turn of the 19th Century. This community dominated the commercial sector under the Protectorate and Amin exploited popular resentment against them, expelled them en masse in 1972 and redistributed their wealth to reinforce his support base. Economic disintegration followed, which led to a breakdown in public services and a slide into increased poverty for many Ugandans.

The Uganda National Liberation Front then replaced Amin in 1979 after he overreached himself by invading Tanzania using the pretext of a land dispute (Hansen & Twaddle 1998:2). While the Front had been united against a common enemy, the differences within

led to a quick succession of short-lived governments until a controversial multi-party election returned Milton Obote to power at the end of 1980.

3.4.2.4 Obote II and new levels of insecurity

Eighteen years after he had first come to power, Obote inherited a very different Uganda. The economy was in ruins and the election results had been rejected by many, most significantly by the leader Yoweri Museveni who then went to the bush and built a guerrilla movement, the National Resistance Army (NRA). In early 1981, the NRA began to oppose Obote and 'his' Uganda National Liberation Army (UNLA) with the gun, "the only language [he] understood" (Mutibwa 1992:151). The campaigns of the National Resistance Army/Movement (NRA/M) gained popular support due to the corruption of the central government and the growing levels of violence, which began in Amin's home area of West Nile and then spread to other areas of the country. The heartland for the perpetration of mass human rights abuses was an area to the north of Kampala that became known as the Luweero Triangle, where both the government forces and the guerrillas committed vicious reprisals against local communities.⁶

There were unavoidable ethnic dimensions to this conflict: the NRA was comprised mainly⁷ of combatants from the southern and central regions (Banyankole, Baganda, and Banyarwanda), while the UNLA consisted primarily of northern Acholi people. These forces "were often referred to as 'the Acholis' and were blamed for the deaths of 100,000 civilians" (UNOCHA 2001:13). This is a significant fact that will be borne in mind in the discussion on the present insecurity later in the chapter.

The Acholi element of the UNLA, headed by General Tito Okello, took the brunt of the casualties (Mutibwa 1977:161)⁸ and, in an alliance with Amin's remaining supporters from West Nile, overthrew Obote in a coup and removed him from power on 27 July 1985.

⁶ Conservative estimates put the death toll at 300,000 and the number of internally displaced persons at 500,000 (Mutibwa 1977:159). The NRM's accounts obscure the atrocities that the NRA was responsible for, the author's informants in the Luweero Triangle stressed that both sides were responsible for the deaths (these informants' views are documented in Hovil & Lomo 2004).

⁷ With notable exceptions, but they do not seem to make the rule and this perception seems to hold.

⁸ There were Langi elements in the UNLA which in effect represented an Acholi/Langi alliance but Langis, Obote's own people, were often given prominent leadership positions and were spared the worst of the fighting (Mutibwa 1977:161,167).

Despite peace talks⁹ with the NRA/M the civil war was extended to other areas of the country and in January 1986 the NRA took Kampala, and Museveni was installed as president (Mutibwa 1992:197).

3.4.2.5 Building democracy and national unity?

“When the [National Resistance Movement (NRM)] came to power in 1986, the problems facing the country were immense” (Museveni 1997:176): insecurity in the north, a collapsed economy, a seriously damaged infrastructure, and a breakdown in democracy faced the NRM. But despite progress made in these areas, the coming to power of the NRM has created a two-sided picture.

From an economic point of view the NRM has overseen a remarkable recovery (Leggett 2001:60), through persistent monetary discipline and by attracting injections of foreign aid needed, not least, to pay for the bill generated by an export/import gap. However, this has also meant that the recovery has been dependent on donor aid and poverty persists.¹⁰

In relation to the creation of democracy, and in contrast to the years of damage wrought by sectarian politics, the promotion of good governance lay at the heart of the ten-point NRM programme that emerged¹¹ and a rewriting of the constitution began in order to facilitate and create a base for reconstruction. While there has certainly been political progress in the intervening period and the Movement has provided a grassroots system of local and national governance, there are continuing problems with the system as a continuing alternative form of democracy, and the transition towards multi-party democracy is slow.

⁹ These negotiations were viewed by the NRA/M as a hollow attempt for the old system and old UNLA to hold onto power with a continuing Military Council that represent a continuation of the repression that had left so many Ugandans dead, their country divided and the economy in ruins (see Mutibwa 1977:169f; Museveni 1997:41). However, the failure of these talks is still perceived and cited by many of the Acholi today as being a major contributory factor to the persistence of the northern conflict (Hovil & Lomo 2004).

¹⁰ “With donor support accounting for about 47% of the total National development budget, Uganda is likely to continue to be dependent on external assistance for the Budget in the medium-term” (UNOCHA 2004:11).

¹¹ The ten points were: 1 Restoration of democracy; 2 Restoration of security of person and property; 3 Consolidation of national unity and elimination of all forms of sectarianism; 4 Defending and consolidating national independence; 5 Building an independent, integrated and self-sustaining national economy; 6 Restoration and improvement of social services and rehabilitation of war-ravaged areas; 7 Elimination of corruption and misuse of power; 8 Redressing errors that have resulted in the dislocation of some sections of the population; 9 Co-operation with other African countries; 10 Following an economic strategy of a mixed economy (Museveni 1997:217).

The Movement form of governance began in response to the sectarian (ethnic/religious) politics of the past. Within this system, candidates for election at different levels of local and national government stand as individuals in their own right and as representatives of the people rather than a party. At best, the system encourages decentralisation, participation and accountability. At worst, and according to a growing number of critics, the system is biased towards those with wealth and influence, creates a government comprised of an unrepresentative elite, and is perceived by many as a mask for a one party state¹² (Leggett 2001:71). Thus, while Uganda's "extraordinary post-colonial history has taken it from the brink of disintegration to one of the continent's success stories" (Muwonge 2003), many question whether Uganda is in fact a model of good governance. This, together with recent signs that Museveni is "no longer living up to the tag of a 'new breed' of African leader; but is displaying characteristics of much-criticised presidents from across the continent" (Ross 2003),¹³ continues to make Ugandans, along with the donor community, nervous (UNOCHA 2004:13).

Part of the evidence cited is the continued corruption in the country. Uganda was the third most corrupt country in the world in 2000 according to Transparency International rankings, and even though it moved to being 17th out of the 133 countries cited in 2002/2003 (Nakazibwe 2003:1), some point to this level of corruption as an indicator of poor governance (Muwonge 2003). In addition, cycles of violence and ethnocentric politics have persisted under the NRM.

This concludes the brief historical sketch from a socio-economic perspective. The sketch not only provides a basic contextual orientation, it also establishes the background and basis for a number of significant features of that context. Three of these are explored below and are: first, the inherent diversity within the country; second, its economic poverty; and third, the insecurity of some regions which effects the whole. The emphasis will be on comments and perspectives from informants and respondents.

¹² The constitution of 1995 restricted the rights to oppose the Movement on the basis of a history of political disintegration along ethnic, cultural and religious fault-lines.

¹³ This was written in the context of Museveni flying his daughter to Europe in the presidential jet to give birth. The wider context was Museveni's attempts to change the constitution in order to secure a third term for his presidency, rather than encouraging succession and opening up the political space.

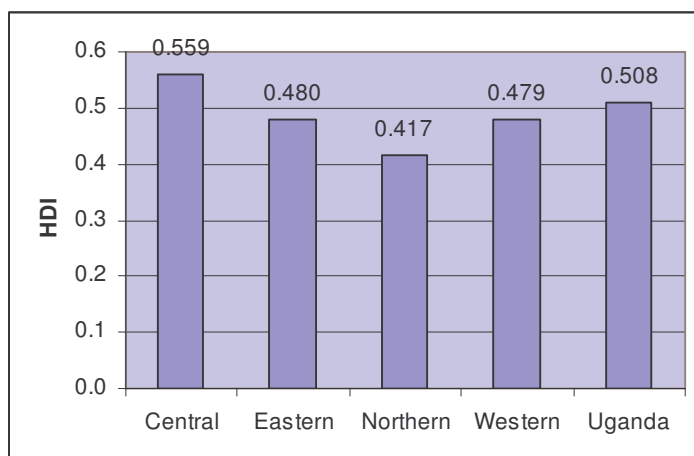
3.4.3 Diversity: a varied socio-economic context

Thus history reveals some root-causes of the socio-economic diversity within Uganda. It also illustrates intra-national variation, a variation that has an impact on a number of levels and in a variety of ways.

3.4.3.1 Regional variation

Regional variation within Uganda is acute. One measurement of development is the Human Development Index (HDI), which attempts to quantify the development of an area through measures of “three basic dimensions of human development”: life expectancy at birth, education and standard of living (UNDP 2003:14).¹⁴ Regional variation in HDI for Uganda is illustrated below:

Figure 3.4 Regional variation in HDI for Uganda (source UNOCHA 2002)



This illustrates, in the contemporary Ugandan situation, both the legacy of the past and the challenges of the present. In order to keep this variation in view the survey data was analysed regionally by grouping dioceses according to their region.¹⁵ The dioceses that generated respondents are shown below in Table 3.1 and further illustrated in the map, Figure 3.5, that follows.

¹⁴ See also Amand & Sen (1994).

¹⁵ Note that while, organisationally, the COU places Karamoja in the Eastern region, it has been included in the Northern one here from a socio-economic perspective.

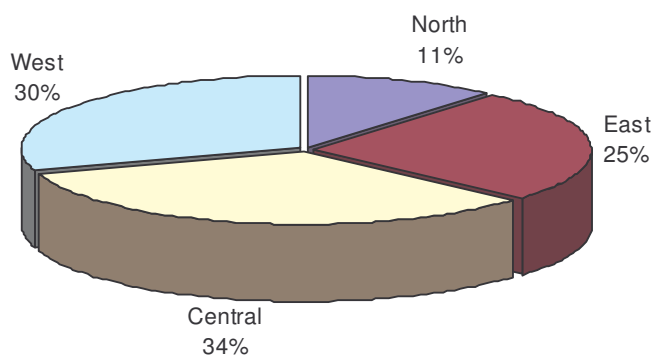
Table 3.1 The regional grouping of the dioceses represented in the survey sample

Central	Luweero, Mukono, West Buganda, Namirembe, Mityana, and Kampala.
East	North Mbale, Mbale, Bukedi, Kumi, Sebei, Busoga, Soroti
North	Karamoja, Lango, Kitgum, Madi-West Nile, Northern Uganda
West	Kigezi, Rwenzori, North Kigezi, Ankole, South Rwenzori, Kinkizi, Bunyoro-Kitara, Muhabura, West Ankole

Figure 3.5 Map of the dioceses in the sample showing arrangement by region

Thus, using these regional groupings of the dioceses, the sample provided the regional distribution shown below in Figure 3.6.

Figure 3.6 The regional distribution of the sample



As can be seen, there is a central and western bias to the sampling with those regions providing 64% of the data. While the east generated an ideal 25% of the sample, the north only provided 11%. This discrepancy was due both to the fact that the researcher was working predominately in the central and eastern areas, and to a higher response rate from contacts in the west. Deliberate attempts were made to correct this bias in the sampling, attempts that were partly negated due to poor return rates. However, throughout the analysis, and in the wider interviewing, this bias is taken into account.

In this section, the distribution will simply be noted by way of introduction to the sample and as a way of raising the issue of regional variation that is taken into account as a variable in the analysis of the data. The important point here for theological education is simply this: there is a clear regional socio-economic variance and discrepancy that must be taken into account when planning theological education.¹⁶

¹⁶ This was taken into account in developing the programme described in Chapter Eight. While the survey data reflect the author's initial contacts and reinforce the regional discrepancies in the country, this was later corrected with, for example, the inclusion of the dioceses of Nebbi and Kitgum into the programme, as well as the development of the work in Karamoja.

3.4.3.2 Variation between social settings

Figure 3.7 was created using the responses to a multiple choice question in which respondents chose a category that most clearly described the social setting in which they conduct their ministry; the choice being between village, trading centre, town, city, and other. The diagram below, and the table of data that follows, shows the trend in the total sample and illustrates some differences between how those in different positions placed themselves. These different positions included Lay Reader, Parish Priest and Theological Student which have been selected from the database to generate the diagram below.

Figure 3.7 Respondents' ministry settings, with a comparison between theological students, parish priests, and lay readers

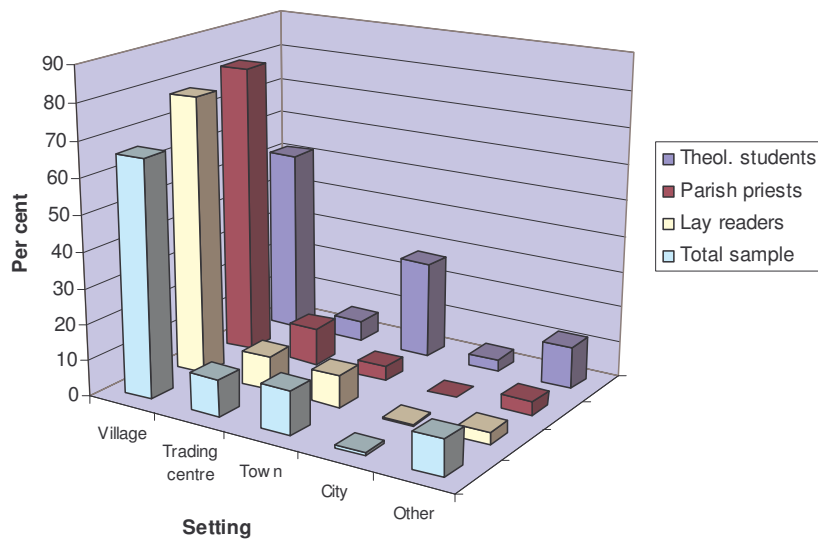


Table 3.2 Data on respondents' ministry settings, with a comparison between theological students, parish priests, and lay readers

	Total sample	Lay readers	Parish priests	Theol. students
Village	66.2%	77.7%	81.3%	51.8%
Trading centre	10.4%	9.4%	10.6%	5.9%
Town	12.4%	8.9%	4.1%	27.1%
City	1.0%	0.5%	0.0%	3.5%
Other	10.1%	3.5%	4.1%	11.8%

A rural population

Beginning with the figures plotted at the front of the diagram, it is salient to note that 66% of the total sample described their setting in terms of 'the village', a term used locally to refer

to the rural setting, and only 13.4% described their situation in urban terms. While this first and properly reflects the sample itself, it is indicative and illustrative of the distribution of the wider population between different social settings. The Uganda Bureau of Statistics' 2002 Population and Housing census (UBOS 2002) showed increased urbanisation since the 1991 census, but still gave a figure of only 12.2% for the proportion of the total Ugandan urban population. Uganda remains largely rural, and training for ministry in Uganda must keep this reality at the fore.

Typical rural socio-economic opportunities and challenges

Respondents noted a number of positive factors in the village setting, such as improved security: "we have no strong thieves like those who live in towns" (QSR 73). However, the most common factor identified was that the village could provide resources and support for ministry. A number of respondents mentioned this with comments such as, "it's good to live in the villages because we grow our own food" (QSR 158), and "village parishioners have land where church leaders can grow crops for food" (QSR 310). Many, therefore, saw the village as a place with resources for development (e.g. QSR 327), an important feature for theological education programme development.

However, not all respondents saw the village in such a positive light (e.g. QSR 205), not least because of the great regional disparity in rural conditions already mentioned. Negatively, respondents noted a number of challenges such as a lack of communication: a Lay Reader (QSR 55) shared that in his rural context, "the work of God has not been easy; one can hardly get any newspapers to read". This comment might sound strange to someone from the city but reflects the feeling of being out of touch and left behind, which, in turn, affects ministry. While, for instance, the country as a whole has benefited from increased coverage for mobile phones (Economist 2003:66-67), many rural areas have not benefited as much and QSR 332 felt, "the lack of a communication system, [with] no network for mobile phones".¹⁷

¹⁷ Note: Increased mobile phone coverage is only part of the communication revolution in Uganda. One interviewee drew attention to three other factors that have increased rural communication: Firstly, while a small proportion have their own phones there are now public call boxes in trading centres and schools; secondly, local papers are no longer "for the educated" but have a wider audience; and thirdly, there has been an explosion of local radio stations and ownership of cheap radios: "In the home the father has his, mother has hers, even the children, even the cattle keeper as he is grazing the cows" (Mwesigwa OI 12/09/03).

Other communication problems that were identified also commonly included, “a lack of transport” (e.g. QSR 87). One respondent (QSR 73) stated that it was “a six kilometre walk to the main road,” and another that because he was based in a rural area the scattered nature of the housing made pastoral visiting extremely difficult (QSR 160). Lack of transport was also often cited as having a direct negative impact on theological education. For example, QSR 323 noted that, “some teachers used to come late because they had no easy transport”. All this not only makes survival harder but also, as one person put it, can “hinder the progress of... ministry” (QSR 40). Such a hindrance was seen to be due to both the problems of visiting parishioners, and to the negative impact on communication between Christian workers (QSR 87).

Furthermore, the rural setting, the majority setting, can be a tough and demoralising context to be posted to with, “no medical access, poor drinking water..., poor schools for my children” (QSR 241). Training needs to prepare individuals to cope with the challenges of this setting.

Urbanisation

While the rural setting is the context for the majority, urbanisation is increasing, and is thus a growing issue for ministry, particularly in some centres where the rate of urbanisation is high. Mukono town, which contributed to this study, has the highest such rate with 15.9% growth between 1991 and 2002 (UBOS 2002:10). Northern towns, such as Kitgum and Lira, have shown similarly high levels, but in those cases the level of productivity suggested by the raw data gives a false impression and hides the reality of high levels of internal displacement due to prolonged civil war. However, the long-term prognosis, following current trends, is for almost 21% of the population to be in an urban setting by 2015 (UNDP 2002). Urbanisation is thus a significant and growing challenge for ministry and training, as a number of respondents pointed out (e.g. QSR 332), and one that will require fresh thinking and the development of specific responses in theological education.

Returning again to the diagram in Figure 3.7, it is interesting to note a slight difference in the inter-setting distributions of lay readers and parish priests in the sample. In both categories the highest proportion of respondents come from the village. However, the proportion of lay readers is lower in the village setting, and they are distributed more evenly across the semi-urban settings. This slight difference might be explained in socio-economic terms. For

example, it could be due to the fact that both parish priests and lay readers are poorly paid, or even unpaid, but lay readers are often deliberately bi-vocational ministers who more frequently minister in the setting of their choice. Thus parish priests may have less choice of setting and more limited access to alternative work, making it harder for them to survive in urban areas away from supportive family networks. As one respondent commented, “things are not so positive in the town ministry as the church is in crisis. The workers are not paid their salaries, so life is so negative” (QSR 30).

Whatever the reasons might be, if this distribution does reflect a wider trend it has significance for ministry and training. Positively, bi-vocational ministry may be able to send pastoral agents into urban and semi-urban situations; negatively it may draw people away from more rural settings.

Furthermore, at the back of the diagram it can be seen that theological students show a different distribution across settings, and it is this distribution, coupled with the fact that this group contributes significantly to the total sample, which brings down the percentage of respondents in the total sample who placed themselves in the village setting. Significantly for theological education, this demonstrates the movement that takes place as individuals move for training in town situations and are exposed to this new environment. The movement may be more significant than the figures suggest, as many at college still described themselves as being in the village context; however this may have more to do with the fact that many students still viewed their ministry setting in terms of the village they come from or are assigned to. Theological education needs not only to take the variety of settings into account, it also needs to capitalise on the exposure that takes place through residential forms of training drawing trainees to new contexts.

3.4.4 Economic poverty: a ubiquitous socio-economic factor

“The Christians have problems concerning poverty, they have no income and thus live by God’s grace” (QSR 375).

3.4.4.1 Indicators of poverty

HDI in relation to the issue of diversity within the context has already been mentioned. However, what has not been highlighted is the fact that the HDI value cited for the country

as a whole (0.508) is low.¹⁸ In addition, it is worth noting the discrepancy between reports: the figure relates back to a Ugandan Human Development Report (HDR) of 2000 whereas the global survey, the UNDP HDR, gives a figure for 2000 of 0.444, giving it a world ranking of 150th out of the 175 nations (UNDP 2002) with a slight improvement to a figure of 0.489 in 2001, ranking it 147th (UNDP 2003:239).

It is also important to note that the “HDI measures only the average national achievement, not how well it is distributed in a country. Disaggregating a country’s HDI by region and population can spotlight stark disparities” (UNDP 2003:13). This is acutely true in the case of Uganda where even the regional information already considered conceals the extremely low HDIs of some Ugandan districts. Seen from the perspective of the central region as a whole, which boasts a level of 0.559, Moroto, in the north-east, has an extremely low HDI of 0.237¹⁹ with nearby Kotido at 0.284. These are then “followed by the western, northern and north-eastern districts of Kitgum (0.391), Arua (0.417), Bundibugyo (0.423), Katakwi (0.427), Moyo (0.434), and Gulu (0.459)” (UNOCHA 2002:14).

This disparity is exacerbated by the fact that while there has been positive change across the country, particularly in the east, the Uganda Poverty Status Report (UPSR) of 2001²⁰ indicates that there has been a negative change in the north with an 8% increase in poverty there between 1997 and 2000, leaving two thirds of the northern population below the poverty line (UPSR 2001:53-54). In addition, poverty is concentrated in the rural areas with 96% of the poor living there, of which a further 84% are dependent on agriculture (UPSR 2001:58). In other words, the rural farming communities of northern Uganda face extreme hardship in a country that has pockets of wealth and indicators of positive change and when their fields are inaccessible due to conflict, as will be highlighted again below.

¹⁸ Note that an HDI of 0.8 and above is termed high; 0.5 and above termed medium; below 0.5 termed low human development (UNDP 2003:239).

¹⁹ By way of cautious, but interesting, comparison this puts Moroto, as a district, lower than the lowest country figure for 2003 (Sierra Leone ranked 175th at an HDI of 0.275 (UNDP 2003:240)).

²⁰ This report is part of the ongoing evaluation process of the Government of Uganda’s Poverty Eradication Action Plan (PEAP) that was formulated in 1996 and launched in 1997. It is built on the four pillars of (1) Economic growth and structural transformation for poverty reduction; (2) Good governance and security; (3) Increasing the ability of the poor to raise their incomes; (4) Improving the quality of life for the poor (UPSR 2001).

To flesh out this factor, it is worth picking out a few specific poverty indicators for the country. For example in the year 2000, 35% of Ugandans were still not meeting basic consumption requirements (UPSR 2001:52); 50% of the population was not using improved water sources (UNDP 2002); and 26% of under-fives were underweight (UNDP 2002).

Thus it should come as no surprise that respondents and interviewees repeatedly cited poverty as a major factor in their lives, with comments such as: “Christians [are] under developed... and still in poverty, living in poor houses thatched with grasses” (QSR 224); and the “income of our Christians is very low” (QSR 11).

3.4.4.2 The impact of poverty on ministry and ministerial formation

The numerous impacts of living with such socio-economic changes are best expressed through what individuals have said. For those in church leadership and in training, the impact of poverty is often felt simply in the pressure of daily living. For example one respondent, a lay reader (QSR 58), said: “I was starving since we were paying for ourselves despite the little pay we get”. However, there are some more specific impacts and effects.

Ministry stifled

Many mentioned that ministry and church growth is hampered and hindered by such poverty. One respondent (QSR 536) put it this way: “Being in a village the work is not easy simply because of poverty. Whatever I try to initiate in the congregation is slow.” Another (QSR 431) highlighted the impact of poverty on corporate worship as they failed to complete their building and, “worshipped from the mango tree which was not very easy because when the rain rained we did not pray”.

Weakened denominational loyalty

Denominational allegiance is also weakened through poverty. For example QSR 55 pointed out that, “money [is] needed in today’s society. Most people are changing from one religious denomination to another due to this material gain”. In addition, dependency is fostered as “people have been taken by the spirit of being give handouts” (QSR 74).

Changed attitudes to the gospel and church

Poverty also means long working hours for those who work and comments such as the following were common: “People are so busy that they have limited time to attend church and during pastoral ministry you hardly find them at home” (QSR 44); “businessmen have no time to go to church” (QSR 141); “people are busy in fishing” (QSR 216). Thus it is all too easy for the effect to be felt as a shift in spirituality; the “element of servant-hood and shepherd is dying in the church but employment is taking root” (QSR 421).

Training costs cannot be met

The impact on training is clear: much of the time the costs of training simply cannot be met by individuals or dioceses. For example one theological student (QSR 503) said: “books were not enough. Students were at times disturbed by being chased away because of school fees”,²¹ and another (QSR 400) pointed out that his tutors “were seldom paid” and therefore, “so demoralised”. And when it came to the informal training of others for ministry, “most people did not turn up because of transport and food” (QSR 71). Of course the commitment and tenacity of many people means that training often goes ahead,²² but the impact of poverty is acute.

Reduced congregational support capacity

Poverty also has an impact on the capacity of the local congregation to support ministerial education. In some areas, support can be strong as a lay reader (QSR 52) testified: “I was assisted financially and in prayers I was given support including hospitality”. However, more often comments reflected the low capacity at the grassroots. One said that the local church was “involved but no help was given except prayers” (QSR 503). Another (QSR 35), said that it could only “provide little transport and some fees”. For some this can be costly: “I lost a son during the training and the local church did not support my family financially” (QSR 324). Often local churches are able to do very little and are reduced to helping with “essential commodities like soap, sugar, salt and paraffin” (QSR 338).

²¹ In using the words “school fees” the respondent is referring to fees for theological college.

²² For example QSR 19 comments: “I devised my own ways looking for fees”.

Family hardships for pastors

A further specific way in which poverty is felt is through the pressures of finding school fees for the education of the children of ordinands and pastors, an issue that came out repeatedly. For example, one ordinand said that when he goes to college, “the family is left without any income at all” and the most painful aspect for him was that his “children fail to continue with their education” (QSR 57). The situation can be tough and calls for commitment. One pastor stressed the hardship and gave his Christian response to the situation:

It is mainly negative because due to very low income, my children are always sent away from school due to school fees; they feel as if it is a punishment being in church. Only I try my best to make my family rely on Christ (QSR 421).

Such comments were both frequent and moving, providing a sharp reminder of the way in which God builds his church through, and in defiance of, such conditions; a final comment reveals an attitude that is typical of many: “Although the economic impact was negative, the family was obliged to stand and remain in prayer, while trusting God for daily needs” (QSR 173).

Ministry as economic activity and empowerment

One individual noted succinctly the dual impact – economic in addition to spiritual – of training: “It has made my family to think more spiritually. It has also led me to maintain my family economically” (QSR 17). Impoverishment means that financial aspects of ministry are highly significant – both positively and negatively – and ministry can be viewed as economic empowerment. QSR 67 is typical in his comment that:

the training was very challenging since we had very little funds but as we came to the end of our training, the family liked it much because we are able to meet many challenges today.

Those challenges are primarily economic, and thus the situation of poverty has the effect of prioritising economic impacts of ministry and training.

3.4.5 Health

There is also a close link between poverty and health, both in terms of cause and effect (Lyons 1998:194), and thus it is unsurprising that respondents made the connection by repeatedly mentioning both together. For example, QSR 501 did so when identifying the following factors in his context: “Poverty, when there is no money in my church even to pay

my monthly salary, and diseases like Aids killing people without cure and others suffer.” Likewise QSR 7 noted that, “economically the church is declining, pastors are not paid, they serve voluntarily... by the grace of God. How can... for example, HIV victims support the church?”

Repeated comments drive the factor of health generally and HIV/AIDS specifically, into the foreground. Many noted the, “high death rate caused by AIDS” (QSR 31) and the impact of the epidemic, leaving “many orphans and widows” (QSR 304), factors that “have set significant challenges for the church” (QSR 3).

The effects of HIV/AIDS were first recorded in 1982 in a fishing village on Lake Victoria near the border with Tanzania and, “by 1987 Uganda had implemented the first AIDS campaign in Africa” (Lyons 1998:203). The roots of the epidemic are bound up with local, regional, and international trade, and with the legacy of civil and regional conflict, including subsequent economic collapse (Bond and Vincent 1991). Over twenty years on from those beginnings, the epidemic has left Uganda with “the highest proportion of AIDS orphans in the world” and “large numbers of children-headed families” (Kibuka-Musoke 2003). The epidemic has a multisectoral impact (Lyons 1998:196) with a high personal, community and economic cost as the country is robbed of people in their working prime (UNDP 2003:13).

There have been reports of dramatic reductions in prevalence and incidence which may well correspond with the openness of the government, Church and society in dealing with the disease. However, while these may reflect intervention and changes in behaviour, particularly in urban areas where the prevalence was high (UPSR 2001:105), the apparent reduction is the subject of debate and may simply reflect changed patterns of transmission following renewed security in the country from the late 1980s (Kibuka-Musoke 2003).

Whatever the reasons and outcome, prevalence remains high with at least 1.1 million people living with HIV/AIDS (Kibuka-Musoke 2003), including 110,000 children (UNDP 2002). Thus the Church and the churches are ministering in a crisis situation where, after years of civil conflict, a new blow has been struck, and ministry training must be able to flex generally, and prepare people specifically, for these challenges. For example the comments of Dr Joseph Konde-Lule are significant in revealing some of the pastoral issues that came with the pessimism that was abroad in the early 1990s: “We Ugandans are getting too used

to seeing death. We had the civil wars and now we have AIDS. People expect that anyone can die at any time” (quoted by Lyons 1998:202). He went on to note the impact this has had on people’s relationships, with fatigue in caring for others, and their sense of hope, with little planning for the future. This was underlined by the author’s own primary sources (e.g. Sesebu Koko Oral Interview (OI) 24/09/2003).

HIV/AIDS is just one of the health issues facing the nation and even if it were eradicated there would be other significant challenges remaining. For example malaria is the “leading cause of morbidity in Uganda” (UPSR 2001:96) with 90% of the population living in areas where it is endemic and transmission is high, and, according to the Uganda Demographic and Health Survey (UDHS 2001:xi), only 13% of Ugandan households use mosquito nets. The challenge of providing health care is immense with only 49% of the population within five kilometres of a health facility of any sort (UPSR 2001:101).

Thus poverty and health are inextricably linked to each other, further exacerbated by additional factors, of which physical insecurity is, arguably, the most salient. The three members of this debilitating triad – poverty, health and insecurity – are hard to extricate and, indeed, feed off one another such that on one hand the CAP of 2001 could say that “the HIV/AIDS pandemic is primarily a result of a human-rights crisis in Uganda” (UNOCHA 2001:46), while on the other hand the UPSR (2001:xiv) of the same year stated that: “The single most important reason why poverty has persisted and increased in some parts of Uganda, is insecurity”. This next section looks at insecurity within the country, a current reality for a high proportion of the Ugandan population and a threat to the country as a whole.

3.4.6 Continued insecurity

“Our present line of progressive development might get delayed along the way, but I do not anticipate any serious breakdown as happened in the past, unless we get confused political groups in charge” (Museveni 1997:215).

While Yoweri Museveni is optimistic about the future of Uganda under the Movement and the processes he and the Government of Uganda (GOU) have set in motion, the anthropologist Heike Behrend writes: “Uganda’s postcolonial history is one of violence and

counter-violence” (1999:23), and that in a work written not in the 1970s or 1980s, but in the late 1990s.

When the National Resistance Army/Movement (NRA/M) took Kampala early in 1986 it signalled a fresh opportunity for freedom and unity, but since then the legacy of the past has born fruit in a number of civil conflicts with national, regional and international dimensions. These conflicts have grown largely out of responses to the “two vanquished forces: those still loyal to the Obote II regime..., and the remnant of the troops that remained loyal to the Okellos, especially from Acholi” (Niringiye 1997:270). They have also involved local militias that were initially set up for protection from rebels and cattle raiders. The history of conflict has created a complex and charged environment in which the NRM has not always been a neutral actor, and in which violence has often been exacerbated by the responses of the GOU.

Here, rather than surveying all of these conflicts, the intention is to draw attention to the fact of ongoing conflict, and to illustrate the situation by looking at two, geographically related, areas of conflict. These two conflicts call into question the optimism of Museveni, and raise the question, what constitutes ‘serious breakdown’? They also contribute strongly to the “co-existence of an economic and social environment that continues to show steady economic progress in the South, and an increasing number of displaced people... in the North and North-eastern parts of the country” (UNOCHA 2004:10).

These two areas are the North of Uganda, where over “1.4 million people are currently displaced with the districts of Gulu, Kitgum, Pader, Lira, Apac, Soroti, Katakwi, Kaberamaido and Adjumani” (Hovil & Lomo 2004), and the neighbouring area of Karamoja to the north east that is “awash with guns” (Knighton 2002:2), an area where armed inter-clan cattle raids amongst the Karamojong, and into neighbouring areas, are often fatal and have stripped the northern Acholi region of cattle. Thus not only are the people of the north displaced, but their wealth has been raided.

3.4.6.1 Northern conflict: a war against wars

In 1986 the NRA/M inherited a war torn country. This was not only due to the legacy of the killings in the Luweero triangle, but also to other factors: the displacement of up to 250,000

people from West Nile into Southern Sudan and, what was then, Zaire; and the eviction from their homes of many of those of Rwandese origin in the south-west of the country.²³ Other parts of the country, including Rakai, mentioned above in connection with the AIDS epidemic, had their own specific histories of insecurity and involvement in the various wars and counter-wars. The impact of this has already been alluded to above in terms of economic fall-out and the impact on health. Thus, while for many Ugandans reconstruction had begun, “in the north a new cycle of violence started” (De Temmerman 2001:viii).

In addition, and of particular importance to this discussion, is the fact that, “when in 1986 the NRA succeeded in overthrowing the Okello regime, thousands of Acholi soldiers fled home to the North” (Behrend 1998:248). There, in Acholi they became “internal strangers” (:26) who had committed atrocities and required re-integration. But all too often they sought revenge for the loss of power and status briefly held (De Temmerman 2001:108). Many resisted the NRA as it moved northwards until the NRA took Gulu and Kitgum (Behrend 1999:24). Some of these, joined by others, then continued cycles of violence within the community that increased the sense of internal discord. In response, the NRA declared the North a war zone, and enforced the displacement of much of the local population.

It was within this context that Alice Auma from Gulu was ‘possessed’ by the ‘Christian’ spirit Lakwena and became known as Alice Lakwena (Behrend 1999:ix). She declared a war against evil and began to lead a resistance army against the NRA. Her Holy Spirit Movement Forces, numbering between 7,000 and 10,000, marched towards Kampala but were defeated decisively at Jinja in October 1987. While Alice fled to Kenya, at the time of writing the fighting continues. The spirit Lakwena possessed Alice’s father, Saverino Lukoya who led the movement until 1989 and then possessed Joseph Kony, possibly a cousin of Alice Auma’s. Kony continues to resist the GOU with his Lord’s Resistance Army (LRA).

While the history and ethnography of this war is complex, and beyond the scope of this study, it is important to note a few key features as they relate to the shape of the situation in Uganda today. First, this conflict began as, and could be seen as an attempt to cope with the cycles of violence and is thus the continued fruit of the militarisation of politics and the politicisation of the military (Hovil & Lomo 2004:7-11). As a result it was and is, in its

²³ Many Rwandese were involved in the NRA/M.

continuation, marked by counter-violence. From the early days the NRA rarely caught Lakwena's soldiers and more often "vented their frustration on the local population" (Behrend 1999:6), trends that exacerbated the "deep rooted regional divide" already noted (Hovil & Lomo 2004).

Second, it was, and needs to be understood as, a war not only against external enemies but also against internal enemies such as those accused of witchcraft (Behrend 1998:247). In this dimension, and as an attempt to resolve the estranged-ness already mentioned, it turned a people in on itself, causing further alienation and cultural disintegration.

Third, and as already alluded to, the conflict and internal disorder has been exacerbated by and causal of the HIV/AIDS pandemic in the area which continues to lag behind other parts of the country, demonstrating the complex links between health, conflict and livelihoods.

Fourth, and with particular importance to a work of practical theology, a significant part of the discourse of the conflict is of a religious and spiritual nature. Behrend quotes Bayart who perceptively comments that, "Africa continues to invent its own modernity in a dialogue with God, and gods or spirits" (Behrend 1999:38).

Fifth, it is a continuing war and one of increasing complexity, geographical spread and brutality. Kony's war is entrenched and is a poor expression of the underlying grievances of the Acholi people. Peace talks with the GOU collapsed in 1994 and since then the Sudanese government has increased its earlier support for the LRA, "using the movement for joint operations against the SPLA [(Sudanese People's Liberation Army)]" (Behrend 1999:193) who have, in turn been allegedly funded by the GOU. The increased scale, effectiveness and brutality of operations have caused mass displacement in Gulu and other districts. People have been forced into 'protected villages' that lack adequate food, water, medical care and security (UNOCHA 2002). There is no popular support for the LRA, not least because child abductions have characterised the conflict. This tactic has been well documented with Kony using children not only as "pawns to prevent their parents and other relatives from supporting the government" (:194) but also as forced labour and 'wives'/sex slaves for LRA 'husbands'.

The suggestion that “[Museveni] probably needs the war in the north to keep his soldiers occupied and to legitimise the restructuring on the army and the defence budget needed” (Behrend 1999:195) was not repudiated by any of this current author’s informants. As one of these commented, after hearing from the researcher that the Government Information Minister was blaming their ‘development partners’ for lack of funding for the UPDF, “this just proves that the war is a business for them”.²⁴

Furthermore, the ‘new world order’ post 11 September 2001 intensified the situation. The LRA was put on the list of ‘terrorist organisations’ and, “Under American pressure,” Sudan allowed the UPDF access, “to flush the LRA from its bases in southern Sudan” (Carroll 2003). Rather than achieving the predicted results, Operation Iron Fist pushed the rebels back into northern Uganda where there were renewed, increasingly brutal and more widespread attacks with the LRA’s operational area expanding to Lango and Teso (Civil Society Organisations for Peace in Northern Uganda (CSOPNU) 2003). For a time in early 2004 this even intensified and mobilised historic ethnic tensions between Langi and Acholi.

3.4.6.2 Raiding and the Karimojong

Not only have the Acholi people suffered attacks from the LRA and, it is alleged, a heavy-handed UPDF, from 1987 unprecedented levels of raiding by the Karimojong began and almost “the entire stock of Acholi wealth – all 250,000 cattle – was taken” (Leggett 2001:29). There was no attempt to stop them, and rumours of NRA approval and even air cover, abound. Such incursions continue, as do inter-clan or intra-Karimojong raids.

These raids have a long history rooted in the needs of nomadic pastoralists for fresh cattle for marriage ceremonies, and the building up of herds lost through disease or drought. However, the raiding has been transformed through the proliferation of automatic weapons, a trend that began with the ransacking of the deserted Moroto barracks after the fall of Amin. Primed with the spoils of the barracks, the Karimojong continue to gain arms through the local cross border arms trade, not least with the armed factions in Southern Sudan whose weapons make up a small proportion of the “5,000,000 guns on the loose among the 189,000,000 in the most conflict-prone part of the world: the pastoral parts of the Horn of Africa” (Knighton 2002:2). The AK47 remains the weapon of choice and was valued at just two cows in 2000

²⁴ Informants interviewed July 2003 but names and details withheld.

(Leggett 2001:48). This proliferation of weaponry has transformed the nature of the raids, that are now often fatal, and the attacks are no longer restricted to the men in the rangelands but also to the homesteads with women and children being caught up as victims (UNOCHA 2002:17).

In 2001 the GOU began a process of disarmament using the 15,000 UPDF soldiers stationed in Karamoja. However, by the amnesty deadline of the 15 February 2002 only 7,780 guns out of approximately 40,000 to 150,000 had been handed in (Knighton 2002:13). Forced disarmament ensued, accompanied by well-documented human rights abuses. The researcher's own visits to Karamoja backed up the reports; those he spoke to were ambivalent of the success of the operation and critical of the UPDF's methods.²⁵ This attitude corresponds with Knighton's analysis that despite the GOU promises of protection "army elements have seen an opportunity to exact revenge on the feared and despised pastoralists, taking their cattle, persecuting and killing" (:21), and, ultimately, it is the autonomy and persistence of Karamojong life and culture that is at stake (:26).

Thus, with these cycles of violence it is not surprising that Karamoja "has continued to lag behind other regions in terms of public investment, external aid and socio-economic indicators" (UNOCHA 2002:17).

3.4.6.3 Ministry amidst insecurity

The examples above do not by any means cover current conflicts, nor do they do justice to these two. However, they do serve an important purpose, which is to draw attention to the fact that war is part of everyday life for a large proportion of the Ugandan population and the larger proportion of its geographical area (Hovil & Moorehead 2002).

With comments such as, "all my training was interrupted by wars" (QSR 61), informants and respondents regularly noted these pressures and their effects. For some such as a TEE student from Kitgum (QSR 480), it meant seeking both constant prayer and security intelligence as she travelled: "Due to insecurity found in our district and along the way as I plan to leave the college they feel concerned and pray for my journeys, others write to me often when I ask for some information...". For another (QSR 311) it was a sense of

instability in the previously secure area of Kumi, due to Karimojong raids during drought and LRA incursions. Another (QSR 208) noted that for his church in Kitgum “insecurity cannot allow them to involve in assisting me or support” even though they wanted involvement. Still another (QSR 478) from Gulu pointed to the real involvement of the churches who “help to finance the war victims through providing food, clothes, and shelter like those in Gulu district and the church initiatives are requesting Christians to give help”.

3.4.7 Ministry in the matrix

Thus there are complex and tight links between past and present conflict, situations of poverty, and issues of health and well-being. The Church is called to minister in the midst of this matrix, a calling that is felt acutely in the northern and north-eastern regions, as has been demonstrated already. Drawing these factors together and underlining the point, three respondents from Kitgum highlight, in different ways, the relationship between these elements.

One lay reader (QSR 209) described the way his movements, like those of his people, were highly restricted “for me I stayed in the village near to trading centre.” Such restrictions have also impacted livelihoods: “most of the people are farmers and due to insecurity people are in camp and there is no more farming”. A parish priest (QSR 99) highlighted the fact that “insecurity in our region is a big obstacle to the church growth” and went on to say how “poverty and famine” had intensified the problem. In saying that “my work was difficult because of the insecurity like rebel and famine,” but that “even if people are suffering they still praying,” a lay reader (QSR 230) from the area further pointed to the ongoing need for ministry in the midst of the situation.

These interconnected issues are acute in large areas of Uganda and might seem to create a set of circumstances that can only isolate these parts of the Province of the COU from others. However, due to a history of insecurity elsewhere, and the daily struggle in many parts of the country, these factors cut across regional boundaries and can serve to unite rather than divide. The words of a lay reader (QSR 58) from the Diocese of Kigezi in the south west – “I am still doing my work efficiently although we are facing hardships of starvation” – could

²⁵ These discussions were informal and unrecorded for security reasons.

have come from the mouth of one from Karamoja or Northern Uganda. The same could be said of the frustrations experienced by a priest of West Buganda (QSR 21) when ministering to a mobile and displaced population diocese during times of drought, who commented that, “people go away in search of water, this influences my ministry negatively”.

In fact it was an informal conversation with a group of clergy in West Buganda²⁶ that highlighted this potential for unity in the midst of suffering. Operation Iron Fist, mentioned above, was in full swing and the renewed rebel activity that resulted was affecting the southern regions, partly because of the simple economics stemming from reduced production in the villages that was increasing the cost of millet and maize flour. But more importantly, and movingly, participants in the discussion repeatedly expressed the fact that because their brothers and sisters in the north were suffering, they too were suffering. The suffering they were referring to was not simply physical but psychological and spiritual: they empathised deeply with those who had a different ethnicity and history but shared a common faith and nationhood.

3.4.8 A changing population

A final data-driven set of observations at the socio-economic level relates to the reality of a growing and changing population. Respondents and interviewees were acutely aware of these dynamics and their effects. For example, a college principal (QSR 337) saw the “population explosion” as a major factor affecting ministry. Another, a school chaplain (QSR 404) noted that there was a great deal of “mobility for the population year by year” and a parish priest (QSR 506) pointed out that, “Namirembe is a cosmopolitan diocese with the challenges of a continual demographic shift”.

These perceptions are backed up by national data. The 2002 Population and Housing Census showed significant growth to a total population of 24.7 million (UBOS 2002:3), a nearly five-fold increase from the 5 million of the 1948 census and almost double the population of 12.6 million recorded in 1980. With one of the world’s highest lifetime fertility rates of over seven live births per woman (Economist 2004:77), the implications are that the “population will increase to 54 million in the year 2025” (UBOS 2002:11). The carrying capacities of the

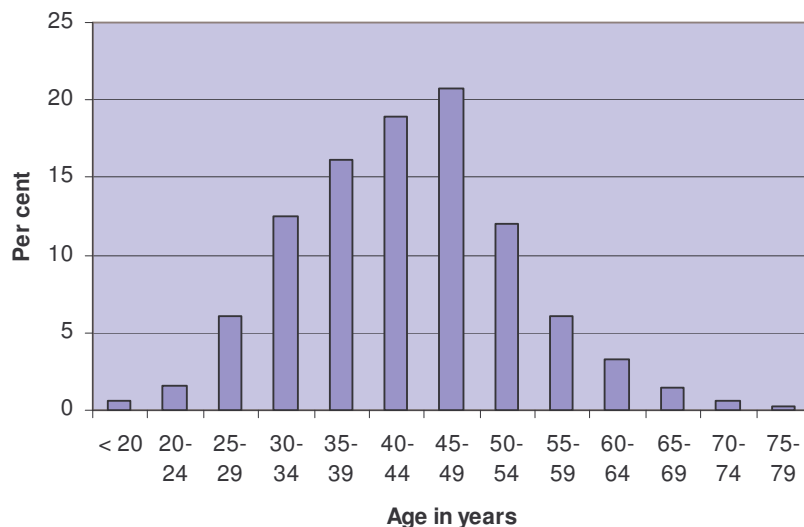
²⁶ Group discussion 06/05/2003 at the Diocesan Headquarters in Kako, West Buganda Diocese.

regions vary enormously (UBOS and ORC Macro 2001:1) but these figures have wide ranging economic, social and ecological implications.

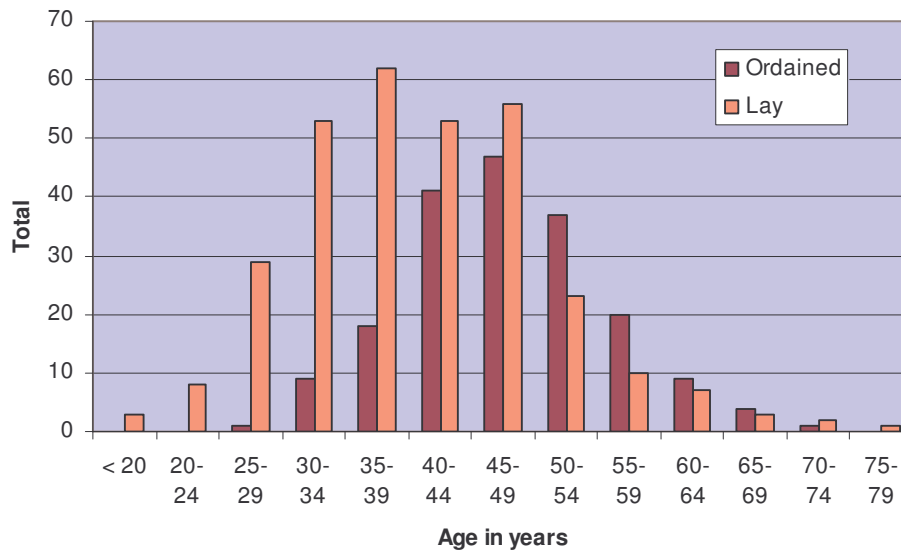
The growth of the population is tied to and driven by the fact that Uganda represents a young population. In the Uganda Demographic and Health Survey 2000-2001 the “population under age 15 constitutes 52 percent of the total population. The older age groups are very small in comparison...” (UBOS and ORC Macro 2001:10). An application of the age structure from figures of 2002 suggest that 18.7 million Ugandans are under the age of 25 years, that is over 75% of the population. No wonder that one theological college student (QSR 371) was concerned that the “young generation is not involved in the leadership of the churches”.

In order to look at this more closely, the survey data was used to generate the following age structure for the leadership of the sample:

Figure 3.8 The age distribution of the total questionnaire sample



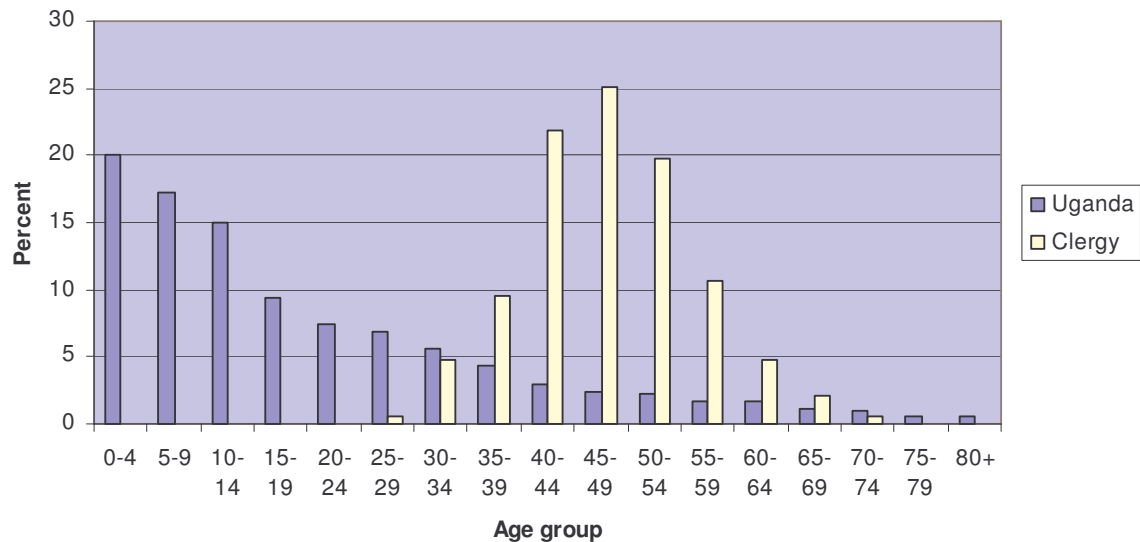
The distribution shows a classic bell shape, but one that is skewed to the left. At first sight this skew might seem to need explanation, for example, in terms of increased mortality rates in the fifty plus categories, or as a bulge in those entering leadership in the 1980s. However, on closer analysis, achieved through separating out the lay and ordained populations within the sample, it can be seen from Figure 3.9 below that it is in fact due to two distinct age distributions for those two sub-groups within the sample.

Figure 3.9 Age distributions for the lay and ordained components of the sample

Two aspects of distributions are worth noting. First, the age difference: set against a median age of 43 years for the total sample, that of the lay population is 39.5 years, while that of the ordained population is higher at 47 years. Second, the spread of each subgroup is different: set against a standard deviation of 9.86 years for the total sample, that of the lay component is 9.94 years, while that of the ordained component is 7.95 years. In other words the lay component shows a greater deviation from the mean and thus a greater spread of ages. This is reinforced by the fact that the minimum age in the lay leadership component is 17 years, while that in the ordained component is 28 years.

These observations are not simply recorded in order to explain the skew and fall off, but to highlight significant features of the ordained and lay components in the sample, features that are salient in the wider COU leadership population that is being sampled, and in terms of implications for ministry. The ordained component in the church is, on average, older and less varied than the lay leadership of the church, and, presumably, the lay population. The difference in median age can be explained by factors such as the additional time period for training, and while not wanting to read too much into this, it could be noted that the lay leadership of the church may be more versatile than the ordained leadership by virtue of its age spread. In addition, when set against the age related data for the total Ugandan population it shows that the leadership generally, and the clergy particularly, are relatively old in what is a largely young nation, as illustrated in Figure 3.10 below.

Figure 3.10 Age structure for clergy set against that of the Ugandan population as a whole (created using data taken from UDHS 2000-2001:9)



Thus a tension exists for policies of recruitment and deployment. On the one hand, in Ugandan culture, the respect that is accorded to those with age and experience means that it is important to have older leaders in the communities. But on the other hand the church faces acute challenges in both reaching and pastoring the youth, and so it is also strategic to recruit and deploy younger pastors. The data reveals that it is this younger side of the tension that suffers the greatest neglect, and which needs deliberate and planned attention.

3.5 Conclusion

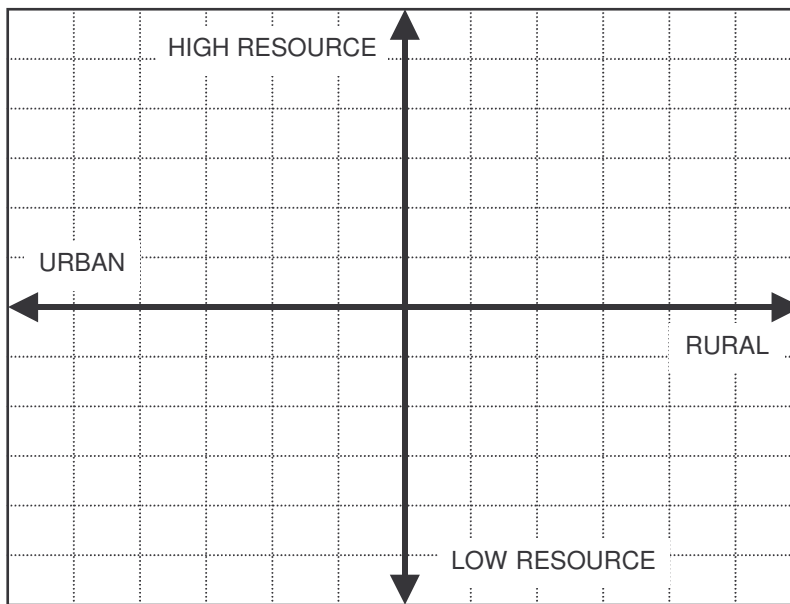
Geertz's concept of 'thick description' offers a valuable philosophy for the descriptive stages of practical theology. Coupled with the insights of Young it provides methodological insights that have not only been applied to the study at hand, but that also have a wider relevance for the field. Philosophically and methodologically the approach puts perception and interpretation at the heart of creating a focussed and selective description, one that, for Ugandan theological education, takes into account the socio-economic, socio-cultural and ecclesiastical spheres. This chapter has examined the socio-economic sphere through the application of these insights, driven by a variety of voices, and in broad brush strokes.

While the view from outside can tend to focus on recent economic progress, and while there is much truth in that perspective, this was neither the perception nor the concern of the primary sources who all too often focussed on negative factors, or *challenges* for ministry and ministerial formation, challenges which are rooted in the history of the country.

The context is extremely rich, in terms of the variety of settings and differences, a richness that will be built on through the cultural and ecclesiastical dimensions. However that diversity can all too easily be viewed as economic division that creates challenging fault-lines in the context. Regionalisation, which is encouraged under policies of decentralisation, reveals economic disparities, which are exacerbated by a variety of social settings that create dramatic differences between the urban elite and the rural poor (Wasswa-Mpagi 2002:58).

Poverty is an inescapable part of what is, in economic terms, a low resource setting. This economic poverty creates a range of challenges and is tied to two further negative concerns those of health and insecurity. Despite new forms of governance, ill-health and instability affect the lives of millions of Ugandans making them ongoing, ubiquitous factors.

In light of these factors an additional context grid can be added to those taken from Young. This grid takes two continuums: the first being a resource continuum, and the second one of urbanisation. Together these can be used to identify the potential level of resources in a setting, and can, if used intelligently, take insecurity into account through the way in which it impacts resource availability. For example, a rural area may offer a high resource setting in the south of Uganda but a low resource setting in the north. The grid is illustrated in Figure 3.11 below.

Figure 3.11 A context grid for the planning and evaluation of theological education

The young and rapidly expanding population, which demographics reveal, adds its own unique challenges for leadership development with an aging clergy needing strengthening through the recruitment of young men and women if it is to be relevant to, and keep up numerically with, this booming population.

Thus this first sphere throws out significant challenges for the shape of the theological education of a provincial Church in its engagement with this socio-economically varied and changing country. This is a picture that will be built upon as the study turns to look first at culture, and then at church in the next two chapters

Chapter 4

Engaging culture: the socio-cultural setting for theological education

4.1 Introduction

4.1.1 Authentic praxis and cultural engagement

The praxis of practical theology, according to Ray Anderson (2001:8), is concerned with the interface between the word of God and the work of God, the text and the context. The current study has begun to look at God's world through the socio-economic sphere examined in the previous chapter, but description must move beyond the socio-economic pressures that shape the context for theological education since "human beings are defined by the social structures of their behaviour as well as by the ritual forms of their culture" (:161). It is, therefore, also important to engage with the closely related socio-cultural sphere, and in Anderson's view the socio-cultural sphere is significant in this task because it lies at the very heart of human existence and identity. Engaging with behaviour and ritual, the social and the cultural, is vital for authentic praxis, and a lack of such a commitment contributes to failures and shortcomings in mission and ministry as this chapter will indicate.

Perceptions and comments in the data revealed an innate awareness of the importance of this sphere. For example one young woman in theological training (QSR 455) simply said, "The ministry should take culture very seriously". This sentiment was repeated in a number of different ways. One Lay Reader from northern Uganda (QSR 207) was proud to share, "I know the beliefs and practices of the society well as I too am involved in the local environment with them". Others pointed out the need to critique that culture, as a young Muganda priest (QSR 203) illustrated in the simple statement: "The Bible judges the culture". And another respondent (QSR 306) pointed to the challenge and importance of expressing Christianity authentically in the African setting:

Here in Uganda there has been a change from African traditional religion to Christianity. Christianity, therefore, has Christianised Africa, but Africa has not Africanised Christianity. The church's response should be to start from the

known to unknown and not to blame or criticise the practices without first knowing why it is so.

Still another (QSR 165) was aware of the presence of a western centred paradigm of Christianity and learning:

I feel in my training there was introduced the idea of the basic understanding of the Bible as the foundation of western Christianity, but to my dismay it appeared as if to be a Christian, the African mind must become western.

Thus not only does the discourse on practical theology call for such an engagement with aspects of culture for authentic praxis, a similar concern was expressed at the grassroots through a well-developed awareness of the need for such an approach.

4.1.2 The African meta-narrative and an axiomatic cultural tension

However, culture, particularly within the complex construct of Uganda, is a dangerously broad area. The methodology, motivated by an understanding of thick description and the planning grids and spheres of Young, again comes into play here. A description driven by survey comments but shaped by relevance to theological education and ministry means that the areas of cultural pluralism, language and literacy, and education are of particular importance.

Again, the encounters between, and infusion of, pre-colonial, colonial and post-colonial influences and identities introduce tensions. In this case they are profound cultural tensions that affect learning, an activity that is not only culturally defined but which lies at the heart of the transmission and development of culture. Culture and learning are, therefore, inextricably bound together and interdependent, creating a single cultural tension that can be articulated in two different ways: either, as the spread of modern education within a situation of historically embedded indigenous forms, or, as the arrival of a literary and educational culture into an oral context. Both perspectives are critical when considering education and training in Uganda.

Thus the implicit and underlying shape of this chapter is defined by that tension and transition as it considers culture and education. It begins with the issue of cultural pluralism, first, from an historical perspective, and second, in relation to its impact on the setting for ministry. It then considers such pluralism through the medium of language, before

connecting language to learning through the issue of literacy and orality. Indigenous and modern education, a central cultural concept for the development of a thick description for ministerial formation, is then profiled in some detail. The chapter concludes with some observations about current cultural transitions. As with the first sphere, these areas will be explored historically as well as through the perceptions of primary sources, and will be illustrated with both quantitative and semi-quantitative data.

4.2 Cultural pluralism in historical perspective

4.2.1 Africa, pluralism and the rise of the nation-state

Through the socio-economic sketch presented in the previous chapter, it was seen that Uganda, as a post-colonial construct, is very different to its precolonial counterpart which, prior to the creation of the nation-state, was an area that encompassed a plethora of different peoples, cultures, kingdoms and societies. The fate of these societies in the transition to both colonialism and post-colonialism is important. In order to introduce the concept of cultural pluralism within a contemporary Ugandan national unity it is therefore helpful to consider the issue in its historical context and, furthermore, take a wider view on this transition to the nation state in Africa as a whole. This wider historical comment draws on the insight of a seminal text, Basil Davidson's (1992) *The black man's burden: Africa and the curse of the nation-state*.

Davidson (1992) traces the development and legacy of the reductionist, nation-statist approach to social organisation. Although his interest lies primarily with political models, what is of relevance here is the outcome of the historical process that, through nationalism, has "crystallized the division of Africa's many hundreds of peoples and cultures into a few dozen nation-states" (:13).

From an historical point of view, he notes that the period from 500 BC, which has become known as the African Iron Age, "fathered most of those diversities of African culture that we think of as 'traditional'" (Davidson 1992:77). These societies were governed by rule of law but were dispossessed by imperialism. In part that dispossession was due to the fact that the rule of law was in 'religious guise' and was, therefore, unrecognisable to the colonisers and therefore labelled 'superstition' by them. In addition, the lack of recognition of pre-existing

structures may have been due to the fact that the European powers encountered a vulnerable Africa that had been recently ravaged and disrupted by the slave trade (:80-81).

It was into that context that colonial states were enforced and then, at independence, nation-states were created based on European models. The consensus among those prescribing nation-statism at the time was that to be successful in Africa it must “dispense with, or better still ignore, every experience of the past. Tradition in Africa must be seen as synonymous with stagnation” (Davidson 1992:50). Thus “the ideology of nation-statism... becomes appallingly reductive, rather as though a wealth of cultures were really an impoverishment” (:98). The challenge in post-colonial Africa, and particularly in heterogeneous Uganda, is to recover and draw on this wealth.

4.2.2 Cultural pluralism in Uganda from an historical perspective

In the case of Uganda, politics was closely bound up with culture, and prejudices “labelled and dichotomised Uganda along regional and ethnic lines” (Hovil & Lomo 2004:8). Under the NRM, Uganda has attempted a fresh model of socio-political organisation, one that is mass participatory and community based. At one level this approach offers the hope of breaking some of the alienation communities may have with their own history as decentralisation should hold out the offer of localisation, and localisation the possibility of modes shaped by culture. The Movement based its pattern on viewing ethnic and religious pluralism as the root cause of post-independence turbulence, and while this has been significant in the short term, in the long term this is hindering different groups’ “efforts to reproduce and develop their own culture and identity” (Baker 2001:11). Thus in Uganda, enormous challenges remain of creating a genuinely African and plural society which also, at the same time, retains and promotes a national identity.

This challenge is not only a political one; it is also an ecclesiastical one for a provincial body such as the COU. It is an issue that deeply affects mission, education and education for mission. What has been said above about Africa generally is true of Uganda specifically, and it is thus vital to recognise the genesis and presence of different cultures.

Uganda’s borders, for instance, were fixed late and in negotiation with the colonial powers. The northern border was established in 1914, giving land to Sudan and “transferring West

Nile from Belgian Congo to Uganda” (Nzita & Mbaga-Niwampa 1997:1). Until 1902 Ugandan territory in the east had extended to Lake Turkana, but by 1926 this boundary was fixed in its current position further west. In the south, boundary limits were set in 1910 in negotiation with Belgium and Germany, such that Uganda now includes areas that were formerly parts of Belgian Congo and German East Africa, an area previously part of Rwanda.

As expected, there is a long and complex prehistory and settlement of Uganda (Knighton 1990:54ff) that has influenced the outcome of later migrations and settlements. Here, however, only the broadest view can be taken, while attempting to avoid “the extrapolation of prejudice into the past” (:54).

The main migrations of people into Uganda came from the west and the north, creating cultures that can be grouped broadly into four linguistic blocks: Bantu speakers settling in the southern regions, and a mixture of Sudanic, Nilotic and Hamitic speakers in the northern areas. From around 500 BC, Bantu speaking peoples migrated into what is now Uganda (Baker 2001:6) and dominated the region by the fourteenth century. The Baganda, the Banyoro, the Basoga, the Bagisu, the Banyankole, the Bakiga, the Bujumbura, the Batoro, the Bakonjo, the Bamba, the Batwa, the Banyole, the Basamia-Bagwe and the Bagwere trace their roots in this direction.

From the 15th Century Nilotic peoples settled from the north and east and are now divided into Eastern Nilotic group or Nilo-Hamites speakers and Western Nilotics or Luo speakers. The Eastern Nilotics includes the Langi, the Karimojong, the Iteso, the Kakwa and the Kumam, and it is likely that they settled in what is now Karamoja. Luo speakers share language and culture with the Nuer and Dinka in southern Sudan and trace their roots to 15th Century movements from that direction (Nzita & Mbaga-Niwampa 1997:87). They include the Acholi, the Alur, the Jonam and the Jopadhola. Sudanic speakers in West Nile consist of the Madi, the Lugbara, the Okebu, the Bari, and the Metu. They trace their origins to the Sudan but have developed distinct cultures.

The contemporary outcome of these historic patterns of settlement is that “Uganda now comprises of 56 formerly-independent traditional societies or ethnic groupings, with a few groups who have their origins elsewhere, such as the Nubians and Ugandan Asians” (Baker

2001:6). To a varying extent Ugandans continue to identify and position themselves in relation to these different ethnicities, despite the blurring of boundaries through the impact of forces such as urbanisation and education, and recognise their value. In the words of the politician Ken Lukyamuzi (2004:10):

Ugandans are still interested in their diverse origins. We are a ‘nation of many nations’ with unique spectacular cultures and heritage found nowhere else in Africa. We own a cultural resource and a common wealth which we should harness with envy.

4.3 The impact of cultural pluralism on praxis

Cultural pluralism raises a nexus of issues that comments, interviews and the contemporary discourse deem to be of importance to ministry and ministerial formation. Therefore, some of these elements are gathered together below: perceptions of pluralism; examples of culture; syncretism and enculturation; music and worship. The intention, again, is to explore some of the key contextual issues in relation to ministry and training.

4.3.1 Perceptions of pluralism in the survey sample

Having raised the issues historically, it is important to hear various primary voices reinforcing this picture to give a contemporary view of the context. Many, such as an archdeacon from Kigezi (QSR 124), noted the “mixed cultures” they were ministering to. Another (QSR 337) viewed “cultural integration as well as religious pluralism” as key factors in his situation. In one parish in the Mbale region the fact that the Ugandan context is not only culturally but also religiously plural was underlined by the important observation that, “the majority of the people in this area are Muslims” (QSR 400). Thus, it is well recognised that the Church is set in the midst of many different cultures and religions.

Many saw the negative impact this setting can have within the Church context; expressed for example in the fact that the pejorative term “tribalism” (for example QSR 69) was used repeatedly to describe divisions. Such division has an impact on issues of leadership and created distrust. For example, one priest (QSR 241) suspected that “one may be having a diploma but is put deep in the village, while one without a certificate is in an urban area. Even this is done on a tribal basis”.

In response to this situation individuals recognised the need “to mix with other people from different areas” (QSR 287), particularly for those in the village where the “rural setting means fewer contacts with the outside world” (QSR 337). Some forms of theological education provide opportunities for such contact; many saw this as a valuable aspect of provincial training colleges. One respondent (QSR 159) articulated it this way:

Interacting with people of different background, culture, behaviour, and language helps Christians to understand the greatness of the one holy, catholic and apostolic Church of Christ and appreciate these differences and then utilise them perfectly.

4.3.2 Two examples of culture and praxis: Kiganda and Karimojong culture

A detailed examination of all the relevant cultures is beyond the scope of this thesis. However, by way of example, and because of the way in which some of the issues connect with the rest of the study, it is helpful to take a cursory glance at aspects of two cultures and how they relate to ministry and mission. The choice of Kiganda and Karimojong, out of the more than 56 possibilities, is not arbitrary: they represent the first and the last areas¹ to receive Christianity, as well as the fastest and the slowest respondents to quite different missionary efforts.

4.3.2.1 Kiganda culture and Christianity

The spread of the church in Buganda will be examined in the next chapter. However, the fact of cultural receptivity, in relation to the structure of that society and issues of church and leadership is of concern here. While much has been said in this area, Low’s analysis, though written in 1968, remains helpful.

Receptivity of Buganda to Christianity in relation to culture, politics and religion

Low notes not only the brevity of the time between the arrival of the first missionaries and the presence of converts in Buganda, but also that, unlike converts elsewhere in Africa who were the dispossessed, “In the whole of East Africa it was only in Buganda that there were at this time converts from within the heart of a flourishing tribal society” (1968:150).

¹ Care is being taken here with the use of the word ‘areas’ as while Karamoja was the last peripheral area to receive Christian missionaries, minority groups have received the gospel much later and there are no doubt ethnic groups within Uganda that are yet to have any, or any significant Christian presence.

The reasons, he suggests, lie in the shape of the culture and the place of religion in it. The Kingdom of Buganda as a coherent whole was predated by the more fundamental unit of the totemic clan, of which there are 52 today (Waligo 1990:120). A Mutaka headed each clan and the Kabaka (King) sought to control the Bataka as Sabataka in a single kingdom. The Bakungu, or chiefs, were appointed over ten counties by the Kabaka who retained absolute power. He also appointed Batongole, or regional military leaders. The Kattikiro, or prime minister, was the most powerful office holder (Isichei 1995:145). Thus an autocratic hierarchical system had developed retaining the clan as the basic unit of identity, but with the power of leadership emanating from the centre.

Power was strongly linked to religion and the control of the supernatural, and the Kabaka utilised a pantheon of gods, or Balubaale, to support his rule. According to tradition, many of these gods were adopted from the people of the Ssesse Islands at a time of war and conquest; however, they were associated with the clans, and in order to secure power the Kabaka required, “a new cult over which the ruler himself would have complete control instead of one which was closely associated with his opponents” (Low 1968:154).

Islam offered this possibility, and by the 1860s it was being adopted by the Kabaka. However, once it was established that the Arabs’ goods were derived from Europe he turned his attention to the European explorers who were appearing, and to Christianity, their supernatural source of influence. As seen in the previous chapter and elaborated on in the next Christianity was welcomed, albeit initially under the Kabaka’s control and despite a complexity introduced by the Protestant-Catholic divide. It soon became a semi-established religion and spread through the hierarchical structure, receiving clan level commitment.

Some of these themes are developed in the next chapter, but here it is important, and foundational, to note the close relationship between culture, politics and religion that enabled the spread of the Church, and also the significance of leadership, structure and belonging in Kiganda culture, features that impacted the shape of the Church. In terms of leadership, the existing patterns were autocratic, centralised and hierarchical. In terms of belonging, the clan, with its totem as a uniting symbol, provided the basic unit.

Buganda culture and leadership

A critical awareness of these observations is important for ministry and leadership development. Understandings of leadership, for example, will need to be critiqued in relationship to these cultural norms which, while not static, will continue to exercise an influence. Leslie Brown wrote about the Anglican Episcopacy in Africa from the perspective of someone who had served as an Archbishop in Uganda, during the time of colonial to post-colonial transition. He noted that, among Ugandan Christians, one pattern for Episcopacy was, “the way the king or paramount chief, and the whole chiefly hierarchy, exercised their authority” (Brown 1982:138). How he develops this idea is important:

Any chief, however narrow his jurisdiction, expected prompt obedience from his subjects. There was no democratic court to which a wronged man could appeal against his chief. The higher up the hierarchic ladder, the more absolute the chief’s claim to authority. When Christianity was established in Uganda a century ago, the two Churches involved, Anglican and Roman Catholic, already had a structure which closely resembled the Bantu chiefly structure. It seemed that the church catechist corresponded closely to a parish chief, the ordained priest to a sub-county chief, the rural dean to a county chief, and the bishop to the king’s minister.

As the structure was so similar it was difficult to propagate an understanding of authority different from the secular pattern. Many church leaders therefore tended to be despotic.... A bishop was tempted to see his primary task as ruling the people of God rather than serving them (:139).

The checks and balances in the Anglican system came in the form of church councils and diocesan synods, through which the members took responsibility for the organisation of church life. However, it is still all too easy for a bishop to dominate these councils and remain authoritarian in style (see also Ssenyonjo Kewaza 2003), and survey respondents were often outspoken on this:

The church of Uganda constitution gives too much power to the bishops as its overseers. The constitution should be revised with the view of the changing social parameters in the contemporary world (QSR 358).

For Ugandans and outsiders alike, being critically aware of this cultural background is vital. Not only does it relate to Episcopal authority and authoritarianism, but also to belonging and relationship, as related to understandings of family and clan in Kiganda. African cultures view leadership in the church in terms of a family network and “the bishop is seen not only as the ultimate authority in the Church, but as a man in relationship to church members” (Brown 1982:141). It is to a brief discussion of that clan family that the chapter now turns.

Family and clan in Buganda and Christian praxis

The clan provided the fundamental unit of belonging and identity – a context in which the Church developed and was understood – and, given the important role it has played, will be built on further in the next chapter. J M Waligo (1990) in his essay, ‘The African clan as the true model of the African Church’, provides a detailed exploration of this issue from the perspective of Kiganda culture, but with wider application. In a praxis-related study, he offers the concept of the clan as a doorway to an enriched, enculturated understanding of the local church, even as far as it relates to areas such as Christology. Although there is no space to explore his work in detail, it is worth citing Waligo at length with some of his observations that are particularly relevant to the current study:

The clan and extended family can serve to instil the Christian doctrine of fraternal charity as experienced by the first Christians. People will not understand the law of love of the neighbour if there is hatred among the family and the clan. When there is a problem in a clan or family, members normally feel concerned and always sit together to iron out the problem. The fellowship, *koinonia*, is more realised in clans and extended families. The sense of unity, belonging, oneness, togetherness can be extended from the clan to baptismal ties and beyond. The Eucharist is the centre of the church unity and reality. This is the same as the concept of the family meal, usually taken at the home of the head of the family or clan.

People who happen to be of the same clan enjoy a special solidarity.... For the Baganda, a child not only belongs to a couple but also to the family, lineage, clan and indeed to the whole tribe. Within the clan there is active participation of all members in the communal affairs. This gives a true sense of belonging. What used to be realised in the African clan or extended family could now take place through basic Christian communities (:118).

This picture illustrates the irony of western mission which has missed such levels of understanding and, instead mirrored Davidson’s evaluation of nation-statism seeing, ‘a wealth of cultures as an impoverishment’. Here in the clan community is something that is arguably much richer, and has more to offer, than any western counterpart model of community and church. Thus the clan provides a model of church and, indeed, forms the background for the church and the movements within it. It is finally worth noting that it tempers the chiefly model of leadership which, “within the clan system is basically for service” (Waligo 1990:122).

4.3.2.2 *Karimojong culture and Christian mission*

Because the clan transcends Kiganda culture, and acts as a social unit in less centralised societies, it provides a link to a brief discussion of Karamojong culture and mission. The Karamojong are made up of a “cluster of inter-related clans and communities living in the north-east of Uganda” (Baker 2001:18), in Kotido and Moroto districts, comprising one of the least developed areas in Uganda, as discussed in Chapter Three.

‘Local theology’, as described in Chapter One, is well illustrated in Knighton’s work on enculturation and the Karimojong (1990), and his thorough study seeks to reappraise Christian mission in relation to the Karimojong through analysing a variety of voices and histories, exposing local cosmologies and evaluating mission history. Karamoja was the last area of Uganda to be evangelised, through the work of the Anglican Bible Churchmen’s Mission Society (BCMS) in 1929, and Knighton (:430) reveals the contrasting perceptions of Christian mission held by the transmitters and receptors. The earliest protestant missionaries saw themselves as “bringing about an epochal event that would rouse the people from their ancient sleep. Yet to the allegedly somnolent Karimojong this was another party of Europeans bringing their Western paraphernalia, and their firearms”.

In addition, rather than engaging with the culture, a schools-centred approach was assumed, an approach which had worked effectively in other areas of Uganda, and the few converts were forced to place themselves in a limbo between the two cultures. Church growth was painfully slow, marred by constant setbacks that included personality clashes between missionaries of BCMS, and nominalism amongst those who professed faith. Thus mission resulted in the enculturation of “a few loyal converts into a Western lifestyle who are ‘no longer Karamojong’ in the eyes of the ordinary people” (Knighton 1990:524).

The tragic death of the first ordained Karamojong illustrates this. Bokora tribesmen speared Rev Zephaniya Akamu while he was driving cattle to meet bridewealth demands within his family:

To the purist this tragedy may have appeared to be God’s judgment on involvement with the second-rate customs of a heathen culture but in reality it was judgment on a church which had signally failed to root itself in Karamojong society and so was not, by any standard, indigenous, as had been hoped. Though fluent in the language and Karamojong, his very religion made him an alien.... Its liturgy was a straight translation from the Book of Common Prayer... His

clothes, dog collar, and Anglican robes defined his church as inappropriate for life. He remained a stranger among the Bokora to whom he ministered in Kangole; had he sought the blessing and the protection of the elders, he would not have been molested. Instead, he depended on a Western idea of God and His merely supernatural protection. Rev Zephaniya Akamu, as his name and title suggest, was caught in the subtle conflict between two worlds (Knighton 1990:509).

Space precludes further analysis, but the point here is simply to emphasise and illustrate the vital need to take local culture into consideration in mission. Within Uganda the challenges of mission in Karamoja are viewed as acute. The region has been judged to be “resistant to change” (Novelli 1995:1), work has appeared slow and “Christianity has remained peripheral to this pastoral society” (Ward 1991:98). The area that was the last to receive Christian missionaries may seem to have been the slowest to respond, and yet there may well have been a lack of sensitive, in depth mission that took culture seriously into account. Novelli, a Roman Catholic priest in Karamoja, sees the key to authentic mission, and the changes it brings, lying in assuring people that the “guarantee provided by their traditional way of life” will be enhanced rather than lost. In hindsight it is of course easy to pass judgment on missionary efforts,² but such assurance seems to have been lacking in early approaches to mission in Karamoja. Thus the case of Karamoja highlights an issue that is Uganda-wide, but appears to be better masked in areas such as Buganda where the social structures and world view were more ‘compatible’ with the Western missionary enterprise.

4.3.3 Culture, the gospel and syncretism

Returning to perceptions from the survey sample, many informants were aware of tensions between traditional culture and ‘Christian’ culture. Some observed that, for example, “many people are taken by traditional beliefs” (QSR 199), while others noted that, in relation to the ways marriages are celebrated and burials are conducted, “they like Christian culture rather than traditional” (QSR 236). This backs up Tiberondwa’s observation that “many Africans, including the educated ones, continue to live in two worlds: the traditional as well as the modern scientific world” (1998:11).

² Poulton (1961:297) remarks: “It has become fashionable, in missionary writing and teaching, to decry certain aspects of the modern missionary movement in its beginnings.... I do not urge that our recruits should be fed with this kind of secular criticism of their predecessors’ work. I call it ‘secular’ because it involves an almost total disregard of the ways of a God who works through human history.”

This tension leads to syncretism within the churches where there may be “many believers, but some mix with African traditional religion” (QSR 284). In the words of another respondent (QSR 109), it means “people have double standards... they believe in both God and traditional gods”. As one church teacher from Mukono (QSR 139) put it succinctly:

most of the Christians in my church do not belong to only one God. Others have shrines behind their houses. When you compare the two you realise that most of them are ignorant about the living God.

This means that the relationship between gospel and culture is a critical issue throughout Uganda, and must be not only of major curricular concern, but must also guide the kind of leader that is to be trained, one who is both “traditional and progressive” knowing how to guide individuals with

as clear insight as the traditional diviners. For until Christians can bring to their own ministers their sicknesses and their feuds, the sterility of their wives and the rebellions of their sons, with a sure expectation of enlightenment and healing, they will continue to look elsewhere for help (Taylor 1963:152).

4.3.4 Music, worship and culture

One point of intersection between the gospel and culture, both traditional and modern, that respondents alluded to repeatedly was that of music and worship. One lay reader from Mbale (QSR 348) brought all three of these horizons together: “Christians have been revived and preaching has also changed, many people are now saved and the society has also changed from ancient ways to modern ways, i.e. dressing and different hair styles – the church responds by singing in a modern way”.

Another (QSR 327) saw the “indigenisation of worship” as an issue for the Church to address, commenting that it “should be Africanised to help and enable the worshipers enjoy their traditional settings”. Furthermore, a theological student from Kumi (QSR 425) points to the fact that those who originally brought the gospel also imported a form of church, one that is not only different to local forms but is also itself ‘traditional’ or anachronistic: “Africans are trying to change from traditional cultures of the missionaries to harmonising the church with African cultures in music and praises”.

Such a sentiment agrees with Mbiti’s observation:

African culture needs to be studied, analysed, and utilised in the evolution of relevant spirituality and worship life of the Church. This has many aspects such

as architecture, traditional African music and prayer forms, the home and family in worship life, the community approach to worship, the Sacraments, the use of religious dancing in worship, clapping of hands, confession of sin, exorcism of troublesome spirits, visions and dreams, symbols, etc (Mbiti 1977:31).

This relationship between the gospel and the musical forms of cultures and churches was of particular importance to respondents, and was *the most commonly cited issue* relating to changes, and desired changes, in the churches. As such it is raised here as a cultural issue but will be explored further in the following chapter under a section on the worship of the church.

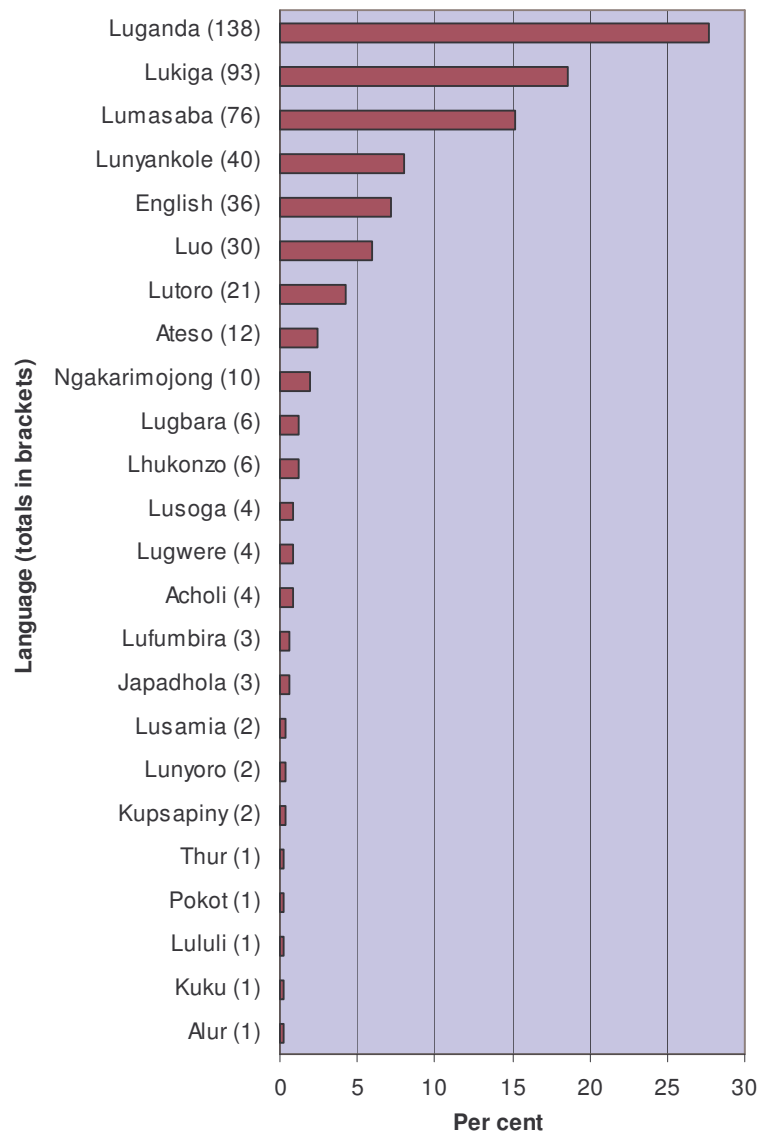
4.4 Linguistic pluralism in the survey and the significance of the vernacular

Language is bound up with culture and is of particular relevance to the acquisition, handling and transmission of knowledge, that is, to education. Therefore a discussion of language is important and moves the chapter, first, to a discussion of issues connected with literacy, and then on to local and modern education.

4.4.1 Language representation in the survey and linguistic complexity

Figure 4.1 below shows the prevalence of the various first languages in the survey sample. Its inclusion is in keeping with the desire to introduce elements that describe the survey sample, but most importantly, it illustrates linguistic complexity in the COU. While, due to the non-random nature of the sample,³ it does not accurately represent the language spread for Uganda, the wide variety of languages is immediately striking. In addition closer analysis reveals hidden factors at work. Some of these subtleties are mentioned below in order to illustrate the need to be aware of, and sensitive to, linguistic issues in ministry and ministerial formation.

³ Of the 24 languages represented in the sample, the last 12, in other words the least represented 50%, only contribute 5% of the respondents. This is due, in part, to the non-random sampling that has meant that some major language blocks have been poorly represented, but it is still indicative of the complex situation within Uganda. In addition, although Luganda has the highest frequency in the bar chart, this prevalence is reduced when one takes into account that the western languages of Lukiga and Lunyankole are closely related and together make up 26.6% of the sample.

Figure 4.1 Language distribution within the sample

Not surprisingly the distribution reflects the central and western bias of the diocesan representation in the sample. But what is interesting is that it only does so partially, not precisely. For example, first language Luganda speakers, the language of the Baganda and thus the central region, comprised almost 28% of the sample. This reflects the high level of representation from dioceses in that region: the dioceses of Luweero, Mukono, West Buganda, Namirembe and Mityana. But respondents from these made up 33% of the sample, leaving a difference of 5% that needs to be explained; the explanation again illustrates the linguistic complexity of the situation. The main factor may well be that the ‘Buganda’ region diocese of West Buganda in fact stretches west into a Lunyankole speaking region, a fact

that was reflected in the responses of the diocesan leadership: 34% (13) of the respondents from West Buganda identified themselves as Lunyankole speakers and this accounts for approximately 50% of the difference. Thus, while at first glance West Buganda might be assumed to be a Luganda speaking area, ministry and training in that diocese will need to take other languages into account.

Other factors that might account for some of the remaining 50% of the difference between the numbers working in Luganda speaking areas, and those speaking Luganda, might include the following: first, the presence of those in the Buganda region who have moved from other regions; second, those speaking minority languages in the area; and third, the surprisingly large number in the sample who put English as their first language, five of whom came from the Buganda region, a point that will be returned to below.

Factors such as these may be playing a significant role, and more of a role than is apparent due to the presence of factors forcing the statistics in the opposite direction. Not only are there ‘non-Luganda’ speakers in ‘Baganda areas’, there are also Luganda speakers in non-Baganda areas. For example, four individuals in the Bagisu dioceses of Mbale and North Mbale identified themselves as Luganda speakers. This feature can be traced back to the fact that the “British rulers depended greatly on Baganda agents to administer other parts of Uganda”, as already noted, which “led to the imposition of Luganda on the Eastern Province and Ankole” (Mukama 1991:338). In the area in which the contemporary dioceses of Mbale and North Mbale lie, the famous Baganda agent of sub-imperialism, Kakungulu, had introduced Luganda (Tiberondwa 1998:53).

It is also significant to observe that 36 respondents (7.2%) put English as their first language. These respondents account, in part, for the discrepancy between the Buganda region and the Luganda speakers, as mentioned above. However, it is again interesting to note that the bulk of these come from the East – Mbale and North Mbale – an area that accounts for 22 of those 36 respondents (61%). Again this underlines the linguistic complexity and fluidity of the region. Even within Lugisu there are a number of dialects spoken across a relatively small geographical area, one in which movement is difficult due to the mountainous terrain of Mt Elgon. This variety exacerbates the peculiar linguistic forces already noted.

Also of interest is the fact that well under half of the Karamoja Diocese is Ngakarimojong speaking (43.5%). This is partly due to the fact that the northern and western areas of this large diocese are Luo speaking (43.5% again); and partly due to the many other dialects and people groups, illustrated in the sample by a Thur speaker and a Pokot, from a distinct group that straddles the Kenyan border.

Thus the survey sample illustrates the heterogeneity and complexity of the linguistic situation, a factor of great significance for theological education, and one that is reinforced below and explored further in subsequent chapters.

4.4.2 The importance of the vernacular

Many of the primary sources stressed the importance of encouraging training in the vernacular as well as developing the use of a lingua franca. This point was raised by one respondent (QSR 312) who said, “many people understand better in their traditional language because just a small number understand English. But with the local language many people can be trained for the ministry”. Several respondents made it clear that first language use enhanced ministry. For example, a woman from northern Uganda, working as a lay reader in the village (QSR 215), commented, “I always find my work positive because I speak the same language with the people”. This sentiment was reiterated in the words of an informant who stressed the need to recognise “the importance of every vernacular language for the people who speak that language” (Tusingwire OI 12/11/03).

Another pastor (QSR 15) agreed with this but also pointed out that, “preaching in my mother tongue... does not apply in other settings like towns, cities, schools, and hospitals”. In addition, the issue of the multilingual urban context was stressed in comments; for instance one respondent (QSR 442) pointed out that with all the “different languages” it was “not easy to have different services for each language speaking group”.

With reference to the history of Luganda in Bugisu described above, one respondent in North Mbale (QSR 111) stated, “The language used in north Mbale diocese is language for the elderly people”. In other words, there are also generational differences in some areas, and in Bugisu today “the people want their own language” (Wabulakha OI 17/10/03).

These concerns were often carried over into a desire that “theological books should be translated in the local languages for easy understanding of the Bible” (QSR 109), and the associated observation that while the COU “mostly uses Luganda, the language and books should suit the local community for any impact” (QSR 321). Thus one college lecturer (QSR 358) called for a “revival of interest in writing theology in ‘vernacular’ to reach out to the majority Christians who are not English speakers”.

Therefore while English was viewed as an “international language” (QSR 6) and individuals recognised that it is the language in which the majority of theological texts are written (QSR 7), there was a call for the use of local languages in theological education, particularly for work at the grass roots, an issue that will be discussed in more detail in Chapter Seven.

4.5 Literacy, learning and literature

4.5.1 The significance of the literacy-orality tension

As stated at the beginning of the chapter, Ugandan culture and learning has a tension at its heart; one that flows from the introduction and spread of a literary culture and modern, European forms of education (Tiberondwa 1998:14). Not only has this cultural transition led to the introduction of new norms, it has also brought about a less well publicised and recognised shift in learning, a shift bound up with the introduction of literacy to oral cultures.

The shift is so profound that one recent piece of doctoral work on theological education in Uganda, Slater (2002), takes this theme as its focus. It puts this tension at the heart of understanding ruptures in learning and the failure to own knowledge, issues that lie at the centre of education in general and theological education specifically. Informants illustrated the extent to which the tension between literacy and orality is a live issue. As one informant (Tusingwire OI 12/11/03) said:

Traditional culture is oral rather than literary. Theologically trained people will work mainly among people in the local congregation whose thinking is still tied to oral traditions: so how can one be relevant in that situation?

Tusingwire has pinpointed the central issue, “the fundamental interplay between orality and literacy” (Slater 2002:92). This interplay between the two modes of orality and literacy is a

constant factor in a person's life, influencing "one's approach to working with knowledge and to learning new knowledge to the core" (:92). Slater goes on to point out that the transition from oral cultures to literary ones, or the invasion of literacy within Uganda, has been rapid when compared to such development in the West. As a result, different values may be placed on these forms of knowledge and the corresponding ways of working with that knowledge.

Survey data and comments reflected the high value placed on modern education and literacy, usually expressed in a concern over illiteracy. One respondent (QSR 155) expressed this in terms of the inability of "most people" to read the Bible. Another even equated responsiveness to the gospel with literacy: "There are many illiterates who don't respond to the gospel due to reading culture" (QSR 305).

Furthermore, several expressed the widespread desire to gain literacy skills. For example QSR 129 stated: "many people want to know how to read". Thus the comment of one Langi teacher (QSR 538) was typical: "Efforts of the church should be highlighted in combating illiteracy in the rural settings to enable parishioners to be able to read and write". Such efforts, individuals believe, would lead to development: "the people at the grassroots suffered very much because they lacked teaching and training. Most of them were illiterate and ignorant, but when they were educated they developed" (QSR 69).

While respondents had much to say about the importance of the vernacular, fewer made the connection with the importance of oral sources. However, in more in-depth interviews the connection was made, and stressed the value of oral sources. For example, Tusingwire (OI 12/11/03) said: "In Bakiga traditional education oral sources are more valued; riddles, proverbs, stories... When we [lecturers] teach a story it may come in as a 'by the way'".

Understanding and responding to this rapid introduction and spread of literacy within an oral culture may well be a key to well positioned theological education (Slater 2002:52). However, before taking this central tension further, and considering education, it is important to consider further the issue of literacy through a look at literary resources, as expressed by the survey sample

4.5.2 Literature and literary resources: signs from the survey

The issue of literacy is inseparable from that of literature. Two issues and, often, two problems were frequently identified: “In my ministry in the village most of the people are not educated and those ones who are educated lack books” (QSR 312). Another respondent (QSR 326) saw this as a typical rural problem, “Most of them were illiterate and, secondly, they cannot afford to buy either hymnbooks or a Bible”, and one quantified it this way: “even in the congregation of about eighty, only four have Bibles” (QSR 241). The problem was not only raised in relation to the village and the ministry context, but many raised the problem of the “lack of learning resources like theological books” (QSR 15), in the colleges themselves.

This issue is highlighted by looking at aspects of the survey data that reveal trends relating to the ownership of Bibles and theological books, and which give insight into library access.

4.5.2.1 *The ownership of Bibles and choice of translation*

Examining the quantitative aspects of the survey data, however, shows that overall levels of ownership of Bibles amongst the sample was high, with almost 97% of leaders having their own Bible. As this data was recovered from the very same leaders who were commenting on the lack of Bibles in the community, it reveals the discrepancy between leadership and laity.

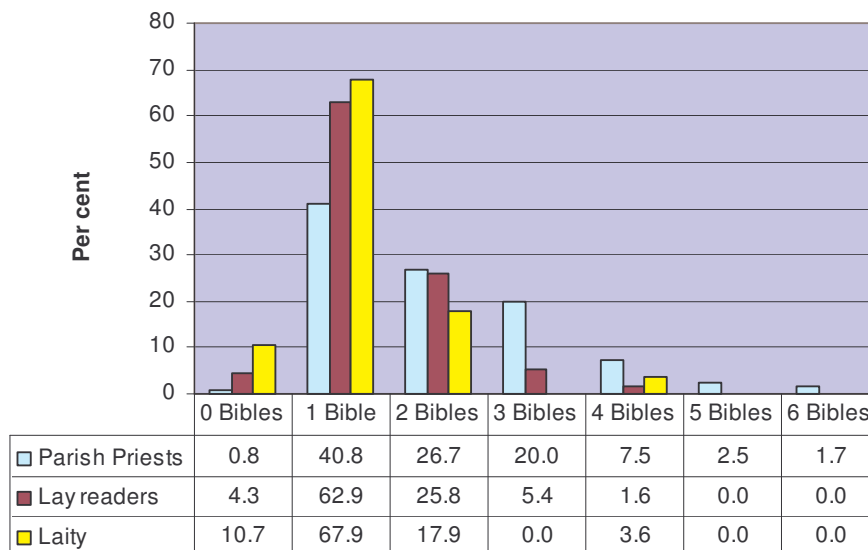
Variation within the sample was also revealing, both in relation to region, and to leadership positions. For instance, there was significant regional variation, with the west and central areas being better resourced than the east and the north, as shown below in Table 4.1.

Table 4.1 The ownership of Bibles in the sample with regional variation

	Total	Central	East	North	West
Do own Bible/s	96.7%	98.2%	92.9%	92.9%	99.3%
Do not own Bible/s	3.3%	1.8%	7.1%	7.1%	0.7%
100% =	518	169	127	56	152

Figure 4.2, below, on the other hand, shows variation between those in different leadership situations.

Figure 4.2 The numbers of Bibles owned by individuals in three different groups within the sample. Numbers of Bibles are along the x axis with the table showing the percentage of individuals who own that number



Two main features of the diagram are noteworthy. First, the cluster of columns on the extreme left reveals the difference between the three groups in terms of the percentage of each group without a Bible at all. While only 0.8% of parish priests are without a Bible, 4.3% of lay readers, and 10.7% of the lay leaders in the sample lack one.

Second, it shows three distinct distributions for the groups when, rather than just looking at whether individuals own a Bible or not, one looks at how many they own. The plot for parish priests shows that they are far more likely to have more than one Bible than the other groups, and almost 60% own two or more, and thus may well have a choice of translation. At the other extreme, leaders amongst the laity in the sample are most likely to only own one Bible, with only 21.5% having any choice of translation.

The above information gives insight into the presence of choice in Bible translations. It is also interesting to note the frequency distribution for the specific translations⁴ that were identified by the respondents, as illustrated below.

⁴ Note that the columns add up to more than 100% which simply indicates that, as already stated, the average number of Bible's owned by individuals within the sample is greater than one, in fact 1.7.

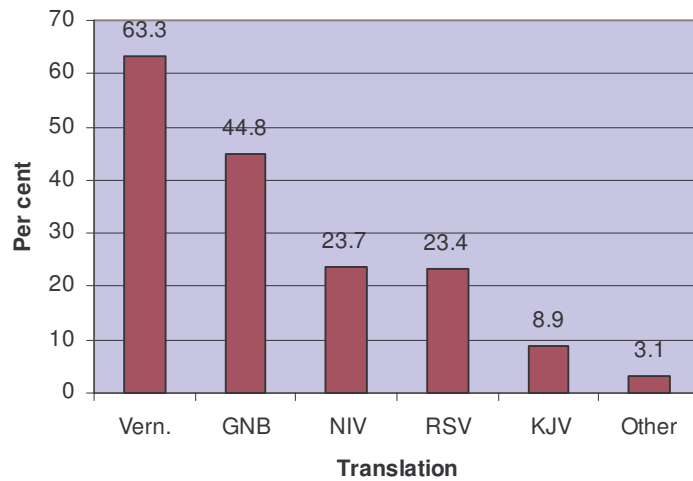
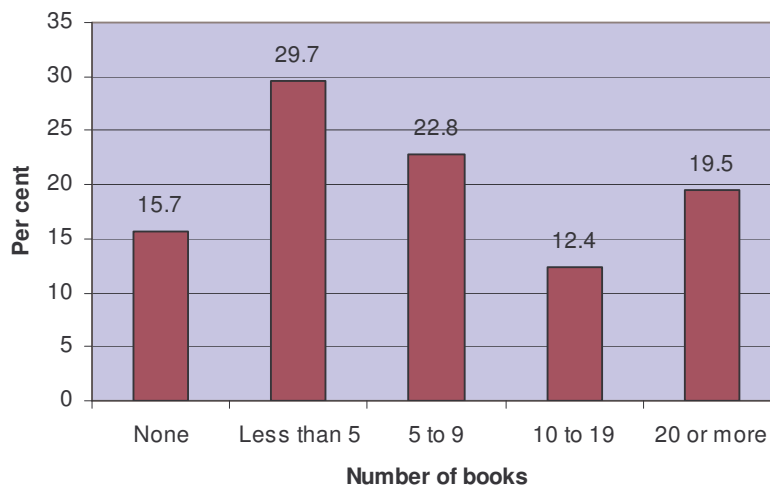
Figure 4.3 Percentage of the sample owning different Bible translations

Figure 4.3 has a number of points of interest apart from the fact of the distribution. For example, it is significant that in the Anglophone Ugandan context there has still been significant demand for translation, one that is shown up in the ownership of Bibles, with almost two thirds of the sample owning a Bible in the vernacular. Linked to this is the fact that by far the most popular English version is the Good News Bible, a translation that aimed at intelligibility for those for whom English is a second, or learnt, language (Bible Societies 1994:vi-viii). Factors such as these must be taken into account when planning programmes of ministerial formation and the place of the Scriptures in them.

4.5.2.2 Theological books and the survey sample

The survey provided some valuable data on the ownership of theological books in the sample. While a significant proportion (15.7%) own no such books at all, the majority have less than five, as illustrated by the chart below.

Figure 4.4 Distribution illustrating the ownership of theological books in the sample

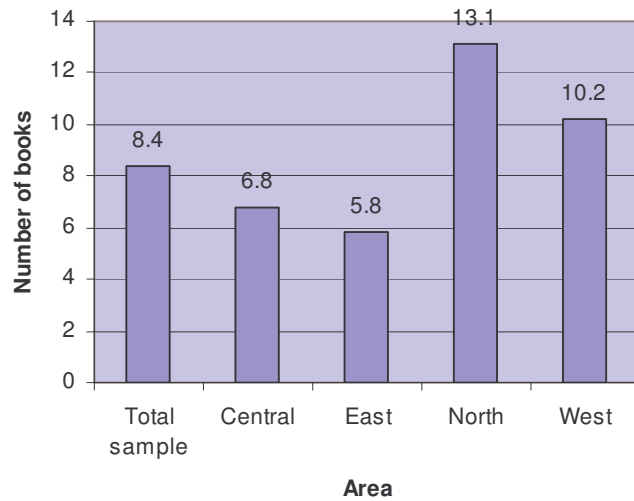
There is then a steady decline in ownership as the number of books increase except for the fact that almost 20% of the sample owned twenty or more books. This unusual aspect of the distribution seems to be caused by the number of top-level leaders and teachers in the sample.

Interestingly, that last category is boosted by the northern sample which has high numbers of books in the homes of respondents. This goes against expectation: in an area where one might expect fewer resources, the leadership has significant resources. This anomaly is probably best explained in terms of the nature of the sample. Precisely because of the situation in the north of the country, a high proportion of the northern sample was made up of those at theological college and those close to the urban centres, factors in what was already a smaller sample that may have skewed the data.

This regional difference is shown up by a calculation of the average number of books owned by individuals. The average is hypothetical with the calculation taking the mid points of the choice categories in the survey.⁵

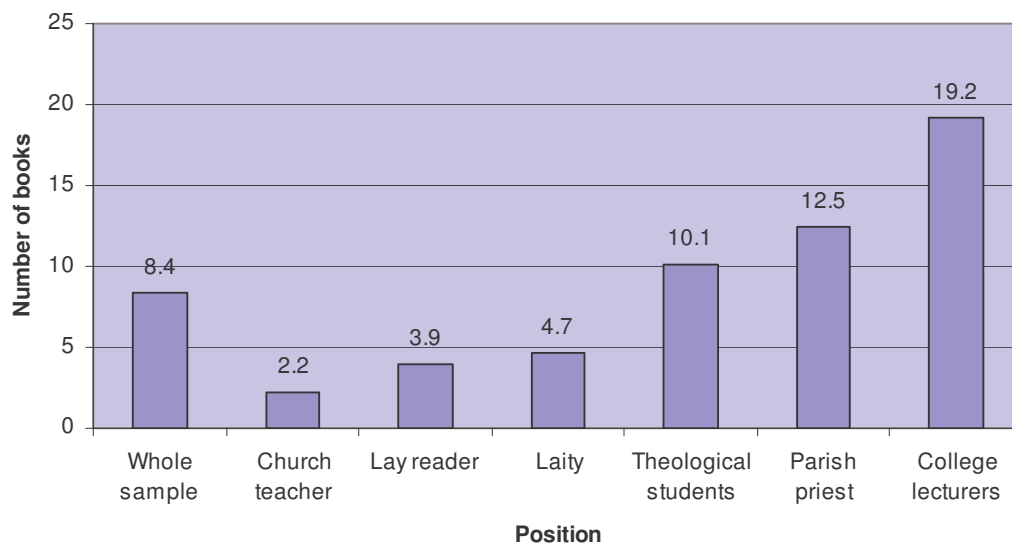
⁵ In other words where 'none' was circled it was taken as '0'; 'Less than 5' was taken as '2.5'; '5 to 9' was taken as '7'; '10 to 19' as '14.5'; and '20 or more' as '22'. These values were then used to create a hypothetical total number of books in the total sample and in different groups from which the mean could be calculated.

Figure 4.5 The average number of theological books in the homes of individuals with regional variation



The same approach was used to compare ownership of literary resources between those in different leadership positions. Although the findings are not surprising, they do serve to highlight the fact that the many church teachers and lay readers, who are doing the work of pastoring the grassroots church, are the ones with the fewest available resources.

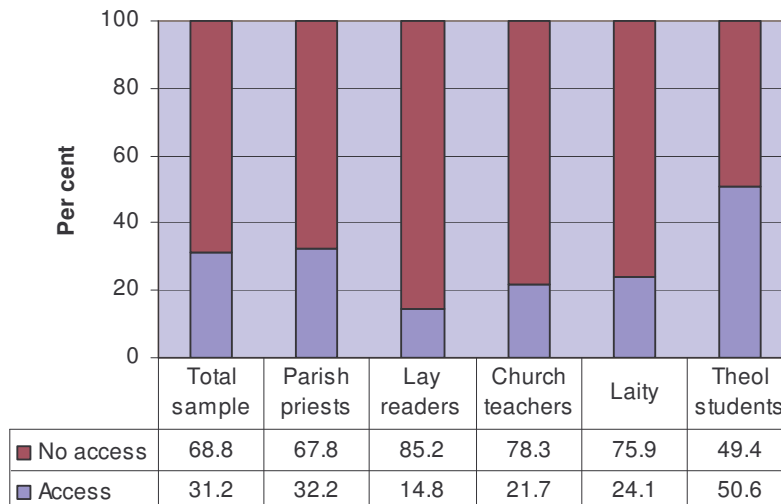
Figure 4.6 The average number of theological books in the homes of individuals with variation among those in different positions in the Church



4.5.2.3 Library access

Library access gives another indicator of literary resources and access was low throughout the sample, with almost 70% of the total without access to a library. There was also significant variation in access between those in different positions.

Figure 4.7 Library access amongst those in different positions in the sample



Of interest, again, is the fact that the lay readers, those shouldering a great deal of pastoral responsibility, have the least access to resources. Also of note is the fact that only half of the theological students claim any access to library resources. This lack might be explained in part by the fact that some of the students completed the questionnaires away from the college, indicating that they often view themselves as already ministering in a particular situation, which is the case for many.

4.6 Education: indigenous and modern

The chapter has moved from the departure point of culture, through a discussion of issues relating to language, to look at the literacy-orality tension that lies at the centre of culture from a pedagogical perspective. The analysis then moved outwards, and considered the connected areas of literature and resources in the survey sample. The study now leads into a description of the forms of education, first indigenous and then modern, that are linked by the orality-literacy tension.

While indigenous forms of education existed long before the introduction of Western education (Tiberondwa 1998:1), on the whole, the encounter with such western, ‘foreign’ forms led to the general rejection and replacement of prior forms, rather than to their incorporation and development. In particular there is a need to recognise how recent and rapid such changes have been. An appropriate response to the new situation does not mean retreating to a pre-colonial situation, but, rather, moving forwards through acknowledging the priority of traditional forms and their profound and ongoing influence as an integral part of Ugandan life. Thus, Tusingwire, interviewed while in the midst of his research on the challenges that African traditional education pose to theological education in Uganda, saw the answer not in terms of creating new models based on traditional forms but rather in “incorporating traditional values [and] enriching the existing model” (Tusingwire OI 12/11/03).

4.6.1 Features of indigenous education and pedagogy

These traditional educational values can be drawn from examples of traditional education provided by Tiberondwa (1998:2-14). Traditional education was an integral part of life, bound up with living in the local situation. It was a family and community affair with parents acting as teachers, supported by brothers, sisters and relatives. Tiberondwa claims that, “Western education has made Ugandans selfish. It has reduced their families to husband, wife and their own children only” (:8). The following comments thus reveal that traditional understanding of family: “the first church is my family” (QSR 77), and “the family is now set apart for God’s work” (QSR 3), meaning that gaining and sharing knowledge is a corporate activity.

Given this relational stance, imitation, learning through working with others and apprenticeship were all-important emphases that gave traditional education a practical orientation. Though informal, the expectations of traditional education were high, and there were specialist forms of knowledge as well as more general ones. There were also deliberate strategies for learning, and the use of oral sources was part of that: “In proverbs you learn wisdom and intelligence, in riddles testing of intelligence. Stories are a main area, you can learn history, relationships, you can learn character” (Tusingwire OI 12/11/03). With this knowledge the emphasis was, of course, on local, or indigenous knowledge (Semali &

Kincheloe 1999:3) something that remains important but which now needs to be related to national and global knowledge (Slater 2002:74).

Some of these values and concepts will be analysed further in Chapter Seven, on theological education in the Church, and applied to that enterprise, an enterprise which, for authenticity, must take into account both the traditional and the modern.

4.6.2 The development of ‘modern’ education in Uganda

This more recent, but now majority form, has transformed understandings of education. Understandably its introduction and development within Uganda has had an immense influence on how theological education is done. Furthermore, the development of western style education is inseparably bound up with the introduction of Christianity to Uganda, as will be discussed in the next chapter. Here the focus is on the nature of education itself, rather than on the missionaries and their achievements, despite the fact that they were some of the principal actors.

The history follows the lead of Slater’s work (2002) on theological education in the Church of Uganda. His special interest in theological education, already discussed above, means that his approach to history is one that is tailor made for this thick description, though it is abbreviated, supplemented and reworked here.

4.6.2.1 From missionary beginnings to government control (1875 – 1927)

From the beginning, the missionary agents mentioned above taught new converts to read and write (Slater 2002:10), a practice that was bound up with baptismal preparation and the required literacy for learning the catechism (Ssekamwa & Lugumba 2000:1). By the end of the 19th Century, and from these simple beginnings, missions were investing heavily in formal education. Literacy and western style schooling were firmly entrenched within Uganda, marking a significant cultural shift, and the first quarter of the 20th Century saw the growth and diversification of schooling. As early as 1903 CMS schools had 22,000 children, a number which, by 1920, would multiply five-fold (Slater 2002:12). By 1924 missionaries ran a variety of schools including high schools, central schools, and the subgrade, or ‘bush’ schools, with more limited staffing. However, all of these followed “much the same curriculum” (Tiberondwa 1998:34). In addition, there were higher level colleges as well as

schools for training teachers and midwives. Such schools meant that through these missionary efforts, “the country was covered with a network of schools” (Ssekamwa & Lugumba 2000:4). Education was clearly bound up with the missionary enterprise, and while some saw the need for greater government involvement in education, policy dictated the retention of the educational monopoly of the missions, not least because of financial pressures (Slater 2002:14).

While the Protectorate government established a technical school at Makerere in 1922, government participation and the move towards government control of education was only set in motion due to the dual impact of a British Government White Paper on Education in Tropical Africa of 1923 which “urged close attention to Education” (Ssekamwa & Lugumba 2000:4), and the Phelps-Stokes Commission of 1924.

The Phelps-Stokes Fund (USA) sent experts to look at education in tropical Africa and visited the Protectorate in 1924. The report, while crediting the missions with work done on limited funds, articulated existing concerns by emphasising the need for greater government involvement in the education strategy, with the aim of making education more relevant to the needs of the community (Slater 2002:17), this in response to a curriculum that seemed to neglect practical and technical training.

As a result, a Department of Education was set up in 1925, and the Education Ordinance of 1927 brought the “whole education system... under government direction and control”, although “ownership and management of schools remained in the hands of mission groups (Ssekamwa & Lugumba 2000:5-6).

4.6.2.2 Further developments to independence (1927 – 1962)

A number of issues were debated as education developed under government control. The type of education, particularly in terms of its practical or academic orientation received attention; some stressed the need for vocational training, while “missionaries, and articulate African opinion... considered it an inadequate preparation for leadership and the career needs of the pupils” (Ssekamwa & Lugumba 2000:7).

The language of instruction was also debated, mainly around the issue of a common language. It seems that arguments were not concerned with whether or not learning and prospects would be enhanced through departing from the vernacular, but rather turned on whether Kiswahili or English would best serve as a lingua franca for East Africa. Thus the discussions were politically and religiously charged. Some, for example, feared that Kiswahili would facilitate the spread of Islam. The issue was resolved and concluded in 1931 at the Joint Parliamentary Committee on Closer Union of Kenya and Uganda, in which English was decided upon (Ssekamwa & Lugumba 2000:9).

Although the Second World War slowed educational growth, in 1948 the Uganda Muslim Education Association was given equal recognition to the associations of the Protestants and Catholics (Slater 2002:21). This was a significant event symbolising the recognition, in the education system, of religious and cultural pluralism. A further important development before independence saw Makerere grow to the status of a University College in 1950, the first in East Africa, and then in 1961, just before independence, to become Makerere University.

Thus while the years leading up to independence saw standards of education in Uganda raised, they also left two legacies which are important to note. First, while a key objective of the mission schools was to train potential church leaders, in reality they found that they were, in fact, turning out high calibre professionals, and recruiting clergy from amongst the less well trained individuals (Mutibwa 1992:132). Second, while there had been pressure to make the curriculum less western, there was real resistance by Ugandans to “an education which appeared different than or less than that obtained by Europeans” (Slater 2002:24). The former point has had its impact on how the status of the clergy has been viewed subsequently, while the latter has left a legacy of entrenched western patterns of education, a challenge in post-independence society that has yet to be resolved.

4.6.2.3 Post-independence hopes and struggles (1962 – 1986)

“Despite repeated criticisms of the inherited colonial system of education as anachronistic and irrelevant, and the efforts of successive governments to change it, no fundamental transformation has occurred over the years of independence in relating education to the social and cultural realities of Uganda” (Kajubi 1991:322).

So writes Kajubi at the beginning of the 1990s while reflecting on the years since independence. While, during the 1960s “the right questions were being asked and answers were being sought” (Slater 2002:28), the 1970s and the bulk of the 1980s saw the succession of governments previously described, and the consequent conditions halted educational progress.

Independence brought hopes for the development of a genuinely Ugandan education system, and the Castle Report of 1963 considered a range of issues that would move the system in that direction. First, the government made it clear that they, rather than the voluntary agencies, would control schools (Ssekamwa & Lugumba 2000:17). The hope was that this would increase efficiency, religious and ethnic integration, and the expansion of secondary education. Second, issues of curriculum and pedagogy were revisited as the report noted the tradition of passive copying from blackboards, and encouraged the development of more active, culturally appropriate and educationally sound methods.

Furthermore, the Report looked again at language and encouraged, where possible, the use of the vernacular for the first two years of primary, as well as recommending English, over Kiswahili, as acceptable to the majority of Ugandans and as an international language suitable for higher education. In addition, and importantly, the issue of neglected adult education was addressed.

However, Amin’s coup of 1971 brought an end to such progress, and instead, brought regress within the education system. It was not until the late 1980s, with the NRM’s policies beginning to take effect, that there was any renewed promise of progress.

4.6.2.4 The Movement and education (1986 – present)

The socio-economic crisis that the Movement inherited meant that there was little spending on education and a critical shortage of teachers, educational materials and buildings, despite the growing social demands for education. As a result, by the late 1980s there were, for example, “100-160 pupils per class in some urban primary schools” (Kajubi 1991:323-324).

By the beginning of the 1990s the GOU was in a position to address some of these needs through the Education Policy Review Commission whose report was published in 1992. The

proposals of the Commission aimed at evaluating education with a view to normalising it and recommending changes. Amongst its recommendations were the following: that primary level education should be extended by a year to eight years, consisting of four years in the local language followed by four in English, with a more practical stance in that second stage. This period, it was proposed, should then be followed by three years of secondary education and two years of ‘A Levels’. It also made the bold recommendation of Universal Primary Education (UPE) that, while accepted, would not be implemented until 1997.

In the end the additional year of primary, and thus reduced secondary, was not actually implemented leaving the current system in tact: Seven years of primary (P1-P7) required for secondary enrolment; four years of secondary (S1-S4) leading to ‘O Levels’; and two years of advanced secondary (S5 and S6) to gain ‘A Levels’ – the entry requirement for higher, tertiary education.

Kajubi noted, in line with what has already been said in this thesis, that,

a major problem for educational reform in Uganda is the difficulty of identifying a national ethos that could unite Ugandans into a coherent social order, and whose core values would animate and guide education... The Education Policy Review Commission... kept Uganda’s baffling political and social problems in mind throughout its deliberations. It concluded that national integration is the single greatest challenge and that the type of education provided should have a pivotal role in creating it (1991:327).

4.6.3 The mixed legacy of modern education in Uganda

The process of tracing the development of modern education in Uganda historically is revealing, not least in terms of the tension the transition introduced into the Ugandan context. The introduction and spread of missionary schools meant that “hundreds of Africans, young and old, went to these educational institutions.... These numbers meant more than mere pupils and Christian converts. They represented new values, a new culture and new ways of life” (Tiberondwa 1998:46). It was also a transition that would remain engrained in Uganda, despite the critiques of the commissions and the efforts of governments and educators, and it affected issues of curriculum, language and educational structures. It would also have the unanticipated effect, within the COU, of pulling many of the most gifted Christian leaders away from professional ministry, and casting the clergy in a particular role and position in society.

Resolving these tensions does not mean retracing steps but rather, in the contemporary context of globalisation, renewing this mixed legacy. While there have been significant changes under the NRM, poverty continues to hinder education and exclude many; for example the UDHS of 2000-2001 still indicated that 27% of females and 15% of males over the age of six have never attended school (UDHS 2001:13). Connected with these issues of exclusion, unity remains a key issue in education and culture, if education is to serve nation building in modern Uganda. Furthermore it has been noted repeatedly that multiculturalism in its broadest sense is a live issue: it is to the perceptions and implications of this pluralism that the focus now shifts.

4.6.4 Education and the survey sample

Thus education has been considered explicitly in its historical context, and implicitly as it relates to the above areas of culture, language, literacy and literature. In order to further illustrate these points, it is interesting to draw on the perceptions presented in the survey sample.

4.6.4.1 Education levels: perceptions and comments

There was a consensus among respondents concerning the importance of education today. For example one parish priest (QSR 302) said that: “The church and society require educated personnel and well-trained people with good experience”, and another, a Bishop (QSR 42), drew attention to the “growing number of universities in Uganda” and what that symbolised.

This recognition of the importance of education led to a corresponding concern amongst church leaders that many of them, particularly the lay readers, are often less well educated than the laity. One such lay reader (QSR 103) described the situation in this way: “we lead people who have gone beyond... we are in a world of people who have studied a lot and these [are the] people we serve and lead”. As a result education and training are at a premium because, in the words of another lay reader (QSR 491), “we are likely to be faced by challenges from some elite members of our flock... hence the need for more training”. However, it is not just lay readers who feel this pressure. A diocesan secretary (QSR 141) pointed out that: “we are living in a changing world. Preachers must be well learned because the people we teach and preach to are learned”.

This perception translated into a strong sense that the main purpose of basic qualifications was to allow one to progress to higher levels of education. One ordinand (QSR 350) who had done a lay reader's course seemed to view that course as a stepping stone to further study rather than as an end in itself, commenting that, "without the training I wouldn't be pursuing studies in Buwalasi where I am now for a certificate in theology".

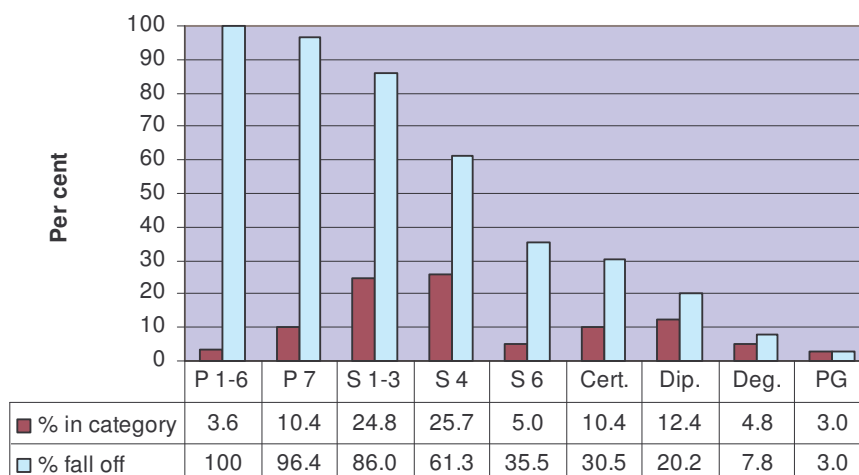
Respondents thus perceived the need to close the gap between leadership and laity. Some anticipated this happening through equipping the leadership, while others hoped that it would be closed in another way, through educating the laity theologically:

the most significant change in church and society is education. Both the church and the society want educated people so there should also be theological education for all the people whether church leaders or the congregation. The church should train both leaders and Christians (QSR 67).

4.6.4.2 Education levels: the survey statistics and comparisons between clergy, lay readers and laity

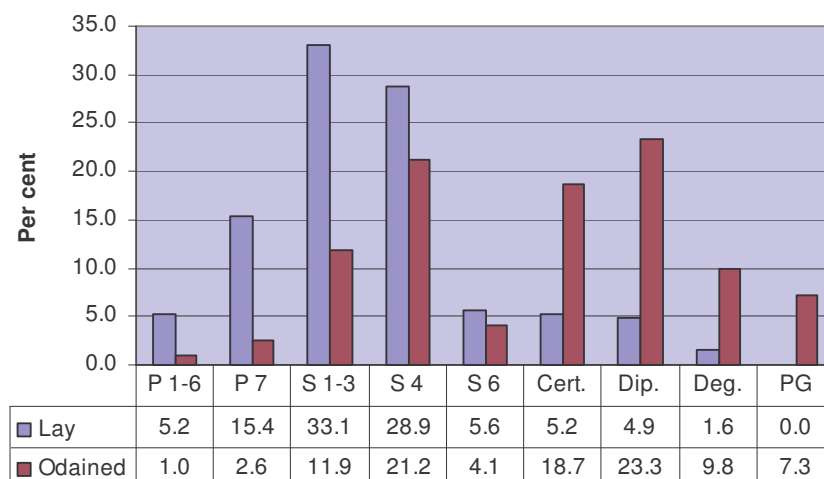
These perceptions and concerns were borne out and underlined by the semi-quantitative data. Figure 4.8 below shows the distribution of education levels in the total sample. It does so by plotting both the distribution across categories, and by showing the fall off within the sample as one moves up through the educational levels.

Figure 4.8 Distribution of education levels in the sample



The distribution across categories has a double peak: the first peak is at S4 level with 25.7% of the sample giving that as their educational level; the second peak comes at the diploma level with 12.4% recording that level. This double peak can be explained in terms of the lay portion of the sample defining the first peak, while the ordained portion shapes the second peak, many of whom have completed diplomas and degrees in theology. This hypothesis is partially confirmed, but modified, by looking at Figure 4.9 below. The figure shows that the first peak is indeed due to the combined effect of the lay distribution and the ordained distributions. The peak in the lay distribution is at the Senior 1-3 level and the effect of this is shifted to the right in the total sample due to the fact that the ordained portion shows two peaks of educational level. The first of these is at the Senior 4 level and the second at the diploma level. This double peak in the ordained portion might itself be explained by two groups of people: first, by those who are ordained but with little additional training and who have genuinely reached no further than Senior 4 level, and second, by those who have reached beyond senior four through their theological training but who still view themselves as being at the Senior 4 level.

Figure 4.9 Comparing educational levels: lay and ordained

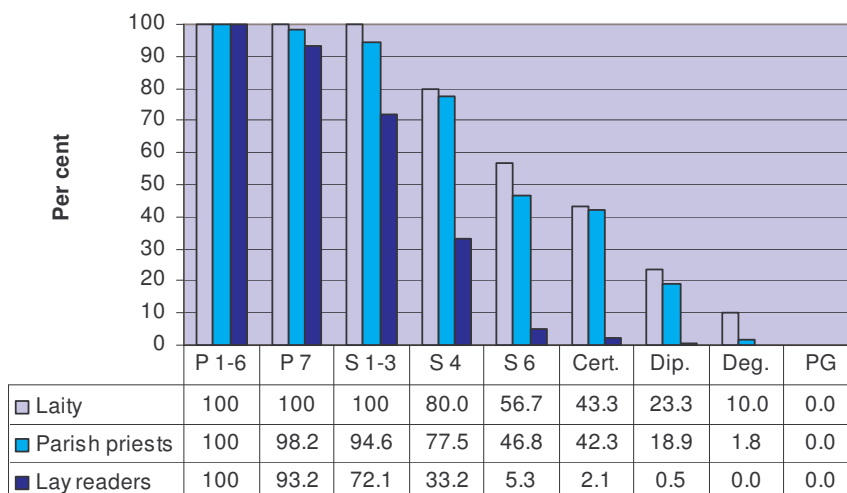


The fall off in education levels shown in Figure 4.8 illustrates the trend in a different way. It shows clearly the decline in the levels of education within the sample. The table incorporated in the diagram shows, for example, that 100% of the sample were educated at the P1-6 level, but that only 96.4% of the sample made it to P7; only 61.3% made it to S4; 20.2% to diploma level; and only 3% to post graduate levels of education.

These figures give something of a picture of the educational levels of the sample, highlighting at least three features. First, in Figure 4.8, the distribution crosses the 50% line between the S4 and S6 levels showing that, in the leadership of the Church, 50% of the sample lies below this level. Second, having said this, this is well above the national average level of education.⁶ Third, on average the clergy are significantly better educated than the lay leadership, taking into account the pattern in Figure 4.9.

However, that last statement is, in some ways, misleading, as revealed in Figure 4.10 below. This diagram is a reminder that the bulk of the 'lay' portion of the sample is made up of lay readers who, it will be argued in Chapter Five, provide the greatest part of the grassroots leadership of the COU. The figure below thus shows that the functional leadership of the church is well below much of the actual laity of the church educationally, with a third making it to S4 and a minority (5.3%) making it above that level. Even when taking into account the selectivity of the survey amongst the laity, the diagram still shows that the lay readers, the functional leadership, is less well educated than a significant, if select, swathe of the laity it leads.

Figure 4.10 Distribution of education levels in the sample: comparing laity, parish priests, and lay readers in the sample



⁶ As an indicator of the national levels the survival rate (percentage of a pupil cohort actually reaching a particular educational level) to Primary 4 is 66.6% and the survival rate to Primary 7 is only 22.5%. In other

Indeed, the diagram also indicates that there are elements of the laity, represented by the sample, who are better educated than many of the clergy itself. This is a significant issue of credibility in the Church, one that was commented on frequently by survey respondents and informants alike.

4.7 A changing socio-cultural picture

Ugandan culture is in transition. It would be naïve to think that such changes are an entirely new phenomenon, and that the situation was static before the increased contact with the outside world from the 19th Century. Cultures were developing and changing independently and in relation to one another before then. However, the arrival of Arab traders and European explorers, merchants and missionaries introduced seismic change, change which today only continues at an accelerating pace.

Furthermore, the analysis has noted one of the most fundamental cultural shifts: the introduction and infusion of an alternative and literary culture into the traditional and oral. It has been seen that it is a shift that is bound up with education, modernisation and globalisation. This basic shift ruptured Ugandan societies and the continuing state and pace of change threatens to introduce further tensions. Thus, this chapter concludes by drawing attention to some specific areas that are in transition, or that highlight transition, with particular reference to the survey data.

4.7.1 Generational change: keeping the youth

As will be seen when looking at the changing church context, some of the most common, predictable and repeated observations were to do with the youth leaving the more traditional COU for other churches. Comments such as: “the church should not be conservative. In doing so the youth might run away” (QSR 73), were repeated many times over.

Such concerns are symptomatic of change in the culture, and the following comments are typical: “the youth don’t enjoy the way the elderly praise in the church, and the elderly also

words the national average level lies between Primary 4 and Primary 7. Data from Ministry of Education and Sports Factfile 2003, <http://www.education.go.ug/Factfile%202003>. Accessed 14 October 2004.

don't like the way the youth praise" (QSR 59); and, the "youth mature very early" (QSR 112). These observations might seem to simply be ubiquitous global observations, but in context, and in Uganda, the comments are signs of new and modern cultures creating tensions. The shifts are bound up with discovering identity – local, national and global – in a new Uganda.

Some respondents, however, saw some of the changes as positive. For example one mentioned just two positive changes in the COU, one being an increase in the "youth's effectiveness in the church" (QSR 454). Suggesting that in the midst of a changing world the Church is learning to respond. Interestingly, the other area that respondents consistently perceived as positive was the introduction of women's ordination, an important issue that is now considered.

4.7.2 Transitions in traditional gender assumptions

Mazrui (1991) highlights the issue of change in gender roles and describes the traditional status of women thus:

Africa since the colonial period has witnessed significant changes in the roles and functions of men and women in Africa. In many traditional cultures there has been a belief that God made woman the custodian of fire, water, and earth. God himself took charge of the fourth element of the universe – the omnipresent air (Mazrui 1991:360).

Those elements worked the custodians hard: fire demanded that wood be carried; water that it be fetched from far away and used to care and to clean; earth that it be dug. Women's roles and responsibilities were often, and remain, disproportionate to those of men. But despite "strict patriarchal/patrilineal social organisation of the rural areas" (Ogden 1996:165) women were at the heart of the economy and community. Colonialism and post-colonialism have had an impact on gender roles in different ways and different places through forced labour, post-colonially through wars, and through forces such as education. Often, rather than empowering women the effect has been marginalisation. Cultural adjustment in the post-colonial situation may not so much mean the 'liberation' of women in the western sense, but may mean bringing women back to the heart of the community in new ways for a new situation.

Thus it is unsurprising that many informants cited changes such as the “emancipation of women both in society and in church ministry” (QSR 458) as significant. Positively and theologically, “all sexes should be involved in God’s work” (QSR 112), and it was striking that many respondents used the term “gender balance”, demonstrating a widespread sensitisation on the subject.

One (QSR 231) noted such balance in terms of a change in church meetings: “today both females and males sit together in the church unlike in the old days when there was a space between men and women in the church”, while another (QSR 216) noted the tensions that changes are bringing: “gender balance... This thing disturbs people a lot. It’s bringing a lot of problems in the family”.

A regular theme was the need for the Church to: “encourage women also to come for training, as the proportion of women is always low in theological training” (QSR 425). One respondent (QSR 358) pointed this out, with an explanation:

The Church of Uganda has had a problem of women not joining church ministry – there must be deliberate efforts to encourage women to do so. Note that the majority of our Christians are women hence their ministry would greatly improve on the quality of women leadership and children ministry.

This lack was highlighted by the sample, which had a very significant bias in terms of gender, a bias that reflects the leadership of the church. Of the 519 respondents who disclosed their evidence of gender, only 7.9 % (41) were women, while 92.1% (478) were men. Even taking the biases of the sample into account, this is particularly significant in a church that has a higher percentage of women than men. Given the fact that the sample took in a wide variety of leadership positions within the church this would be a concern regardless of the stance one takes on questions of gender and ministry; but it is particularly acute in a Church that does ordain women to the priesthood and in a country that has pressed for and brought about significant change in this area.

The survey seemed to reveal a double impact that reduced the numbers of women in leadership. First, the percentage of women in the sample was low, and this may well reflect a low involvement in the overall leadership that the sample represents. In addition, the proportion of women in the survey who are ordained is lower than the proportion of men

who are ordained. Again this may well reflect a trend in the overall leadership of the COU. The survey data is illustrated in Table 4.2 below.

Table 4.2 Gender and ordination within the sample

	Men		Women	
Lay	287	60.0%	33	80.5%
Ordained	191	40.0%	8	19.5%
Total	478	100.0%	41	100.0%

Thus while there is transition in gender roles in church and society this adjustment has been relatively slow, as it has been with other shifts discussed below.

4.7.3 An awareness of modernity

“The world has gone modern” (QSR 448); this succinctly summarises repeated perceptions of change. Some of these have been included below to illustrate how these shifts are perceived. For some respondents modernisation is viewed as a positive shift. One respondent (QSR 348) linked such processes of modernisation with spiritual and social renewal:

Christians have been revived and preaching has also changed; many people are now saved and the society has also changed from ancient ways to modern ways: i.e. dressing and different hairstyles, the Church responds by singing in a modern way.

Others were more wary of this shift away from traditional values and viewed it negatively: “People are no longer ready to receive the word of God because of changing society and creation of new ideas in the culture of the ministry” (QSR 13). Another (QSR 304) was concerned about changes in the “way of worship [and]...way of dressing. People should follow the order of service. They should not wear mini-skirts and tights and cut dresses”. People are aware that, “Western culture has influenced our way of life and there is something strange as a result of this”, and feel that, “the church is responsible in these situations with reference to scriptures and societal norms” (QSR 124). For yet another (QSR 121) secularisation means that, “we are in a changing society today that doesn’t regard the church as important”.

4.7.4 Globalisation

A connected trend is that of globalisation, an issue that respondents revealed an awareness of: “The world... it is seen as a global village” (QSR 363). Some feel that this introduces a whole new set of issues that are beyond the average member of the congregation. One respondent (QSR 171) specifically connected globalisation with “challenging issues to the present church which need knowledgeable people”. Hence the challenge to theological education: “The society is changing through technology and globalisation – the training should be approached in the view of globalisation but should not distort the original message of the gospel” (QSR 456).

4.8 Conclusion

4.8.1 Changing theological education for a changing cultural setting

Respondents were not only well aware of changes in society and culture, but were also articulate in expressing them. As one informant (QSR 459) said,

There are many changes in the way people are living. In cities, towns and even rural areas – there are tremendous forces bearing in on us as we live in this changing world. Traditional values are being shaken or even destroyed; religious attitudes are changing. The church cannot remain stagnant; we need to find ways of coping with the rapid change.

A key means of coping with such fluidity is to build flexibility into theological education. QSR 173 made the connection between changes in church and society, and the need for transformation in leadership training. He suggested:

The church has become materialistic and less sensitive to the needs of the needy. Cultures of the societies have changed. People are more inclined to modern views that tend to deify human effort. Training initiatives of the church should revise strategies of ministry. These should be more relevant to the new cultures so that communication of the gospel can be effective.

The training initiatives of the Church must be regularly producing individuals who can say, with QSR 311, that “the training has not only prepared me for ongoing reflection throughout my ministry, but it has also encouraged me to remain a student and be ever informed through newspapers, magazines radios and so on and so forth”. In order to encourage this ongoing cultural engagement, foundational courses must provide skills to help people reflect on their situations, and additional and specialised courses may be required because “systems do

change rapidly therefore one course is not enough to challenge the status in this modern world” (QSR 264).

The contextual description that has been carried out from a cultural perspective has stressed the importance of context-specific cultural engagement for theological education. Such engagement is essential if ministerial formation is to have both the adaptability and the authenticity it needs to produce effective agents of mission. This need is particularly acute in the case of Uganda with its multiple, and changing, cultures. Individuals must be trained to develop, and apply, this quality of praxis to areas such as leadership, ecclesiology and worship. The challenge lies in discerning how to encourage and incorporate such engagement in the total enterprise of ministerial formation in the Church.

4.8.2 Flexibility in terms of structures, curriculum and modes in theological education

The previous chapter presented Young’s three grids for the design and evaluation of theological education. A description of culture from the perspective of theological education reveals the relevance of these grids, particularly when it comes to developing patterns of training that encourage authentic cultural engagement. The grids offer flexibility and creativity when looking at a complex setting, and provide pointers in a number of areas.

The structures grid highlights the continuum of formal, non-formal and informal types of training. It was noted earlier that formal patterns of theological education must position themselves in relation to the educational systems in the country (Young 1994:3). Yet, in the case of Uganda, it could be argued that both informal and non-formal forms of education are as much part of the Ugandan culture as the more recent modern forms that now dominate the educational systems. Thus, while a mixture of forms and approaches will be appropriate within the training system as a whole, all forms must be deliberately related to the mixture of patterns and influences that exist, explicitly and implicitly, in the contemporary setting.

The various accreditation levels that the contemporary formal education system is based upon have been shown to be important for credibility and evaluation, and formal theological education must relate to them. However, a tension exists here: there is a need to develop training that has effective ministry, or praxis, as its primary focus, over and above credibility in relation to the formal education system. While this might be achieved through existing

patterns, such a focus might be more easily maintained through informal and non-formal patterns, or, alternatively, through patterns that can challenge formal training patterns to maintain the priority of praxis.

In addition, it can be argued that how programmes are structured, whether in a localised or scattered way, should also be informed by culture. This structuring of programmes will mean taking into account various tensions that are introduced by the issue of culture. For example, tensions are generated by factors such as local patterns of identity and belonging, and the marked cultural pluralism that exists at the national level. The impact of such issues may influence decisions over whether a more scattered or more localised pattern is appropriate. For example, the significance of clan community might suggest that localised, or gathered, training can build a sense of belonging and community in learning and mission. At the same time such localised training, which gathers leaders from across the province, would also be of value in sensitising individuals to the range of cultures, and building bridges in the plural setting.

The curriculum grid has one axis that positions the curriculum in relation to whether it is mainly academic or applied. Reviewing and designing curriculum in the light of culture and this continuum is of vital importance. For example, the axis again raises the issue of training that encourages cultural engagement itself, a priority that is more easily maintained in a practically oriented curriculum.

The high degree of transition and change in the culture also makes high demands on curriculum development. It not only means that regular review is essential, but it also suggests that there is a need for flexibility to be built into the curriculum in other ways. Encouraging skills-based approaches to problem solving and theological reflection would offer such flexibility as it enables learners to adapt and apply their learning to new situations.

This grid also raises other issues that are culturally related. First, for example, the goal of training, in terms of types of leaders that are trained, will relate to culture. Second, the chapter has shown the significance of the vernacular in theological education. The importance of doing theology in the local language is an issue that will affect the curriculum, as well as raising issues concerning the development of materials for theological education.

Finally, *pedagogy* is a critical area that needs to take culture in to account, something that is particularly the case with the two related tensions of literacy-orality, and indigenous-modern education. Chapter Seven will revisit these tensions in the light of the theological education that exists in the Church.

4.8.3 Praxis sets a culturally oriented challenge for theological education

Drawing these threads together, contemporary practical theology, as a praxis centred view of the whole of theology, sets specific challenges for the renewal and the review of the structures, curriculum and modes of training for theological education, particularly in the light of local and national cultures of Uganda. This chapter has sought to raise and examine some of those cultural factors and their impact.

From the perspective of the different stages of the methodology of practical theology, the chapter has achieved the above in a mainly descriptive mode, as described in Chapter Three. However, a degree of normativity has been introduced, as cultural values have been made apparent. It is important to note this, as normativity must properly draw on the cultural as well as theological identity of the Church.

In addition, the chapter has also presented some strategic elements, and in doing so it has made considerable progress in the transformative perspective. This transformative aspect has particularly been pushed forward as the relevant area of education has been dealt with in the chapter.

The next chapter will continue this movement forward as it describes the ecclesiastical sphere. In particular it will take the study further in terms of a normative framework as it builds on some of these cultural insights through an engagement with the theological values and identity of the Church.

Chapter 5

Changing Church: exploring ecclesiastical identity

5.1 Introduction

5.1.1 The ecclesiastical sphere and a normative framework

Gerber Heitink (1999:221) draws attention to the fact that, “from the inception of practical theology it has been recognized that an empirical approach is of great importance for the practice of this discipline”. But he goes on to add that for “practical theology to be theology” it must move beyond the empirical and into the metaphysical, into the realm of faith and confession and, “deal with the normative claims embedded in the Christian faith tradition”. This chapter makes that transition.

Chapter Two explained the shape of the thesis as a practical theology of theological education and illustrated how its various chapters relate to the three stages described there: the *descriptive*, the *normative* and the *transformative*. Chapters Three, Four and Five were placed within a descriptive stage, but with Chapter Five, this chapter, mixing description and normative reflection.¹ Therefore, the shift from the socio-economic and the socio-cultural, to the ecclesiastical, involves a transition towards a fresh mode of doing practical theology, one in which values, truths and theology come to the fore. This mode is certainly not restricted to the ecclesiastical sphere, but taking the study into this area forces a theological agenda and creates space for theological engagement. Such engagement is an essential element of a practical theology of theological education that seeks to shape ministerial formation for the mission of the COU.

5.1.2 History, ecclesiology and thick description

In order to achieve this type of reflection the chapter engages with the doctoral work of David Zac Niringiye (1997), *The Church in the World: A historical-ecclesiological study of*

¹ In addition it has been shown that ‘thick’ description involves interpretation and analysis, and so the transition from a descriptive to a normative stage is seamless.

the Church of Uganda with particular reference to post-independence Uganda, 1962-1992.

It does so because its methodology makes it well suited to thick description and to the identification of a normative framework for the COU. In addition it is the most recent, and the most comprehensive, study on the history and identity of the COU.

Niringiye develops and applies what he calls a “‘church-in-the-world’ contextual approach” in order to create an “ecclesiology of the Church of Uganda arising from the socio-cultural-political context of pre- and post-independence Uganda” (1997:vi). His thesis recognises that:

any account of a church is incomplete without an account of the world where it explicates its faith-life. In order to narrate the story of a faith community, one needs to narrate as well the story of the society in which the community explicates its faith. The point here is that the process of being and becoming church is shaped by the ‘world’ (:15).

As such, it is written in a similar methodological and theological ‘key’ to the current study. While Niringiye does not use the term ‘thick description’, his ‘contextual approach’ is similar, if not synonymous.

History, again, plays an important role in the chapter, and the history contained in the chapter builds on, and in a sense resolves, the histories contained in the previous two chapters: those of the socio-economic and cultural aspects of Ugandan life. The history that is presented is shaped around eight eras, or realities, some of which correspond with those used in the socio-economic sphere, while others relate to those in the cultural history. These eight realities are: the pre-Christian past; the early years of Christian presence; the establishment and expansion of the COU; the impact of the Revival; the Amin regime; the Obote II regime; and the era of the NRM. That final period, from 1986 to the present, will build on contemporary concerns before leading into a reflection on the identity of the COU. Thus the chapter is composed of historical narrative and contemporary reflection, particularly as it relates to the education of church leaders.

5.1.3 Emerging normative concerns and motifs

Through listening to the discourse a cluster of concerns, features and motifs emerge, ones that, it is argued, are vital for theological education in the COU. Throughout the chapter the emphasis is on *exploring* these themes and relating them to the thesis at hand rather than on

creating a concrete ecclesiology, something which is not only beyond the scope of the thesis but is also, to a degree, dissonant with its theme of transformation and change.

5.2 Exploring the identity of the COU historically

5.2.1 The pre-Christian past

The story begins with, and retains as a point of reference, the Buganda Kingdom. Niringiye's treatment of Buganda takes into account factors already dealt with in preceding chapters: the Kabaka's power, religion in Kiganda culture, the strength of clan communities and the influence of Islam. However, these factors take on special significance from the perspective of a society that proved to be highly receptive to Christianity:

Missionaries first arrived at the court of Kabaka Muteesa in 1877, almost a century after the missionary impetus from Europe had begun. And yet within 25 years Uganda had become one of the most successful mission fields in the whole of Africa (Ward 1991a:81).

As already noted, the Kabaka ruled over a centralised government and controlled a cohesive kingdom. His acceptance of Christianity proved decisive in its spread. Religion was integrated into the life of the Baganda and thus a world-view was in place that meant that, for better and for worse, Christianity, if embraced, could become part of the total experience of the Baganda.² In addition the clan community, as described in Chapter Four, meant that social structures of belonging and identity were at the heart of life in Buganda, structures that could be taken up in local patterns of church. These and other factors in Kiganda society meant that it had "remarkable adaptability and receptivity" (Ward 1991a:81).

Kabaka Mutesa's links with Arab traders had led to the influence of Islam, which also played a part in preparing the way for Christianity, as "the tradition of reading scriptures started with the Muslims", which, "broke the ground for the introduction of Christianity as people were open to learning" (Serugo OI 16/10/2002). Islam also provided a number of theological concepts that missionaries could build on, these included,

the idea of a holy book, of a holy day, of a God above all gods who was interested in the affairs of this life and in the moral life of the individual, the

² See Kwame Bediako's discussion of Mbiti and the way his *African religions and philosophy* (1969) can be regarded as, "a religious history of African societies taken together as a cultural unit within humanity" because of the way in which religion permeates every area of African life (1989:60).

expectation of the resurrection of the body and of a judgement after death (Ward 1991a:82).

Furthermore, the Baganda already recognised a creator God, Katonda, who in Kiganda society was separate from the Balubaale, or gods, who were more involved in human affairs. Islam raised the profile of Katonda, and Christianity built on this.

Crucially for Christianity, Islam's main interest was trade (Karugire 1978:5) and it was never rooted in Buganda, probably in part because of the cultural incompatibility of circumcision but also for the political reasons noted earlier. Thus the arrival of the European, Henry Morton Stanley, was probably viewed by Mutesa as an opportunity for the enhancement of his power though the Europeans,³ and, in a number of ways, the stage was set for the coming of Christianity to Buganda.

5.2.2 The early years of Christian presence

Kabaka Mutesa had been impressed by Stanley, not least by his firepower (Pulford 1999:26), and so took note of his request for permission for missionaries to come to the kingdom. Thus, in November 1875, the Daily Telegraph, one of Stanley's sponsors, published his famous letter.⁴ The Anglican CMS responded enthusiastically and 18 months later, in June 1877, two CMS missionaries arrived at the court of the Kabaka.⁵ Rev C T Wilson and Lieutenant Shergold Smith, later joined by Alexander Mackay, were allowed to carry out their activities, but only in the Kabaka's court, and so they were the first converts.

It is important to note the theological identity of the CMS. The organisation developed out of discussions opened by Henry Venn in 1799 within the Eclectic Society, a group of

³ Not least as he thought they could also act as a buffer against the Egyptian Muslim forces who had arrived in 1876, hoping to expand their influence to the headwaters of the Nile.

⁴ "The appeal, written hurriedly as Stanley acknowledged, was couched in the most high-flown language: 'What a field and harvest ripe for the sickle of civilization! Mtesa would give [the missionary] anything he desired – houses, lands, cattle, ivory, &c.; he might call a province his own in one day. It is not the mere preacher, however, that is wanted here. The bishops of Great Britain collected, with all the classic youth of Oxford and Cambridge, would affect nothing by mere talk with the intelligent people of Uganda. It is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything, like a sailor – this is the man who is wanted. Such an one, if he can be found, would become the saviour of Africa. He must be tied to no church or sect, but profess God and His Son and the moral law... I speak to the Universities Mission at Zanzibar and to the Free Methodists at Mombasa, to the leading philanthropists, and the pious people of England. 'Here, gentlemen, is your opportunity – embrace it!' The people on the shores of the Nyanza call upon you. Obey your own generous instincts, and listen to them..." (taken from Pulford 1999:27).

evangelical clergy in the Church of England (COE). They saw the need for another missionary organisation in addition to the ones already in existence, the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. These organisations had limited charters, and the “Church of England had no organisation for making a real impact in countries where the gospel was never preached” (Steer 1998:228). Rather than sending out individuals direct from the Eclectic Society, they set up a separate organisation through the suggestion of Charles Simeon, a leading evangelical. The Society for Missions to Africa and the East was founded, which later became the Church Missionary Society (and later still the Church Mission Society). The individuals involved in this initiative were evangelicals in the tradition of the Great Awakening, a reaction against the impact of the Enlightenment on the life of faith. Henry Venn, its leader from 1841 to 1872, “kept the Society on its evangelical rails” with his low church principles, his emphasis on the primacy of evangelism, and his pioneering of the “Triple Autonomy principle for indigenous churches – that they should become, as soon as possible, self-supporting, self-governing and self-extending” (Pulford 1999:39).⁶ These drives and distinctives shaped the missionaries of the Society, who brought them to the field and to the Church they founded, something still recognised in the discourse today: as one diocesan secretary (QSR 64) noted, “the church of Uganda was founded by evangelicals and the mission elements are very strong”.

This evangelical theology and zeal would also contribute to controversies that would soon descend on the court, and it was not long before the French Roman Catholic missionaries, Father Laudel and Brother Amans, arrived in Buganda, an event which brought historic religious and national rivalries to the heart of Africa (Karugire 1978:6). Ironically, this rivalry “fitted well into the traditional factionalism of court life” and “was to encourage competition and zeal among the Baganda converts” (Ward 1991a:84). The rivalry increased as “the churches extended their influence in Buganda” (Niringiye 1997:36) and meant, significantly, that the Church was known as Protestant, rather than Anglican. It also led to the formation of concomitant group identities in the political arena where such religio-political identities were enabled by the Kiganda worldview. Soon missionary households, whose structures and lifestyles, including the presence of servants, corresponded in some

⁵ Eight had set off but the remaining members of the party were prevented by sickness and death.

⁶ Indeed it was Venn who was responsible for the famous phrase ‘the euthanasia of mission’: “The euthanasia of Mission is when a missionary, surrounded by well-trained Native Congregations under Native Pastors, is

measure with those of the chiefs, became the focal point for communities of believers. Such communities also met in the households of “converted or sympathetic chiefs” (:36). Both Protestant and Catholic groups grew, and Mutesa played them both off against one another for his own political advantage.

In the context of these religious rivalries, the death of Mutesa in October 1884, and the succession of the more impulsive Mwanga, brought the missionaries and converts into direct conflict with the Kabaka. Mwanga’s sense of political insecurity,⁷ led to conflict with the Christians, and to both the death of the Anglican Bishop Hannington, as he attempted to enter Uganda from the east, and the massacre of Catholic and Protestant Christians (Ssenyonjo Kewaza 2003:3).

The background to these executions was probably the shifts in loyalty that the Kabaka observed, particularly amongst those in the court, and they were precipitated by “the refusal of some of his pages to participate in homosexual practices he had learnt from the Arabs” (Isichei 1995:147). Namugongo, the traditional execution site, became the place of martyrdom for many of these young Christians. While the deaths of these martyrs must be seen in the political context of the time,

these Uganda martyrs (there were Banyoro and Basoga as well as Baganda) died believing and trusting in Christ as their saviour. They sang hymns on the way to their deaths, preached to their persecutors, strongly believed in a life after death, and their courage and fortitude made a great impression on those who saw them die (Ward 1991a:87-88).⁸

able to resign all pastoral work into their hands ‘and moves to regions beyond’.” Venn, quoted in Waligo (1990:111).

⁷ Perhaps exacerbated by a threat of German imperialism from the coast (Ward 1991a:87).

⁸ This excerpt from Isichei’s *A history of Christianity in Africa* gives a flavour of the holocaust: “The martyrs met horrifying deaths with incredible heroism. One of them, Matthias Kalemba, was an aristocrat who disregarded the fact that most Ganda regarded agriculture as women’s work, and helped his wife in her plantain garden. His executioners cut off his arms and his legs, and pieces of flesh, while preventing him from bleeding to death, and left him to die, a process that took two days. While he was being dismembered, he said, *Katonda*, which means, God. His friend, Noe Mawaggali, a potter, was wounded by a spear, and then eaten alive by dogs.... Charles Lwanga was the leader of those who were burned to death. At first, the fire consumed his feet and legs, leaving him still alive, he said to his executioner, ‘You are burning me, but it is as if you were pouring water over my body. I am dying for God’s religion. But be warned in time, or God whom you insult will one day plunge you into real fire’. His last word was *Katonda*” (Isichei 1995:148).

5.2.3 The establishment and expansion of the COU

During the turbulent period that followed, political forces and events, not least the appearance of Lugard, shifted the balance of power toward the young Protestant church, which became the ‘established’ religion in a way “comparable to the ‘established’ position of traditional religion prior to the advent of Christianity” (Niringiye 1997:40). Missionaries had responded to Mwanga’s unpredictability by putting in place a church council made up of twelve leading Baganda Christians who were “respectable heads of households and therefore well suited to lead the small clusters of Christians. This marked the birth of an indigenous church” (:41).

From this base in the heart of Buganda, Christianity began to expand, an impetus that came from the African Christian leaders rather than the missionaries:

The Ganda soon began to bring their new faith to others. In 1894, eighty evangelists left Mengo, supporting themselves with banana cultivation, and a small stipend from their home church. By the end of the year, there were 200 rural churches, more than half of them run by unpaid volunteers (Isichei 1995:149).

Louise Pirouet traces this extraordinary movement of indigenous agents in *Black Evangelists* (1978). She explores not only the initial growth in Buganda, but also the expansion of Christianity within Uganda. This was an African initiative largely, a phenomena which “gives the lie to the idea that Christianity was more or less forcibly imposed on unwilling subject populations. Ugandan Christians, not expatriate missionaries, were the pace setters” (:195).⁹

Expansion corresponded with the “colonial incorporation” of the various areas into the Protectorate (Niringiye 1997:41), and was thus related to the phenomenon of Buganda sub-imperialism previously discussed in relation to both economics and education. It was in the wake of this colonial expansion that the evangelists followed (Ward 1991a:92). While there was tremendous numerical growth generally, reception varied from place to place. Missionaries had seen the remarkable growth of the church in Buganda through the influence of the chiefs and colonial government structures and this “became for them the *modus*

⁹ Some remarkable missionary stories trace the lives of the early Baganda evangelists such as that of Apolo Kivebulaya who took the message to Toro in 1895 and then spent the rest of his life among the Mboga in eastern Congo. See for example Niringiye 2003:264-266.

operandi in the rest of Uganda” (Niringiye 1997:42). However, not all areas were based on the centralised, hierarchical structures of Buganda, and the Baganda agents were not always welcome.¹⁰

This initial period, particularly the first twenty-five years from the arrival of the missionaries to the beginning of the 19th Century, has been expanded upon because many key issues of identity and ecclesiology were embedded in the Church during this formative period, issues that were carried into, and affected the future of the COU. These included issues such as: the Church and religious pluralism; indigeneity; nominalism; clericalism; and the Buganda syndrome.

5.2.3.1 The Church and religious pluralism

As the story of the Church developed, the relationship of the Anglican church to other churches and religions changed. Protestant or CMS Christianity in Buganda arrived into a religious milieu rather than into a vacuum. Initially it related to primal or traditional religion and Islam, and thus, in the context of comparison with Catholicism, the Baganda “were confronted with the claims of four mutually hostile religious systems” (Isichei 1995:146). This contest would change and develop, but the need for the Anglican Church to position and understand itself in relation to other faiths, whether Christian or not, persisted and persists.

5.2.3.2 Indigeneity and the COU

It has been seen that, from its earliest days the Anglican Church in Uganda was an indigenous movement, an important motif that will be carried through the chapter. Indigenous agents, within traditional structures, of their own initiative, and at times in the face of great suffering, took the message and built the Native Anglican Church (NAC), as it was initially known. From the earliest days this was a local response, and Bishop Tucker had the foresight to give to the NAC “a constitution which allowed Ugandans a significant measure of participation in decision-making”, despite strong opposition from other missionaries (Ward 1991a:103). Such indigeneity was then, in a sense, also enforced through

¹⁰ Interestingly, cultural imperialism continued, but a “European cultural packaging was replaced by a Ganda one” (Isichei 1995:149), and Pirouet notes that “Ugandan missionaries and clergy were not always more sensitive or more successful than their European counterparts especially when working outside their own ethnic group” (1978:197).

the rapid spread of the Church and the lack of ‘missionary’ resources. Hastings (1979:50), commenting on the experience of the Church in Buganda, notes that early on “a deeply rooted African Christianity was emerging, already effectively independent of European missionaries and European funds, though it was by no means an ‘independent’ church”. Such indigeneity would become a hallmark of the COU.

5.2.3.3 Nominalism in the COU and culture

Nominalism is a loaded concept and is another critical theme in the identity of the COU, a force that cuts two ways. Because of the primal religious context, the indigeneity of the movement, and the growth of the Church within the framework of Kiganda culture, Protestant Christianity was “accepted as a religion of Buganda” (Niringiye 1997:54). This meant that social imperatives led to large numbers seeking baptism; often as a route to inclusion in the religion in much the same way as traditional clan rituals provided the expected level of commitment to cultural obligations. Thus while for the missionaries nominalism was perceived as a problem that showed an apparent lack of commitment and moral conformity to their expected norms (Tuma 1978:23), for many Baganda it was simply seen as normal Christianity. They had identified themselves with Protestant Christianity through baptism and that was enough in their traditional worldview, which did not require a subsequent change in behaviour.

5.2.3.4 Clericalism in the Church

Niringiye connects nominalism and clericalism via traditional culture in the following way:

in traditional culture-religion there were two broad categories of religious practitioners, distinguished by their professional involvement, not by religious zeal or commitment. The first category was priests and mediums, the experts, who acted as human intermediaries with the spirit worlds. The second was the ordinary people... (1997:56)

The catechists and clergy fitted into this two-tier hierarchy as a class of experts, which increased the level, and impact of nominalism. The divide was then exacerbated through the centralised and hierarchical church structures, which drove a wedge between clergy and laity, as well as between clergy and lay catechists. The effect was to dismember and disempower the church at the grassroots.

This structural disempowerment dates back to the rapid expansion of the Church, growth that meant that even as early as the end of the 19th Century there were tens of thousands of Christians in village churches under a largely priestless leadership. This situation persists, presenting a fundamental ecclesiological and pastoral challenge to the COU. Hastings (1979) summarises John Taylor's observations of the Church in Buganda and is worth citing at length because his description captures not only the historical picture, but also the contemporary situation so well:

Bishop Tucker ordained the first Baganda priests in 1896. Yet more than fifty years later there was still no bishop and even relatively few priests. By 1950 there were scores of little village churches up and down Buganda, some in good stead, others almost fallen down; some had only recently been built, some were already old; some were looked after by probably aged catechists, others by young farmers who had simply taken a lead in the matter of church worship. To most of these churches a priest hardly ever came. On average an Anglican priest had some fifteen such churches in his care, but he had only a bicycle at best to help him get around, and normally ministered only in his main pastorate church; some priests, however, had far more churches than that – thirty or even ninety. In these circumstances the regular worship and church life of the great majority of African Christians were by and large priestless (Hastings 1979:49-50).

5.2.3.5 The Buganda syndrome

It was noted that, in the socio-economic sphere, the impact of policy was the prioritisation of Buganda, and the development of the 'Buganda syndrome'. This issue also became deeply embedded in the ecclesiastical sphere through missionary approaches. It would become a dilemma that would resurface repeatedly to challenge the COU (Hanson 1984:396-404).

In summary: by background the CMS missionaries were theologically evangelical, low-church, against indiscriminate baptism and instinctively anti-establishment. In contrast, in the missionary setting, a Church was planted that – through its encounter with and absorption by the local context – leant towards nominalism, clericalism and a 'Protestant' identity that was understood in social rather than theological terms. In addition, it was semi or functionally established.¹¹

However, this situation provided the context as well as the impetus for revival in the Church, a movement that, again, would not emerge in the form that external missionary agents would

have expected or encouraged it. From its very inception it was a fusion of external and indigenous influence and action.

5.2.4 Revival: seeking authenticity within the established Church

5.2.4.1 The genesis of the Revival

It was against this backdrop of a quasi-established Protestant Church, with a tendency to the spiritual malaises associated with nominalism, that a revival movement began. The question of whether the movement was European or indigenous in origin has been debated at length, an issue of importance here and to this thesis due to its influence on how the identity of the COU is understood and perceived.

Discussion often begins with the question of whether the roots of the Revival should be identified most closely with Simeon Nsibambi, a member of the Buganda elite, or with Dr Joe Church, a missionary with the Ruanda Mission of CMS. At one ‘extreme’ of the debate Niringiye (1997:80) claims that “Nsibambi’s story, and not Church’s... ought to dominate the genesis account of the Revival”, while Brian Stanley appears to give Joe Church the priority in his account, despite his paper on the subject having the more balanced title, “The East African Revival: African initiative within a European tradition” (1978).

Ward (1991b:114) traces its roots back to the Pilkington Revival of the 1890s, a movement which grew out of the experience George Pilkington, the CMS missionary, at the end of 1893 (see also Ndyabahika 1993:20-21). Pilkington’s unease with the superficiality of much of the Church in Buganda, and indeed his own faith, led him into an experience of personal revival that he then began to share with others. Ward also goes on to give space to the experience of Nsibambi in the early 1920s long before his meeting with Joe Church. However, he, and others, at the same time point to the influence of the “British Keswick movement on the Revival”. But he is quick to add that: “Nevertheless, the Revival has been the means by which the Christian Gospel has become incarnated more deeply and radically into African patterns of thinking and action, a genuinely African expression of Christianity”

¹¹ “The Anglican Church was never an official established church in colonial Uganda. But it approximated to an established church, with the Bishop of Uganda standing third in order of precedence at official functions, after the Governor and the Kabaka of Buganda” (Ward 1991a:98).

(Ward 1991b:113). This synthesised approach is a helpful and arguably more authentic approach to understanding the Revival, its development, features and theology.

Joe Church himself had come out to Uganda with the Ruanda Mission of the CMS. While the Mission was loyal to the Society it:

originated in the aftermath of the controversy which resulted in the secession of a large number of conservative evangelicals from the CMS to form the Bible Churchmen's Missionary Society. The Ruanda Mission was anxious to retain its ties with the CMS, but only on condition that its conservative doctrinal basis was safeguarded (Stanley 1978:10).

These divisions were reflected in the student groups in Cambridge, where Church and other early missionaries had been students.¹² They had attended the Cambridge Inter-Collegiate Christian Union (CICCU), a group that had taken a deliberate stand over what it saw as the erosion of the doctrine of substitutionary atonement, and had remained separate from the Student Christian Movement (SCM). CMS drew personnel from both 'camps' and had a broader evangelical base that was more open to modern theology (Ward 1989a:197). Thus in preparation for his time in Ruanda, Church saw his work through a CICCU and Keswick conservative evangelical paradigm. In letters written in 1926 and 1927, he could write and request prayer that God would raise up men "filled with the Holy Spirit", and that "this part of Africa may be a great centre for Evangelization and Revival" (Stanley 1978:10).

Simeon Nsibambi was, of course, better acquainted with the state of the NAC and, out of his own experience of personal revival, had begun to preach a message of repentance and salvation. Their meeting in Kampala in 1929, however, marked the start of a significant partnership that set in motion the development and spread of Revival teaching. At that point Church was exhausted spiritually and would write subsequently that it was when "we, a sound evangelical mission, came to the end of ourselves" that "God was able to begin to work" (Church 1981:91). That work of revival spread through the efforts of Nsibambi, Church, and their colleagues and disciples, both in Ruanda and Uganda through the 1930s with those who claimed the experience of revival being known, first by detractors, as 'Balokole', Luganda for 'saved people' (Ward 1991b:113).

¹² Including George Pilkington who was "converted while a student at Cambridge University" and was "a devoted and dedicated evangelist" (Ndyabahika 1993:20-21).

The Balokole met in fellowship groups, separate from the Sunday services, and these meetings became their primary place of worship. Singing, confession, sharing testimony and Bible reading were at the heart of these meetings, which had an emphasis on the message of the cross. The meetings were also participatory and broke down barriers of clericalism and, counter-culturally, gender:

...there was nothing in the criteria for identifying leaders in the Revival that discounted women. Since the marks of leadership were associated with maturity and seniority in Revival, and the gifting of the Holy Spirit, women could therefore be as much part of the leadership teams as men were (Niringiye 1997:98).

Although the meetings were separate from the Sunday morning services the Balokole remained part of the Church, despite conflict, not least during the Mukono Crisis of 1941, an important event for the theological education of the COU, which is described in Chapter Six. While there are examples of Ugandan revival-type movements that broke away from the Church, the indigenous agents of the Revival, and the Ruanda Mission, remained loyal to the COU (Welbourn 1978:128). Although the pattern of integration varied from area to area, it became part of the life of the COU, and “continues to this day as a movement of renewal in the Church” (Ndyabahika 1993:24).

5.2.4.2 A focus for a normative framework for the COU: Revival theology and praxis

It can be argued that elements of theology and praxis that flow from the Revival are central to a normative framework for the COU. It is significant that Niringiye takes the Revival as “the theological point of departure for [his] thesis” (1997:11). He gives four reasons for the central importance of the Revival: first, the movement is “one of the most significant” in the history of the COU (:9); second, it led to the gospel being “appropriated in indigenous categories” (:9); third, it was integrated into the life of the COU; and, fourth, it can be shown to be central to the whole story of the COU in that “the Revival narrative was found to have an in-built capacity for providing a descriptive-interpretative paradigm for the whole narrative” (:25).

While, as Anglican, the theology of the COU has a particular shape – in continuity and communion with Anglicanism worldwide, described below – the practice and identity of COU has been shaped locally, particularly through the Revival. This fusion of external and internal influences offers an important guiding hermeneutic for the COU.

Theologically, the Revival was focused on the personal saving work of Christ achieved at the cross but made real in contemporary experience (e.g. Kivengere [1983] 1985:11). The cross and the Spirit therefore lay at the heart of the Revival. This cross-centred, experiential form of Anglicanism had its systematic theological expression in the book, *Every man a Bible student* (Church 1976). There Church, in conversation with the local revivalists, captures the themes and priorities of the Revival, a theology summed up in one evaluation as “Biblical, christological, pneumatological and soteriological” (Ndyabahika 1993:31).

Those themes are bound together and have a range of implications, two of which are mentioned here. First, and noted because of the importance of Biblical interpretation to the thesis (a theme that will be developed in Chapters Seven and Eight), the Christological focus translated into an approach to Scripture. For those in the revival, “historical investigations and hermeneutical enquiries have demonstrated to them that Scripture is Christocentric... Christ is the hermeneutical guide to the meaning” (Ndyabahika 1993:31). Second, as a pneumatological movement, it has a local, African, flavour. Simon Barrington-Ward indicates the way in which this is an internal, rather than external, hallmark: “African religions had so often depicted the encounter with the Divine in terms of spirit possession. Western Christian missionaries, more rational and formal in message and method, too seldom succeeded in suggesting such an encounter” (1981:14-15).

Thus it can be seen that certain theological distinctives led to a particular experience and practice. In that praxis *testimony* was a central response, and, given the centrality of the Revival to the history of the COU, is a motif with the capacity to bear the central ministry and mission of the COU. In other words, the true missional praxis of the COU lies in taking the work of Christ into the world in its life and witness: that is its heartbeat.

Tukutendereza Yesu, the distinctive song of the Revival, sung in Luganda and used flexibly as a greeting, a response of praise, or as a way of opening or closing meetings, is in that sense the song of the Church:

Tukutendereza Yesu,
Yesu Omwana gw’endiga,
Omusaigwo gunaziza,
Nkwebaza, Omulokozi.

We praise you Jesus,
Jesus lamb of God,
Your blood cleanses me,
I praise you, Saviour (Church 1981:271).

This short Luganda chorus is not only a distinctive cry of the Revival, it also exemplifies and symbolises the fusion of theology and worship that characterised it. The chorus is an adaptation, an indigenous interpretation, of the first verse of “No. 170 in the Keswick Hymn Book – ‘Cleansing Blood’” (Church 1981:271):

Precious Saviour, Thou hast saved me;
Thine, and only Thine, I am;
Oh, the cleansing blood has reached me!
Glory, glory to the Lamb!

The original is entirely personal and individualistic, while the vernacular adaptation acknowledges the corporate and simplifies the language. In use, and with the raising and moving of hands in praise, it further transforms and transfers naturally into the local context. Thus, Simeon Nsibambi, and others, personified and pioneered a spirituality that took seriously authentic encounter with God, in Christ, and through the Spirit, and paved the way for a renewed and localised theological framework for the COU, a framework with a continuing relevance.

In the genesis and Revival of the Church, key aspects of the COU have been discovered. The four remaining historical realities – independence, Amin, Obote II and the NRM – can be interpreted in terms of how these themes re-surface and are developed or transformed in the different socio-political situations the COU finds itself in. As such they will be dealt with more briefly and selectively.

A single theme from each period is highlighted as follows: from the early days of independence, that of the tension between local and national identity; under Amin, that of an ‘established’ Church finding itself in opposition to the government and an ascendant Islam; under Obote II, that of the grass-root pastoral orientation of the Church; and under the NRM, the COU amidst the churches. The first three of these take one of several potential themes suggested by Niringiye in his work, while the last looks at a pressing contemporary concern, that of the COU in the context of the growth of large numbers of other churches and denominations.

5.2.5 A Church for the nation: the identity of the COU in independent Uganda

In Chapter Three the question of the place of the Buganda kingdom in Uganda was examined from the socio-economic perspective, an issue that came to a head with the 1966 crisis. Niringiye's analysis takes the view that the story of the Church in independent Uganda also revolves around the Buganda question. This is reflected in "the tension in the Church's self-definition and understanding of its identity as an indigenous church for Buganda, and a 'universal' church for Uganda" (1997:122). It is not a new theme, however, but rather the resurgence of an issue that came with the original expansion of the Church. But this earlier tension in the life of the Church was brought to a head in the transition from missionary to local leadership at the highest level, that of Archbishop.

The missionaries had assumed the priority of Buganda in the NAC, and, as a result, Archbishop Leslie Brown was Archbishop of the Province, as well as Bishop of Namirembe Diocese. Archbishop Brown announced his intention to retire in January 1964, and in March appointed Canon Dunstan Nsubuga as his assistant Bishop (Niringiye 1997:137). This move raised questions and expectations concerning who the new Archbishop would be, and whether that person would continue in the dual role and also become Bishop of Namirembe. Would a Muganda, the expected choice for Namirembe Diocese, also become Archbishop?

Thus when, in 1965, Bishop Erica Sabiti, a Munyankole from the west, was appointed and installed as Archbishop in Namirembe Cathedral in 1966, many Baganda viewed this action as a deliberate move to marginalize them, despite the fact that Sabiti was the more experienced bishop; he became a focus for Baganda protest. The issue was further exacerbated by the fact that Namirembe Cathedral served the dual function of diocesan and provincial cathedral, and also by the decision that Sabiti should remain Bishop of Rwenzori Diocese with its headquarters 200 miles away. The crisis over where he should be housed and based almost led to the secession of the Buganda dioceses.

Ironically, Idi Amin's determination to build his popularity by bringing religious harmony to Uganda meant that he "set about mending the near schism" (Hastings 1979:194). He "made it absolutely clear that he would never accept a secession" (Muhima 1981:28) and this scenario was avoided with the creation of Kampala Diocese and Revival style reconciliation amongst the bishops.

The crisis set a challenge for the COU: to both recognise the particularity of the Church in the various regions, and to also transcend barriers and become a Church for the whole of Uganda.

5.2.6 A Church in opposition: the COU under the Amin regime, 1971-1979

The impact of the Amin regime on Uganda has already been noted. However, the analysis draws attention here to state brutality in connection with links with Islam, and the impact of suffering on the Church, particularly focussed in the murder of Archbishop Janani Luwum.

Due to the semi-established nature of the Church, the rise of Islam under Amin created a new challenge for the COU (Muhima 1981:42). Even though Amin banned various smaller churches and organisations (Hastings 1979:251), the COU now had to function as church without its traditional privileges. The Church responded to suffering with renewed vigour, particularly in Lango, Obote's home area. There, COU and Roman Catholics, united by a common threat, worked together, and age-old rivalries and divisions were overcome (Niringiye 1997:196).

This sense of being church in a context of opposition was strengthened with the election of the Bishop of Northern Uganda, Janani Luwum, to replace Erica Sabiti. Luwum was a strong critic of the atrocities of the regime, and although he was elected on merit rather than as a political appointment, he brought a bold voice of protest to the heart of the Church, a voice that Amin tried to silence by accusing Luwum of involvement in plotting a military coup. The validity of the accusations has been a subject of much debate,¹³ but they led to Luwum's arrest and brutal death. He went to his death without fear and died as a martyr for a cause he believed in and on behalf of Uganda, for,

as Christ's ministry effected the salvation of the world through his vicarious suffering and death so did that of Ugandan Christian leaders, through their self-sacrificial standing up to Amin, effect the liberation of Uganda (Muhima 1981:110).

¹³ This debate includes the nature of Luwum's relationship to the resistance, but whatever decision is made regarding his links, the perception and effect of his death as martyr remains.

Thus, in keeping with the theme of recurring motifs from the early years of the Church, there were powerful echoes of the experience of the Namugongo martyrs, and a church that had enjoyed great privileges learnt, through suffering, the role of a servant to its people and nation. This is a theme with a continuing relevance in the new situation where privilege has been stripped from the COU through a new pressure, that of the multiplicity of other churches.

5.2.7 The ministry of the Church at the grass roots: the Obote II regime, 1981-1985

Although it had local foci, Amin's terror machine affected the whole of Uganda. However, as noted in Chapter Three, under Obote II the terror then shifted to the Luweero Triangle as the NRA's war set renewed cycles of conflict in motion. The need for national consciousness within the Church re-emerged, but particularly noteworthy is the ministry at the grass roots in the Triangle during this time of dislocation and trauma (Niringiye 1997:225). The extreme time of testing revealed and highlighted the true nature and structure of the Church in rural Uganda, where "the seemingly endless network of small local congregations... continued their work and worship" (Hastings 1979:261).

It has already been noted that the COU has, in reality, always been largely priestless. The many village churches come under the ministry of relatively few priests, a situation that persists.¹⁴ One of Niringiye's strongest observations on the ecclesiology of the COU, *and perhaps the most relevant for this current thesis*, concerns this ministry of the catechists and lay leaders. While drawing attention to the exceptional work of many of the ordained priests, such as that of Rev Daudi Serubidde, Archdeacon of Luweero (1997:251-254), it was the ministry of the grassroots leadership, of Christians, catechists and lay readers, that emerged as the primary pastoral work of the Church:

they led the people in worship and prayers, preached, buried their dead and distributed relief. In camps where there were no trained or any people designated as catechists, Christians who had served as leaders in their congregations during the peaceful times took the responsibility and acted as catechists (:255).

Thus, this period disclosed the true order of the COU and challenged the traditional, hierarchical structure. All leaders, bishops, clergy and catechists alike, are, *de facto*, pastors:

¹⁴ Though of course modified by the impact factors such as urbanisation.

The bishop becomes the senior pastor or pastoral ruler, the elder among pastors, and the priests are pastors, working with the catechists, who are regarded not as assistants but fellow pastors. This contrasts with the *de jure* order of bishop-priest-deacon, which in the Luwero context was a theoretical categorisation without concrete expression (:265-266).

The significance of this observation is that this *de facto* order he observes reflects the true and continuing life of the COU, and must be taken into account in its identity, ministry and the training for that ministry.

5.3 The Church and the churches: under the NRM, 1986 - the present

In order to provide more structure and space for analysis, the eighth era, the contemporary setting of the COU under the NRM, is examined in this new section. The study has already demonstrated that cycles of conflict persist, and pose challenges for the COU, in the NRM years. Here, however, the chapter departs from Niringiye and, amongst a plethora of issues calling for attention, takes the issue of the Church in the midst of other churches as the leading concern, an emphasis suggested by and reinforced by numerous informants. While the issue of the COU in the context of a multitude of other churches is being taken as the primary one, it leads into a number of related areas. These include the following: first, the place of youth in the COU; second, corporate worship in the COU; third, the mission and identity of the church; and fourth, the unity of the COU.

5.3.1 The challenge of the other churches

Comments such as the following were amongst the most frequent in the survey:

We Christians of rural areas, we are being defeated by other organisations. When you measure how our Anglican church was and how it is running now, you can actually lose hope. Other churches are carving our church (QSR 6).

The sheer weight and volume of such statements demonstrates that pastors are not only acutely aware of the presence of many other churches, but are also critically challenged by them. Respondents generally referred to them as ‘mushrooming’ churches. For example

QSR 367 stated that: “Town ministry is challenged by mushrooming churches which tend to be a threat to my congregation”.¹⁵

Ugandan soil has spawned a wealth of independent churches in the independent state, “growing less through a movement of mass conversion than through a haemorrhage of nominal members from the two historic churches” (Gifford 1998:180). It has been noted that these churches were banned and reconfigured under Amin but have exploded since. These churches:

tend to be apolitical, of a Pentecostal/charismatic type, some of American origin, but many truly indigenous, such as the Deliverance Church. They are really ‘traditionalist’ in seeking consciously to indigenise their worship – but the emphasis on spiritual healing does accord with a deeply felt traditional religious concern, as well as facing the modern reality of a breakdown of health services (Ward 1991a:107)!

COU pastors are challenged by this situation, something revealed in comments such as “emerging Pentecostal churches take away people” (QSR 425), and, our “churches are looking archaic as the so called ‘spiritual churches’ are luring the weak Christians” (QSR 101).

The COU is struggling to respond, and not all the responses are apt. One counter productive practice has been to reduce the ‘entrance requirements’. As one respondent mentioned (QSR 231): “in the past we have baptism and confirmation class for six months but this time people are being baptised and confirmed within a short period”. However, the same respondent realised that this may be “why we are losing very many Christians”, as this has created weakly rooted Christians who are easily absorbed by a wide range of other churches, and, more saliently, sects. Thus the change in situation presents a healthy challenge to the COU: a call to transform itself for effective and distinctive ministry and mission that draws on its rich Revival tradition of gospel in culture.

One key to the response lies in the specificity of the haemorrhage, which is shown up in comments such as: “these newly created charismatic churches are taking our youth and

¹⁵ The local idea lying behind the metaphor of ‘mushrooming’ is not that of a single, rapidly growing and expanding body; rather, it is that of a multitude of small white mushrooms which appear suddenly in their hundreds in certain areas after the rains. The Luganda equivalent for mushrooming would be *meruka*, meaning ‘coming up fast’, and the specific type of mushroom would be *obutiko* (generic name for mushrooms) *bubaala* (specific for these small white ones).

intellectuals complaining that the Anglican Church is very static in present issues” (QSR 7). Thus this new challenge leads on to a number of other, closely related, issues. The first of these is suggested by that last respondent comment and is expanded upon below.

5.3.2 The youth and the COU

With comments such as, “most of the youth are deserting the church” (QSR 116), pastors and other leaders showed themselves to be acutely aware of the loss of the younger generation and the challenge this presents. The ultimate implications of the trend are clear – a dying Church. And yet comments repeatedly identified the presenting issue: worship in the COU. Those who are concerned by the loss of the younger generation – the majority generation – perceive that there has been a failure to transform the corporate worship of the COU. They see this as a root cause, a theme that recurred in comments such as, “The youth have been denied their rights of dancing, singing, making drama etc, so they have joined mushrooming churches” (QSR 105). Some recent changes in worship are beginning to have a positive impact on some COU churches, as QSR 258 noted: “there is a freedom of worship which has broken out in our churches”. And the same respondent went on to point out that this has stirred up “many questions which are asked by the Christians and teenagers including the youth”.

Closely connected again to the issue of the youth and worship in the COU is that of cultural transition. QSR 360 thought that “modernisation has changed everything in the church and even in the society, the church has now changed the way of worship” and went on to add, “the church which remains conservative loses some of her Christians especially the youth”. This exposure to modernity is not just an urban phenomenon: as one respondent (QSR 108) put it, “the youth are going to the disco so both local and western instruments should be planned, even for poor churches in rural areas”. Furthermore, some respondents (e.g. QSR 19) saw a need for change in the liturgy and the arrangement of services: “There should be a change in the order of services because most youths have left our churches because of that order.”

The issue of worship that is raised here will be discussed further below. But before turning to that it is noteworthy that the quality of leadership, and leadership training, was also frequently related to the loss of the youth. One respondent (QSR 233) again noted that “most

of the youth are running from the Anglican Church to other churches”, but attributed this to the negative impact, not only of “poor worship and praise in the Anglican church of Uganda”, but also to what he termed “boring pastors”, most of whom he accused of not being “born-again”.

While these few brief comments have a number of presuppositions and understandings behind them, they do highlight a crucial perception: *that authentic spiritual leadership is key in the development of vibrant, attractive and worshipping churches*. It is easy to write off these concerns as superficial, but the kind of leadership that these respondents call for is far from superficial, it is a leadership that can instruct the people effectively in the gospel. For example QSR 138 acknowledged that the while the youth need new forms of worship (he noted that “they need short services and music”), he went on to add that “they want teaching not preaching”. The COU youth have a longing for deeper instruction in the faith; something that they feel the leadership is not delivering consistently.

Therefore, quality leadership was seen as crucial in the response of the COU to the challenge of the other churches. One respondent (QSR 160) identified the problem of “the exodus of youth from the church”, with “the training of pastors in colleges”, which, he suggested, “must include other disciplines such as music, counselling and guidance, development and planning”. He added, encouragingly, that, “today the church has already started responding on the above area”.

Thus, bound up with the challenge of the other churches, is the loss of the youth. This is itself bound up with changing patterns of worship and the need for effective leadership.

5.3.3 Changing worship in the COU

Much of the above raises critical questions and concerns about worship in a situation that is, in effect, multicultural due to the expectations of the different generations. Some of these issues are considered here.

The following comment is not an isolated sentiment, but one that was made frequently: “The most significant change in my church is the new approach to worship which is characterised by copying from other denominations” (QSR 124). Again, it is linked to the new situation of

ecclesial pluralism. The analysis below looks at a cluster of comments that describe the ‘new approach to worship’, and then goes on to look at respondents’ suggestions as to how the COU should respond to the situation.

When describing changes in worship, respondents drew attention to a new freedom and level of participation in an increasing number of COU churches. QSR 44 put this well when he said that, “people want live services in which they can be involved as opposed to the traditional setting of the church where services are as if people are at a burial function”. Positively, QSR 140 mentioned that, “in the church today people are free to jump, clap and also sing in high voices to their God, unlike those days when they would only be allowed to sing in low tunes. People are also allowed to intercede for themselves unlike those days when only the leader could do so”.

Others pointed to a greater mixture of music and instruments: “music has changed, we now use those hymns in the prayer book and other chorus books, and traditional choruses – we clap hands and use drums and other instruments unlike in the olden days when we used *solfa*s”¹⁶ (QSR 359). QSR 211 commented, “instruments like *adungu*, *lukume*, horns, *bwola*, *nanga*”¹⁷ and many others are now being played in the church as for praising God”.

Another related theme was that of the indigenisation of music. QSR 537 noted the “emergence of local choruses and songs, and local musical instruments used in the church to replace Western musical instruments, even the use of locally made wine and bread in the Eucharist”.

Another set of characteristics was mentioned by QSR 226 who reported that, “there are some hectic teachings in the church. For example some people say their prayers forcing God and shouting in different languages, others sing when others are praying, others stand on Bible verses when they don’t understand the context”. In other words, a whole new set of

¹⁶ ‘*Solfa* notes’ is a local way of referring to traditional singing, taken from the ‘names’ of the notes: do-re-mi-fa-so-la-ti. Thus ‘*solfa*’ has entered common usage as a word that refers to such traditional, harmonious singing (a meaning established through discussion with students at Namugongo Seminary, 13 February 2004).

¹⁷ This describes a range of traditional instruments. The respondent was from Gulu in northern Uganda and is thus Luo speaking. This explains the use of the word *bwola*, a traditional Acholi dance, while other words are Luganda but used across Uganda. For example the *adungu* is a widely used stringed instrument.

challenges exists for leaders in the area of ordering, transforming and renewing the worship of the COU.

Given these developments, the question is, how should the COU respond? Comments from respondents contained some analysis and suggestion for change. QSR 408 encouraged the “renewal of worship, more flexibility in using the prayer book, healing ministry”, in other words, “a positive response to the challenge of Pentecostal churches offering prayer”. QSR 503 noted that, “the youth and other people have run away”, and suggested that, “the church should change and match this changing world.” This particular respondent warned that, “the church will not change unless it is taught more especially about Sunday services”, highlighting the need for careful instruction and planning.

Another respondent (QSR 140), a student himself, seemed to be commenting from his own experience when reporting that, “many youths wish to praise their God at high tune and even dance for him. But church leaders try to stop this, more so back in the rural areas. This has discouraged many youths and has led to the rising multitude of churches”. He went on to note the disagreements among COU leaders on the issue of “the power of the Holy Spirit” and for the need for church leaders to be taught in this area. In other words, leadership development needs to take into account, and encourage, authentic experience of the Spirit and genuine revival theology.

Still others suggested encouraging the “indigenisation of worship”. For example QSR 327 said that “it should be Africanised to help and enable the worshipers enjoy their traditional settings” and another (QSR 44) suggested that COU leaders should take a lead in this and bring traditional musical instruments into the church.

Finally, in connection with transitions in worship in the COU, there is the issue of liturgical revision, an area that needs particular attention. For example QSR 372 felt that “the liturgy of 1952 is too old for the youth to follow” and that it “should be revised to allow the growing church to feel free with it”. Leadership development must take this new situation into

account and train a leadership that is flexible in its use of the liturgical and historical resources of the COU and its context.¹⁸

Such disciplined flexibility in liturgy and worship can only be achieved when leaders have a clear sense of the mission and identity of their own Church, in the midst of this mixture of churches. Thus the analysis now turns to explore the issue of the mission and identity of the COU.

5.3.4 Mission and identity

As the result of the Provincial Assembly Standing Committee of August 1995, a Task Force was set up to explore the critical financial situation in the COU. The result was a call for outside consultants to look at, in the words of the Archbishop Livingstone Nkoyoyo, “the deeper reasons... for the presenting problems” (Aclaim 1997:10). These reasons touched on the very purpose and mission of the COU, and, after the approval of the Provincial Assembly of August 1996 (COU 1999b:i), led to an external review of Church practice presented in the document: *Renewing the Church of Uganda for effective mission* (Aclaim 1997).

The report connected financial hardship to failure in mission. One finding was that “the mission of the Church is not clear to the majority of Church members” (Aclaim 1997:4), and the report recommended that,

the House of Bishops develops a clear statement of the Mission of the Church that commits her to evangelism, to teaching, discipling, social concern and economic welfare, to equipping her members for worship and leadership in Church and the secular area, and to live as witnesses of Christ (:16).

The proposed Mission Statement of the COU (COU 1999b:4) reads:

The Church of Uganda is an independent province of the Anglican Community world wide, which subscribes to the Holy Scriptures. It is part of the one Holy Catholic and Apostolic church worshipping the one true God, the Father, the Son and the Holy Spirit. The Church is commissioned to carry out Christ’s mission of preaching, teaching, healing and nurturing her people so that they may have abundant life and build an evangelistic, loving, caring, worshipping, peaceful and just community.

¹⁸ Further exploration of this theme is beyond the scope of the chapter but has been done in detail by George Tibeessigwa in his doctoral work, *Worship in the Anglican Church of Uganda: A critical study*. There the African and Anglican worship heritage is explored and the case for the “renewal and revival” (1996:331) of worship in the COU is made.

At the grassroots, the challenge to put these distinctives into practice remains. The report went on to note that: “There is evidence to show that where Evangelism has been given a high profile, the level of commitment has increased, and giving is generous” (Aclain 1997:5). For the argument of the thesis it is important to note that a recommendation that flowed from this was for “regional workshops on evangelism and discipleship” (:5), the development of ILD, described in Chapter Eight finds its roots in a response to this recommendation. It is argued there that this programme is a valuable tool for grassroots transformation and renewal.

Communicating and cultivating this sense of mission and identity is a live issue in relation to that of the Church in the midst of the other, newer, churches. The COU needs a clear vision of its role. The shift from being historically the first among equals to being one among many is not dissimilar to the situation in the older COE which has, over a more extended period, faced a transition from being the national established Church in which all those in the community were automatically considered members, to being one among many. In this context Paul Avis (2000) writes of the importance of having a clear sense and understanding of identity, which he ties to the mission of the COE:

We know that our message will not be heard, our ministry will not be received, our values will not survive, unless we grasp the challenge of mission with both hands. To do that we need, among other things, an understanding of our message, our ministry, our values. The competitive situation in which as Anglicans in England we now find ourselves means that we cannot assume that people either inside or outside the church know what we stand for (Avis 2000:ix).

Similarly, for the COU, it is of first importance in the current situation for it to know and grasp its own distinctives, values and identity. It is salient that Avis goes on immediately to compare the circumstances of the COE with those of the other member churches of the Anglican Communion, most of whom he assumes are already familiar with these challenges due to the fact that they are not established legally, and lack the territorial privileges that the COE has enjoyed. Importantly he says:

They do not have substantial historical resources. Most Anglican churches have always had to pay their way and fight their corner. They are more aware than we English Anglicans of the need to know what we stand for... (Avis 2000:x).

However, the COU does not so readily fit this description, and it does not seem so aware of the importance of distinctiveness. It has already been seen that the COU became, functionally, a quasi-established Church and enjoyed the privilege of state recognition. It is only in recent history that this situation has changed and the need to clarify its identity and mission has arisen more clearly. In addition, it has a considerable history to draw on, one which must be used creatively to sharpen its self-understanding in the new situation. As the comments suggest, failure to do so will invite irrelevance through presuming upon the privileges of the past.

Ironically, the absence of a clear sense of gospel identity and mission, as identified by the Aclaim Report, is not only critical in the failure to respond effectively to the challenge presented by the growth of other churches, it may also have been a major contributory factor to the emergence of many of these churches in the first place. Gifford notes that, for a variety of reasons, the Revival Movement had,

run out of steam by the mid-1980s when Museveni restored some sense of normalcy, and before it could re-establish itself new churches were appearing with a different appeal, one far more attractive to the young (Gifford 1998:153).

As noted previously, this observation is backed up by the findings of this study expressed in comments such as: “At first when the church got the revival and people got saved people were willing to work for their church.... Youths of today they don’t want to join” (QSR 30). Thus, reviving the Revival in flexible contemporary terms within the COU, and recapturing its original vision and values rather than simply reapplying its forms, is vital for the COU today.

Furthermore, such a task demands an in-depth response to the situation, one that goes beyond the external ‘mimicking’ of Pentecostal style, and reaches into areas where the gospel intersects with, affirms or challenges deeply held aspects of worldview and culture. A clear sense of mission and values can provide the spiritual and intellectual capital that is required.

Andrew Walls (2002b) reinforces the need for such an in depth analysis by drawing attention to the fact that these domains of culture are not fundamentally ones defined by form and style, but rather by the content and values that lie behind their external presentation. In speaking of the explosion of “charismatic and radical evangelical Christianity” which

challenges the traditional churches, he comments perceptively on the fact that they are operating out of the same worldview, but are connecting with it in contemporary ways that often mask African values with a veneer of modernity.¹⁹ In other words, while the externals may differ, the underlying issues and challenges to mission remain and cannot be dealt with superficially if long-term transformation and growth are to be achieved.

The call to the COU is to challenge the spiritual powers with authentic expressions of the true gospel, and those in training need to develop this depth of understanding and praxis.

This seems to be an emphasis that many leaders long for in the training of the COU:

I have been so much hurt that much of my training in Uganda was to maintain the Anglican church of Uganda as it is. This has resulted in many Anglican Christians being lost to other Christian denominations. As the world changes every day I wish our focus would be more on growth and mission (QSR 165).

Thus a vital dynamic exists between the mission of the COU and its identity. Rediscovering the priority of mission, and thus of being missional Church, will help the COU to redefine and then draw on its identity. Then, in turn, that identity can be further defined, and reshaped, on order to strengthen the mission of the COU and make a critical contribution to the wider Church in Uganda.

5.3.5 Unity in the COU

While an understanding of the distinct identity and mission of the COU is vital for its calling in the world and in relation to other churches, it is also important for its own internal coherence as a national Church. The old tendency for the COU to fragment along ethnic lines has recurred under the guise of growth through the multiplication of dioceses: “There has been an impulse towards an ethnically homogenous diocese, with a local man, of that tribe and area, as bishop” (Gifford 1998:135). This situation replicates the concerns that emerged in the debate on the constitution in the early 1970s discussed earlier.

¹⁹ Walls comments: “The heart of African identity is not to be found in white robes and traditional drumming, but in the open frontier between the natural and the spiritual world in which spiritual powers, whether actuated by spiritual entities or human malice or neglected family or social duty, are active. And this can be combined with expertise in the latest sound systems and films and cassettes. The charismatic and radical evangelicals who at first sight appear so contrary to African culture are in fact using the same maps of the spiritual world as the older independent churches, even if they colour them differently” (2002b:147).

5.3.5.1 *Illustrating diocesan division*

A number of cameos could be used to illustrate this picture of fracture and fragmentation. For example, the Mbale area, centering on the densely populated and fertile area of Mount Elgon, illustrates many of the issues, with the Buhugu based archdeaconry breaking away from the diocese and campaigning for autonomy in the early 1980s. North Mbale diocese finally resulted from the group's persistent campaigning. Sebei, representing another ethnic group on the north side of Mount Elgon, then repeated the process in 1990 (OI Sesebu Koko 20/11/2003).

This division at the diocesan level is exacerbated at the local level by a variety of divisions. Furthermore, fragmentation has taken place along a number of lines drawn up through the various revivals. One lay worker in North Mbale diocese describes the situation and makes his appeal thus:

There are four groups in the church. Three are saved but are divided into groups; reawakened (*abazukufu*), sleeping group (*abebafu*), Anglican renewal, and the non-saved. There is a need to intensively teach all the groups and develop the sense of openness in Christ and to become followers of Jesus without division (QSR 282).

Diocesan and local-level division is one area in which the changing socio-political world of Uganda challenges the COU in what one might term an anti-prophetic manner – in other words, with the world addressing the COU. Gifford is again perceptive in contrasting Museveni's "agenda for Uganda... involving participatory democracy, accountability, transparency" with the reality on the ground:

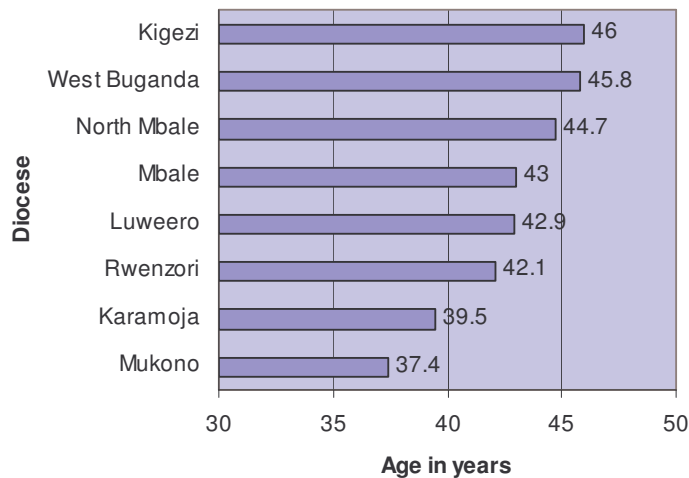
The churches had formed part of the previous political culture, more autocratic, hierarchical, unanswerable. The churches are finding it hard to adapt to the new dispensation, and it is Museveni who is challenging them to do so. Their difficulties in adapting have been evident in some spectacularly malfunctioning dioceses (Gifford 1998:180).

While the depth of that democratic transformation remains in question – as noted in Chapter Three – the COU is being challenged by this shift in political culture. Such a transformation, of which there is evidence at the grassroots, would certainly nurture the mission and identity of the COU, if it can retain biblical models of authoritative, as opposed to authoritarian, leadership. It is a point that is well illustrated and argued by Ssenyonjo Kewaza (2003) in his work on Episcopal authority and the mission of the COU.

5.3.5.2 *Illustrating diocesan diversity*

The questionnaire survey captured this picture of variety within the COU. For example Figure 1.1, in Chapter One, gave a map of the twenty-nine dioceses in existence at the time of the survey, and Figure 1.2 showed that twenty-seven of those contributed to the survey returns. While that illustrated the sheer number of dioceses in the COU, the survey data also revealed a number of differences between the dioceses themselves, some of which reflect the differing histories and leadership policies. A number of different variables could be used to illustrate this variety. Here one example is given, showing the significant difference in the average age of respondents by diocese, as shown in Figure 5.1 below.

Figure 5.1 Average age of respondents by diocese



The bar chart reveals a difference of 8.6 years between the average ages of respondents in Kigezi diocese and those in Mukono. While this may simply illustrate the non-random nature of the sample, it is more likely that it reflects the different histories of leadership development in the different dioceses and, in the case of Mukono, a deliberate strategy to reduce the average age of the clergy.

The range of dioceses and age variation, are just two of the many pointers to the extraordinary diversity in the COU. There is regional diversity (which incorporates the socio-economic and cultural diversity already considered) and diocesan diversity (that incorporates all the differences that the autonomy and history the various dioceses have). Within this heterogeneous context the COU is called to a united identity, life and witness as

it responds to the challenges of the new situation. Before reflecting on this identity further, it is important to consider one more challenge to the contemporary life of the COU, that of finance.

5.3.6 Finance in the COU

Although this factor does not fit neatly under the heading of ‘The Church and the churches’, it is an essential, pervasive and inescapable feature in the life of the COU, and has a complex – sometimes direct, sometimes indirect – relationship to all the factors considered above.²⁰

The issue is complex and ubiquitous, and a detailed analysis of it is beyond the scope of this chapter.²¹ However, it is important to simply draw attention to the issue and offer some of the perceptions surrounding it. Most importantly, it affects every area of COU life. One older priest from West Buganda (QSR 197) indicated the impact that lack of finance has had on human resources. He shared that there are “no lay readers to support the church because there is not enough income to support people who are working in the church”. While stipends for clergy are often irregular and basic, the lay readers at the ‘bottom’ are hit particularly hard.²²

One member of the laity in Mukono (QSR 235) pointed to the way in which issues of finance challenge the integrity of the ministry, and emphasised the need for resources to be released:

²⁰ For example, it relates to the situation of ecclesiastical plurality as pastors are tempted to leave less lucrative positions within the COU, in order to set up their own independent church as a ‘franchise’ where they can take more direct control. This is a well known phenomenon in the Church, and one directly experienced by the author when following up the absence of a member of a leadership development group (the rest of the group were all aware that he had left the COU to set up his own church for precisely these reasons). The financial crisis in the COU also relates to the area of the haemorrhaging of youth, both through the direct loss of financial resources as young people leave the COU, and through the lack of motivation among poorly paid pastors to renew the worship of the COU, and so stem the tide. As noted above, it also relates to the mission and identity of the COU as the drive to renew the COU for effective mission came in response to the financial crisis. Lastly, diocesan fragmentation has also been at times driven by the desire to control resources; although ironically the net effect has often been to drain resources as yet another administrative unit has been constructed.

²¹ For the origins of the financial crisis, and the need for transparent leadership and effective teaching on stewardship, see Ssenyonjo Kewaza (2003:64-77).

²² The dioceses operate on a percentage system that cuts the often minimal resources at the base. For example of a parish collection 26% goes to the diocese, 24% goes to the parish priest, 45% to the lay reader and 5% to the archdeacon. 160,000 US\$ is set as a maximum for a lay reader but in reality those pastors may get as little 5,000 US\$ or 10,000 US\$. The priest who gave these figures reported that “the best in my parish gets 40,000 US\$ per month (this amount equalled approx 20 USD in 2004)” (Majwala OI 29/2003/2004).

In some churches today, Christians have been a business for the church leaders whereby they are even ordered to pay a fixed amount of money in order to be considered as a true Christian. The church, therefore, should just preach to the people on how to give willingly.

QSR 321, a theological student, confirmed this, “the church is becoming expensive with taxes or charges before a baptism, confirmation or wedding takes place. This forces Christians to seek for free baptism from other sects. They should stop this habit and initiate projects.” It is interesting to note two things from that comment: first, the link with other churches or ‘sects’ (and the way in which financial decline fuels further decline), and second, the emphasis on income generation in the COU.

Thus under the NRM, the contemporary COU faces a fresh set of challenges, a set of challenges that require it to draw deeply on its past and to develop an ever clearer sense of identity so that it can act effectively as a missional church in the present. A number of aspects of that identity have emerged through the preceding discussion, but it is now time to draw them out more formally in order to clarify and apply the identity of the COU.

5.4 Exploring ecclesiological identity in history and present reality

The story of the COU, and its current situation, reveals some key features of its identity. It has demonstrated that many of these features were embedded in the life of the COU early on; indeed, many can be identified from within the first twenty-five years. The treatment has also shown that these features then recurred and developed, and that the COU has a significant history of its own to draw on when exploring its identity; that history must function as a resource that both warns and encourages the Church. Throughout, the importance of identity to the COU has been noted, particularly its significance in determining its mission in each new situation it finds itself in. Although this chapter has gone some distance in examining and exploring these features and their relevance, it will now do so more formally: first, through looking at a set of tensions in the life of the COU; and second, through viewing the theological identity of the COU in relation to global Anglicanism as a form of indigenous and Revival shaped evangelicalism.

5.4.1 Identity in the context of tensions in the life of the COU

A number of features have emerged that are important for the identity of the COU. From the beginning it was formed out of a mixture of global and local factors, both cultural and theological. For example, whilst it was from one perspective the product of mission and colonialism, it became, in a real sense essentially and sacrificially indigenous. It was also semi-established and well integrated into the life of Buganda, but that Buganda centeredness would itself be a key factor in its history. In addition it developed and continued in a situation of religious pluralism. Throughout its history there have been times of sacrifice and times of privilege, and times of seeking authentic life and witness. Many of these features lead to an ongoing set of tensions in the life of the Church that are critical for its self-understanding, and mission.

5.4.1.1 The nominal in tension with revival

It has been demonstrated that in the COU, a recurring dynamic exists in which nominalism is generated due to cultural factors and the semi-established nature of the COU, and that revival breaks out repeatedly in response to this in a search for authentic, indigenous and cross-centred spirituality. When its roots are traced back to its precursor, the Pilkington Revival, in the 1890s, the revival theme can be seen to be tied into that twenty-five year window of the early days of the COU; and revival is thus embedded early on as a significant feature of its identity, one that continues today.

Nominalism also remains significant today. For example, the use of the term ‘Christian’ tends to be synonymous with nominal or cultural Christianity, as revealed in the apparent incongruity of comments such as this: “The Christians in the churches are in need of evangelism” (QSR 375). Other comments were more direct: one priest (QSR 122) simply summed up the situation in terms of, “an increased intrusion of nominalism in the Church”. Another clergyman (QSR 173) pointed to the reasons for this, saying that, “the church seems bent on established traditions. This gives almost no room for the application the newly acquired skills, concepts and knowledge.” In addition, the pattern of equating baptism with salvation noted in the earlier history of the COU is still part of the popular understanding. For example a lay reader (QSR 164) mentioned that, “in the villages the people whom I serve are somehow backward; when I try to tell them to get saved, they say since they were

baptised it's enough". One theological student (QSR 349) described what he perceived to be a general bankruptcy within the COU:

In general our church of Uganda is dying... The number of Christians has reduced because of poor preaching and communication in the churches; some old leaders do not want to give office to the youth who could lead the church more vividly in order to attract more members rather than losing more. There is too much collection, which makes some Christians run away.

The evocative description that one theological student (QSR 318) gives of a COU in need of revival is also worth quoting at length:

One of the greatest troubles today is that so many churches are formal, lifeless and spiritually dead. Some, though sound, are sound asleep and are just good for nothing. Some churches have choirs and organs but the services are icily regular and faulty, therefore no one gets converted. The world has eaten its way into the church and there is no clear line of demarcation between church and the world. During preaching, sin is not condemned and therefore many Christians go out comfortably. Many souls are starving and this has created room or fertile ground for cultism.

Such an analysis is one that has been repeated throughout the history of the COU. It is a problem that is bound up with this more dated, but ever relevant, observation of John Taylor's that:

The Christianity which is being presented... is lamentably different from that glorious and life-giving faith which we believe was delivered unto the Fathers. The church is mainly preaching not religion but morality (Taylor 1949:5).

In other words, these criticisms suggest there has been a fundamental failure to communicate the gospel in a true and relevant way to, and through, a changing Church. This analysis is as true today as it was then and, if anything has become more apt and the problem more entrenched. However, other respondents, revealing their presuppositions about the significance of revival in the life and identity of the COU, did point to signs of renewal in some areas. For example a Lay Reader from Lango (QSR 219) claimed encouragingly that,

the most significant change in the church is salvation which is now so rampant in my churches and it is now creating a lot of positive changes in church. You will find that with salvation most Christian lives are changed now; worshipping God is now at a high level.

Nominalism and revival remain in tension in the life of the COU and, importantly, in the self-awareness of the COU expressed through perceptions. An awareness of the need for ongoing expressions of Revival is critical to the COU, but history and present predicament

suggest that it is vital for any such expressions to foster unity in the COU, rather than to work against it, and, indeed, their authenticity depends on this.

5.4.1.2 The local in tension with the national

The localised identity of the COU was first entrenched through its Buganda centred nature, which challenged and jeopardised its nation-wide transcultural possibilities and potentials. This tension has again been a recurring issue in the life of the COU and remains a significant tension, particularly in the current context of the NRM where local council participation and Ugandan national identity are both perceived as priorities.

5.4.1.3 The clerical in tension with the pastoral

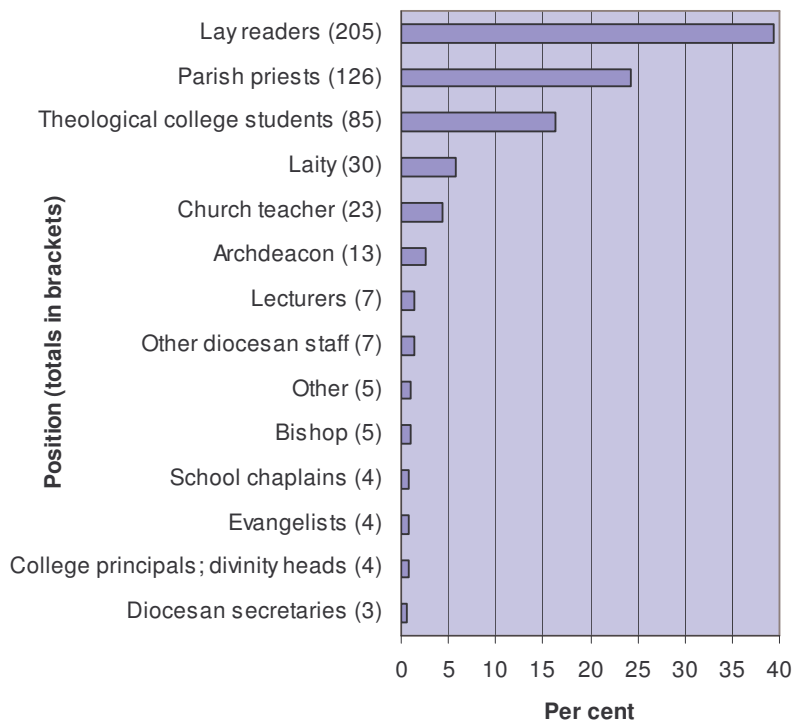
Clericalism was generated by inherited patterns, and reinforced by cultural aspects in the development of the COU. The semi-established nature of the Church, and the socio-religious acceptance of it as a religion of the Baganda, helped this development, as did the growing centralisation of the structures. While the sacrificial indigenous spirituality encouraged local grassroots mission, this aspect of the COU was repeatedly curtailed and then rediscovered. Current perceptions emphasise the persistence of such forces, with frequent comments such as: “lay readers as the grassroots leaders of the church have been left behind” (QSR 265). However, it is interesting to note that ‘the experts’ themselves also find themselves burdened by these structures. For example one parish priest (QSR 122) pointed out that “the bureaucracy in the Church and the burden of administration” have made it difficult for him to minister effectively.

Highlighting the true pastoral structure of the Church has revealed the importance of the often little recognised grassroots leadership of the COU. The COU remains dependent on such leadership and would benefit from a pastoral identity that is a more self-conscious expression of such leadership. This would certainly reflect the reality of the situation. One lay reader’s (QSR 379) description of his ministry shows an awareness of the importance of his work: “I am not trained but I assist with more churches where there are no leaders”. Another described his life as “positive”, and in terms of, “peasant farming and preaching in my local church” (QSR 296). It is frequently such individuals, with a clear understanding of their calling, that sustain the life of the COU.

Parish priests certainly feel the pressure when these pastoral agents are absent. One (QSR 500) described his situation as discouraging because there are, “no lay readers in some sister churches that form up my parish; distances are quite long and there is no easy means of transport”. In addition, many of the laity have a clear understanding of the need for a grassroots orientated understanding of ministry, one that goes beyond just the recognised category of lay reader and into that of lay leaders. One member (QSR 478) understood that, “leadership in churches is for all because even youth, elders, women can lead in the service”.

This dependence on lay leadership was also highlighted in the sample numerically. For example, the division between lay and ordained portions of the sample can be analysed in terms of the positions in the COU that the respondents occupied, as illustrated in Figure 5.2.

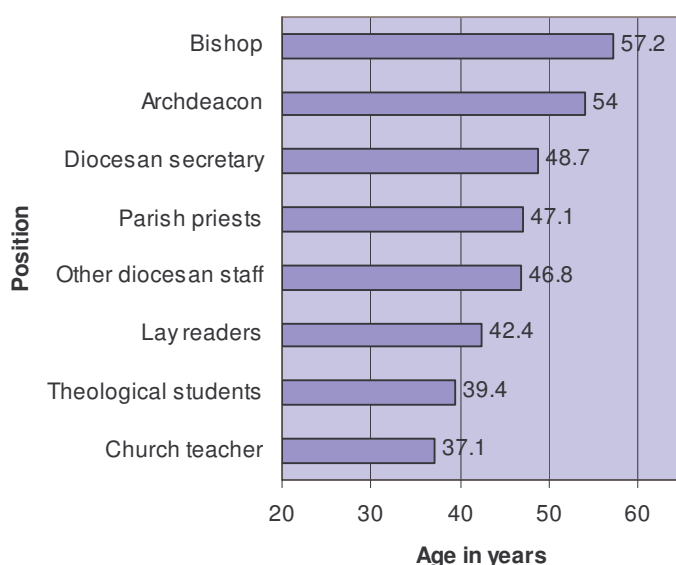
Figure 5.2 Frequency distribution of positions in sample



The bulk of the respondents (80%) were from the top three categories: lay readers, parish priests and theological college students. However, laity involved in the leadership of the COU and church teachers (untrained congregational leaders) also made a significant contribution. The data begins to reveal the strict hierarchical structures of the COU, which can restrict rather than release ministry in the COU. This continues to be a live issue,

revealed in comments such as, “My whole family is very supportive in ministry but often complains about the way hierarchical authority is used in the Church of Uganda – including the poor remuneration of the church workers and the very poor staff welfare system” (QSR 358). The more quantitative survey data also showed this hierarchy in the age structure of the sample as it relates to the different positions in the COU. Figure 5.3 illustrates what is expected logically: that the hierarchy of position is also age related.

Figure 5.3 The average ages of those in different positions in the sample



Untrained church teachers are at ‘the bottom’, both in terms of status and age, while bishops are at ‘the top’.²³ This chart illustrates the underlying hierarchical-ladder structures of the COU and the noticeable gap between the top decision makers and the younger church at the grassroots. Furthermore, it emphasises and reinforces the need for a listening leadership that takes the contemporary church into account in its ministry and decision-making processes if the hierarchy is to serve rather than hinder the life of the churches.

This key need is revisited and developed when looking at Anglicanism. While the relationship between global and local Anglicanism can also be seen as a tension in the life of the COU, dating back to the continuity and discontinuity between the identity of the CMS

²³ The only average age/position combination that might seem unexpected is that of ‘other’ diocesan staff, meaning other than the Bishops and diocesan secretaries. However the presence of a young diocesan mission coordinator coupled with the fact of a very small sample size for that position (6), could be seen to render this apparent anomaly insignificant.

and that of the indigenous Church. However, while this issue builds on the analysis above, it is dealt separately below.

5.4.2 Identity in the context of historical and global Anglicanism: like father, like son?

There are at least two potential pitfalls in analysis to highlight at this point: first, there is the danger of taking a single theological angle on the COU, an approach that would undermine the dynamics of the study and disregard the total story of the COU; and second, there is the danger of introducing and imposing terms that the COU itself may not use. In response to the first of these, it has been seen that there are recurring theological motifs in the narrative of the COU that are embedded in its makeup, and which express themselves at different points in its life. An analysis that keeps these motifs as its guide is likely to be valid. In response to the second, there is an increasing need to understand the COU in global theological categories, but to then allow that local understanding to expand the meaning of those categories, thus allowing the story of the COU to contribute to the global discourse. For example, John V Taylor, in speaking of those ordinands he helped to train in the COU, mentions that they “did not know that they were ‘Anglicans’” (Taylor 1966:145). Similarly, it is doubtful if many of those involved in the Revival, particularly at the local level, viewed or described themselves as ‘evangelicals’; the word is not used frequently in the primary discourse at the local level. However, if any of the basic definitions of ‘evangelical’ are applied to the Revivalists, one will find that a positive match is made.²⁴

With those caveats in place this section looks at the identity of the COU in relation to Anglicanism. In approaching this task, some have emphasised the indigenous nature of the COU (Niringiye 1997), and others the missionary legacy (Poulton 1961). But it is suggested here that it is possible to take a ‘both, and’ rather than an ‘either, or’ approach when analysing the ecclesiology of the COU.

²⁴ John Stott gives a recent and concise survey of some of these definitions in his *Evangelical truth: A personal plea for unity* (1999:24-39). He looks at the definitions offered by Packer, Bebbington, McGrath and Tidball, before offering his own simple, but not simplistic, trinitarian offering: the “three essentials to which evangelical people are determined to bear witness. They concern the gracious initiative of God the Father in revealing himself to us, in redeeming us through Christ crucified, and in transforming us through the indwelling Spirit. For the evangelical faith is the trinitarian faith. This is why evangelical Christians place such emphasis on the Word, the cross and the Spirit” (:38).

An article by John Poulton is significant and useful here. *Like father, like son*, looks at the features of Victorian Evangelicalism and attempts to show the impact these had on the COU, and the imprint they left. Poulton contends that the COU “has in many respects not advanced beyond a nineteenth century expression of the Faith” (1961:297). Even taking into account the fact that it was written in 1961, at a watershed in the life of the COU as it approached independence, it is a viewpoint that underestimates change and development in the COU. However, despite the rather caricatured nature of his “frank appraisal” (:299) of 19th Century evangelicalism, and the fact that it is presented in a largely negative tone, it will be used here to provide a framework for the further exploration of the theological identity of the COU. Its usefulness lies not only in the way it offers a focused five-part structure tailored to the COU, but also because it raises issues that relate to the transmission and reception of the faith. The framework will be used in relation to wider issues of Anglican identity.

5.4.2.1 Mission

The first element Poulton draws attention to, in the Victorian evangelicalism that was so formative in the genesis of the COU, is its “missionary enthusiasm” (1961:299). He points out the fervour for overseas mission in England at the time, despite the personal cost involved, and points to the corresponding fact that the COU:

has been a *sending* church as well as a *receiving* church. The Baganda, not the CMS, were the evangelisers of the kingdoms of Uganda, and that from a very early stage in their own evangelization as a people (:299).

The COU has from the outset been a missionary Church. Its continuing life depends on this orientation and identity, and it must re-express that constantly through being a missional church today.

5.4.2.2 Preaching

The second, connected, mark of Victorian Evangelicalism was its “distinctive stress on the preaching of the gospel” (Poulton 1961:299), with the emphasis being on personal salvation. Missionaries came with “an individual gospel of conversion” which led, he stresses, to a “weakness and uncertainty about the whole process of ‘sanctification’” in the Evangelical tradition in England at the time. Poulton translates this imbalance onto the mission field in terms of a lack of emphasis on “follow-up” (:300), that resulted. This he sees as a restrictive and limiting feature of the COU.

Perceptions among informants indeed suggest that there is much truth in this. Respondents distinguished repeatedly between ‘preaching’ and ‘teaching’ sermons, and saw the need for more of the latter. The following comments are some examples: “Most Christians like teaching sermons more than evangelical ones” (QSR 359); “The Church should aim at teaching more than preaching, basing the teaching on the Scriptures” (QSR 103).

There is, without doubt, a need to expand the breadth of preaching through the faithful ministries²⁵ of the Word, and bishops need to “spearhead and ensure that the clergy and laity are taught” (Ssenyonjo Kewaza 2003:82). However, at the same time the gospel call for personal conversion remains central to the mission of the COU, and remains part of its identity, as highlighted in the Revival.

5.4.2.3 Scripture

Closely linked to preaching is what Poulton sees as a fundamentalist approach to Scripture.

This, through transmission from Victorian Evangelicals to the COU has, in his view:

bred a church which is fundamentalist-by-assumption; that is to say, a church which has never grown through the post-Darwin period for itself, and adheres to an old presupposition concerning the Bible to which none of its missionary partners would subscribe (Poulton 1961:301).

However, and particularly in the Revival, it has been seen that a rich local-biblical hermeneutic developed, one that is sensitive to both the shape of the Scriptures and to the local context, and one that offers an openness to ‘doing’ theology. It is also one that, as will be shown below, is consistent with the reformed roots of Anglicanism. As is the case with any church there is, without doubt, room for development, but such development is taking place.

It has already been argued in Chapter Two that the theology of the global church has moved beyond the totalitarianism of northern generated critical theology, this is particularly the case since the time of Poulton’s writing. Thus, the roots and orientation of the COU toward the

²⁵ The word is deliberately used in its plural form. The plurality of Word ministry is expressed well by Peter Adam who explains that: “ministry of the Word is a general description which covers a variety of ministries, of which the public formal monologue to a crowd or congregation is only one” (1996:60). He includes evangelism, training, counselling, reading of Scripture, and preaching in these Word ministries.

Bible could now be seen as progressive rather than primitive; it is more authentically Evangelical than many northern counterparts, and arguably more ‘Anglican’. This needs to be touched on briefly, but only in relation to relevant issues of identity.

Anglicans have a range of sources for, and ways of, defining themselves. For example, John Taylor²⁶ (1966:147), saw the Anglican Communion as a “fellowship of autonomous churches”, and Anglican confessionalism not primarily as organisational, cultural, nor even theological, but rather historical:

Catholic in its continuity of order, ministry and liturgy; reformed in doctrine; diverse both in practice and interpretation (though tending to defer to one particular view in the case of Episcopal ordination); it claims no rule of faith beyond the Scriptures, and the Creeds which summarize them. *There is no particular Anglican theology* [italics added] (:147).

He is, in a strong sense, right. But while this analysis has already gone to great lengths to show the particularity of theology through the study of practical theology, it is also important to note that Anglicanism is not atheological; it has a certain shape and boundary to it. Taylor himself reveals this in what he includes and omits. He includes the fact that it is reformed in doctrine, but omits any mention of the Thirty-nine Articles.²⁷ These two interdependent issues – reformed doctrine and the Thirty-nine Articles – are significant to the argument here, and worth exploring briefly in order to establish the degree and nature of the continuity between wider Anglican identity and the COU.

Reformed doctrine, Anglicanism, and the COU

The roots of the COE, and thus Anglicanism, lie in the Reformation and there is a well-known historical context for this genesis. However, to simply say, as many do, that “the English Church left Rome for no better reason than Henry VIII’s wife trouble” is a truncated view of the story and fails to take seriously the forces that were at work reforming the faith of the Church in England (Packer 1961:15).

Though driven by the issue of his marriage to Catherine of Aragon, Henry VIII (1509-1547) selected Thomas Cranmer (1489-1556) precisely because he “came down on the side of

²⁶ Writing as General Secretary of the CMS in the mid-1960s, and in the context of the need for mutual responsibility and interdependence in the new situation of independence for many nations and churches.

²⁷ Nor the Homilies for that matter.

Scriptural authority, rather than endorse the power of the Pope to set aside a universal moral commandment” (Null 2002:4). Henry’s eventual break with Rome meant that evangelicals such as Cranmer could work for the reformation of the Church, first under Henry, and then under his heir, Edward VI (1547-1553):

Cranmer worked hard to produce a new, Protestant blueprint for the Church of England. He oversaw the publication of an official set of sermons called the *Book of Homilies* (1547). Next he brought out a progressively more Protestant *Book of Common Prayer* (1549 and 1552). Finally, he drew up an official statement of theological beliefs called the *Forty-Two Articles* (1553) (Null 2002:7).

While history records that Cranmer was burned at the stake, and that Catholicism was restored under Mary (1553-1558), shortly afterwards Elizabeth (1558-1603) came to the throne. She restored the Protestant COE, together with Cranmer’s theological legacy contained in his Prayerbook, Homilies and Articles, which underwent minor revisions (Null 2002:7). His theology was hermeneutically sensitive, Christ-centred, grace-oriented and offered a flexibility of practice.

A satisfactory exploration of the Reformation roots of the COE, and thus Anglicanism, is beyond the scope of this study. However, it would be amiss not to also mention Richard Hooker (1554-1600), arguably the greatest Anglican theologian, who “together with Thomas Cranmer... set the tone of Anglican spirituality for centuries to come” (Avis 2002:31). It has been argued convincingly that Hooker’s aim was, following in the Cranmer’s theological steps, to “demonstrate the Church’s commitment to Reformed theology and to argue that this was his commitment as well” (Atkinson 1997:xxi).

That position included a commitment to the foundation of the faith as simply “the person and work of Jesus Christ” which Hooker referred to “again and again with radical simplicity and evangelical passion” (Avis 2002:37). In addition it put that sensitive Biblical hermeneutic described above at the centre of theological method.²⁸

²⁸ Atkinson argues that the Puritan view that “‘Scripture is the only rule of all things which in this life may be done by men’, was not a view held by Hooker or the magisterial Reformers. For Hooker, Luther and Calvin such a position could only serve to obliterate radically the real message of Scripture which was to make men wise unto salvation. Scripture for these Reformers was read Christologically. This enabled them to hold fast to the Biblical text which pointed to Christ while at the same time arguing that not all of Scripture was to be read literally. For Hooker Scripture should be read spiritually and not as if ‘legally meant’; this is what so divided the mainstream Reformation from its more radical tendencies. Both Luther and Calvin held to a Christocentric

Thus a traditional Anglican view of Scripture – one which was carried into 19th Century evangelicalism, and was from there taken into and developed within the COU, particularly in the Revival tradition – has an inbuilt capacity and ability to grow beyond the perceived “fundamentalism” which Poulton accuses it of, and yet remain free from the excessive cultural conditioning and enslavement to which many of the northern churches have capitulated. In the contemporary debate on the accepted teaching of the Communion on human sexuality, there is much talk about a cultural gap between North and South; however, “the real cultural gap is not between developed and developing cultures but between orthodoxy and revisionism” (Sugden 2003). The Scripture principle of the COU may well prove a better safeguard against revisionism than the doctrines of Scripture adopted in some constituencies of the Anglican Church. Those parts of the Church would do well to share some of the ‘old presuppositions’ concerning Scripture of which Poulton is so disparaging.

However, it is important to remember that ultimately,

The biblical and theological principle underlying the Anglican Communion is the mission of God, which is one. We are all called to share in that mission. Anything that anyone does in one part of the communion that hinders mission in another part is a very serious matter. We are accountable to God and to one another in our mutual support and interdependence in the mission of God (Samuel 2003).

It is that mission that the Reformers, including Cranmer, sought to encourage through their doctrine and confessions, a mission that ultimately brought the gospel to Uganda, and that must continue to shape the COU, and influence the nation.

The Thirty-nine Articles and the identity of COU

When Taylor (1966:147) says of the Anglican Communion that it “claims no rule of faith beyond the Scriptures” he is in a sense right, and the Articles themselves encourage such a position:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation (Article VI).

reading of the Bible that enabled them to distinguish correctly between that which was permanently binding and that which was meant for an earlier historical situation.” (Atkinson 1997:131).

But then why were the Articles written if a rule of faith is self evident in the Scriptures? “A national confession of faith was needed to fix the bounds of belief permissible to Anglican clergy. So the Articles were drawn up, as their title declares, ‘for the avoiding of diversities of opinions and for the establishing of consent touching true religion’” (Packer 1961:9). The Anglican Communion does have a confession of faith, and it is one to which the COU subscribes explicitly in Provincial Canon 1:15 (COU 1997:14).

Comments in the survey reveal the need for theological education to work through issues of Anglican identity and theology in the context of mission in contemporary Uganda. For example, one theological student’s (QSR 435) opinion of change in the COU was that:

The most significant changes in the church is the change from the ancient Anglican to more or less Pentecostal, especially in worship, so the Anglican church leaders should come up and defend the Anglican doctrines.

The Thirty-nine Articles provide one framework for educating the leadership, not least because they provide one example of a context specific application of reformed theology.

For example, and in the light of what has already been said about changing patterns of worship, Article XXXIV, *Of the traditions of the Church* has a contemporary as well as a prophetic ring to it, despite the Elizabethan prose, as it presents the freedom, order and purpose of worship in the Church. This freedom is expressed thus:

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s Word.

This opening statement is extraordinarily apt and farsighted when read in the light of current cultural diversity and generational differences within the COU today. However, the article goes on to stress the need for order in the Church:

Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained an approved by common authority, ought to be rebuked openly... as he that offendeth against the common order of the Church....

Finally, the article keeps in mind the purpose of worship, namely that of edification:

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Thus, a brief look at just one of the Articles reveals how they offer a guide for developing and strengthening the identity and contemporary mission of the COU. Comments such as the following, from a Lay Reader in Mukono, reveal that there are those, even at the grassroots, who think instinctively in this way:

Presently Mukono diocese has introduced the 'praying and healing ministry' but the people in the local church think that this is going off the original foundation of the Anglican Church, so there is always disagreement of the local people who say that the Anglican Church is adopting Pentecostal. But I suggest that it is high time the church came up and started assuring the people that even that's what Jesus did: he healed the sick, the demon possessed, the lame etc (QSR 164).

Thus the COU is by identity, Anglican, and therefore evangelical, and the identity of the COU is bound up with instinctively seeking authenticity in being true to the context and true to the Scriptures, again shown particularly in the Revival. Bishop Festo Kivengere's understanding of God's "revolutionary love" ([1983] 1985), for instance, is very much a contextually relevant extension of Cranmer's own understanding of God's "incomprehensible sacrificial love" (Null 2002:17).

5.4.2.4 Leadership

Poulton's next issue is an impoverished view of church that he perceives amongst 19th Century evangelicals, and thus also in the COU. He sees this in a number of areas: first, in a failure to balance preaching and sacrament; second, in clericalism; and third, in a low view of episcopacy "that is not even genuinely evangelical" (1966:304). On each point the story and practice of the COU shows that his argument contains truth, but is thin. The story of the COU in times of turbulence and testing under Amin and then Obote II, for instance, reveals a church that has truly understood sacrament in terms of the presence of God, and God's people, in God's world, carrying out God's mission:

It was not only Baptism and Communion that mediated blessing and protection, but every Church-service. This is evidenced in accounts of the churches in Teso and Luwero; the Church's leading role in relief and medical service, the ministers work of burying the dead in the camps, and the ministry of peace-making, were all testimony of the grace mediated by the Church (Niringiye 1997:342).

The story of the Church also bears witness to a shift from the constraints of a three-fold order. The original pattern was never intended to restrict gospel ministry, but rather was meant to provide freedom for authentic ministry in pastorship.²⁹ In such a church there can be a real identification with the flock when the many catechists, lay readers and lay leaders minister for Christ.

This is not to deny the important pastoral ministry of the episcopacy that has itself been renewed, through identification with the people and the nation, as exemplified in the way Luwum gave himself up. Nor is it to underestimate the value of the clergy, expressed in simple comments such as, “I love my Christians and they too respond to me positively” (QSR 497). Instead, it is to emphasise the need for the recognition and empowerment of *all* the pastors of the Church, not least those at the grassroots. The recent comment by one lay reader (QSR 145) reinforces this view: “the lay readers should have a collar for identification”. Many ordained clergy (e.g. OI Okech 16/01/2004) do recognise this, and the need to develop them as pastors: “the Church is still alive because we have the catechists who are living with the people, we would like to have these people trained”.

Thus, while the structures of the Church are open to abuse, there is a possibility, not of “withdrawal upwards” as Poulton puts it (1966:302), but of identification downwards, a path that Church leadership must be continuously encouraged to take. The fact that informants revealed a genuine desire for such a broadening of involvement in ministry has already been noted, and the previous chapter pointed to the need for leaders to act counter-culturally, seeing themselves as the servants of the servants of God. Again, this is shown to be critical if the whole body is to be released for ministry.

5.4.2.5 *Ecumenism*

Finally, in Poulton’s evaluation of the Evangelicalism that the COU grew out of, he mentions attitudes towards the Roman Catholic Church. It has been shown all too clearly how foreign rivalries were transplanted to the Ugandan mission field, something that has had a continuing impact. Poulton wrote that the “literature of Uganda’s church history, even now, is bedevilled with suspicion and prejudice as a result” (1961:304). However, while

²⁹ Elliot (2001:12), in his PhD seeks to demonstrate how Cranmer himself “repeatedly emphasised the first among equals nature of episcopacy, and that he considered its primary function to be that of *pastor pastorum*

Poulton points to the signs of “mutual conversation and respect between some Evangelicals and some Roman Catholics” (:305), on the mission field that became the killing field, Anglicans went further than conversation and respect, and worked hand in hand with Catholics, brought together in Christ through suffering and mission. This is not to say prejudices no longer remain, but there are signs of remarkable maturity in inter-church relationships. For example, in the current context of conflict in the north of Uganda, the Acholi Religious Leaders Forum, which brings together religious leaders of different faiths, has held out the best hope of conflict resolution.

5.5 Conclusion

Just as the context is in transition, so also the COU’s identity is changing. However, having said that, an ecclesiastical description reveals a Church that has developed a particular identity and mission over the course of a significant period of history.

This identity has been shaped locally and indigenously, not least through processes of vernacularisation, mission and cultural adaptation. In other words, its identity has been formed through a dramatic series of transitions, most of which are connected with the turbulence associated with the African narrative framework outlined in Chapter Two. Shifts connected with the premodern, modern, postmodern and ‘emerging new’ eras, and with the development of African history, mission, and older-younger church relationships, are central to the turbulence the Church has experienced, and developed through.

The identity of the COU has been explored in relation to key themes, and understood in relation to certain tensions. These features include: the semi-established nature of the Church and its integration into the local setting; the Buganda Syndrome, expressed in the life of the COU; and the ongoing search for authentic life and witness. Some key tensions with which the COU lives, and in relation to which it defines itself are: nominalism and Revival; the local and the national; the clerical and the pastoral; and privilege and sacrifice. All these are significant for its ministry and ministerial formation today.

with responsibility for preaching and teaching.”

Theologically, the identity of the COU was explored in relation to the key historical and contemporary motif of the Revival, and historical and global Anglicanism. The Revival was seen as an expression of indigenous spirituality and theology which reaches back into converging streams of history, and forwards into the contemporary setting within which it offers an important framework for mission and church-order. In continuity with this the chapter has explored the relationship between the ecclesiology of Anglicanism and the COU, an ecclesiology that is being clarified and renewed in the context and crisis of global Anglicanism. It has been argued that, theologically, the COU is at best authentically Anglican in its sense of mission, in its preaching of the gospel, its use and view of Scripture, its servant, pastoral leadership, and its inter-church relationships – areas that again find a focus and an authenticity in the Revival paradigm.

Thus the COU has extraordinary resources and opportunities for mission locally, nationally, regionally and globally. But where it is threatened by the loss of the younger generation and the multitude of other churches it must, in all humility, reposition itself for mission; where it is stagnating it must renew its worship; where it is disunited it must come together in all its glorious diversity; where it is bankrupt it must faithfully proclaim the message of the cross and practice stewardship; and where its leadership is stifled it must equip and release all the pastors of the Church.

Chapter Six takes up the challenge of evaluating present approaches to equipping such a leadership and will begin by drawing together some of the key findings of the preceding chapters. The introductory summary will be tailored to the needs of the final stages of the study, and will involve revisiting this current chapter, and building on this conclusion.

Chapter 6

Theological education in the COU: orientation for evaluation

“If the Church is to have an impact on society the thing to emphasise is theological education. Once it is weak then the Church will become weak. Once it is strong, the Church will become strong” (Kalengyo OI 22/01/2003).

6.1 Introduction

6.1.1 Evaluation for transformation

Over fifty years ago John V Taylor evaluated the state of ministry in the COU, in order to encourage its transformation. His assessment is significant here because of the way in which it relates to the findings of the previous chapters: it emphasises that if the gospel is to be proclaimed with life-giving power, then social and cultural transitions must be taken into account in its presentation. He wrote:

...it is generally true that the personnel of the Native Anglican Church so far from speaking with a prophetic voice conduct their ministry as though the lives of their people were untouched by any of the changes of the past twenty years. So more and more the faith as they present it appears to be irrelevant (Taylor 1949:5).

Despite having been written over half a century ago his words are strikingly relevant to the contemporary situation of the COU, described in the previous chapters. The histories in those chapters also reveal that Taylor was himself writing in the midst of great social and spiritual upheaval, and at a time that anticipated greater turbulence still. The faith needed to be presented in ways that engaged authentically with the changes and challenges affecting people's lives, a task that is equally pressing today.

His suggestions for transformation concentrated not on “a last moment panic-search for talent and leadership” (Taylor 1949:7), but on *holiness*, “the only weapon we possess, the only weapon that the Church of Christ has ever been commanded to use” (:7). And he

reminded the Church that in that department it is far from bankrupt. Such a vision for transformation was possible to conceive because it was based on recognisable spiritual assets in the Church – the devotion, depth and evangelistic zeal of many of its people and leaders (:7). It thus focussed on “ways and means of assisting the growth of holiness in the life of the local church *and especially its ministry* [italics added]” (:7). He made four suggestions as to how such ministry and ministers might be developed: first, by a deepening of prayer and devotion in the church through greater emphasis on pastoral rather than administrative responsibilities; second, through the stirring up of imagination so that the truth might be visualised and appropriated locally; third, through a closer fusion of life and faith in both ministry and in ministerial formation; and fourth, and flowing from that, *through the formation of leaders who could carry this vision into the transformation of the local church*.

He saw that such transformational theological education could come about through encouraging freedom from the constraints of the ‘ladder system’ for the “more able and imaginative” leaders (Taylor 1949:15), and through the building of creative communities that could act as models for training in the Church. His hope was that:

From small beginnings this pattern might grow, until the local Church has in its midst a number of such focal points, power-houses in which the life of the Spirit may be concentrated in a living demonstration of the gospel, and from which it may flow out in ever renewed freshness to the main body of the Church (Taylor 1949:15).

His vision was a missional one, a vision for the renewal of the training of the Church so that it might then transform the whole Church through a consistent ‘demonstration of the gospel’ in the power of the Spirit; in other words, through principled praxis.

This task of transformation is perhaps more pressing today than at any other point in the history of the COU as it faces new challenges and increased pressure on resources. The remainder of the thesis engages in this same work of evaluation for transformation, and in doing so the study makes two clear transitions, described below.

6.1.2 Moving towards renewed praxis

The first transition the study makes is in keeping with the flow of the methodology of practical theology it is following: a steady move towards renewed praxis. The three preceding chapters have focused on description, as introduced in Chapter Three; that was the

primary mode of doing practical theology in those chapters. However, the last chapter placed a strong emphasis on the normative framework of the Church, and so also stressed reflection, the pre-cursor to renewed action. In addition, those central chapters began increasingly to introduce pointers for transformation. Thus the study has been deliberately moving towards transformation of theological education. This chapter continues that movement.

6.1.3 Moving from the context of theological education, to theological education for that context

The second transition is a shift from a close study of the context for theological education in the COU, the task of the preceding chapters, to an evaluation of and suggestions for the transformation of that theological education itself, the task of the remaining chapters. It is therefore a change of perspective, a shift from the description of, and reflection on, the context of theological education in the COU, to a sustained reflection on the development of theological education for that context. This current chapter draws on the findings of the contextual analysis and begins to apply them to the domain of theological education.

Thus the chapter begins the task of evaluation for transformation by providing the necessary orientation. Chapter Seven then continues this work by using this orientation and applying the findings to three specific aspects of theological education in the COU: curriculum, pedagogy and structures. Chapter Eight then takes this a step further and looks at ILD, a new form of training in the COU, and the potential it holds for transforming theological education in the Church.

But, returning to this current chapter, the *orientation for evaluation* that it contains consists of two main components. It begins by introducing two strategies that will shape and guide the rest of the study; it then ends with a history and description of theological education in the COU.

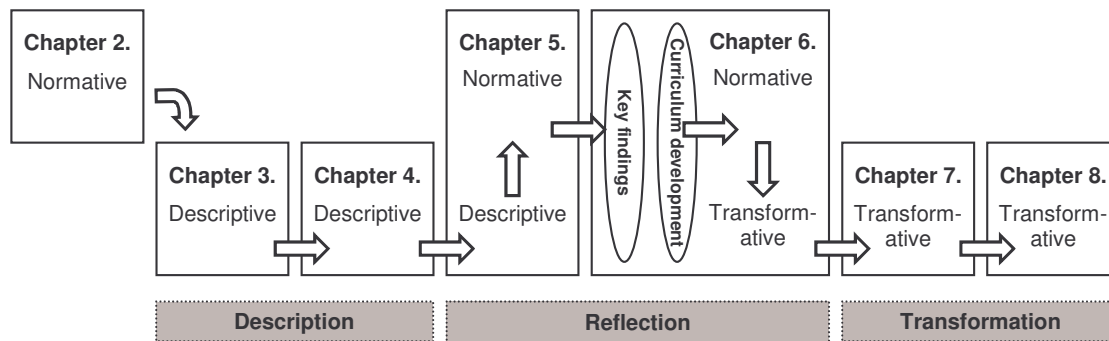
6.2 Two strategies that shape the rest of the thesis: key findings and curriculum development

Two strategies are introduced at this point of transition in the thesis that will help focus, shape and guide the rest of the study, including the orientation to theological education at the

end of this chapter. First, a summary and analysis of the key findings of the previous chapters will be presented. Second, the field of curriculum studies will be introduced as one that offers significant tools for the disciplined transformation of theological education.

In order to illustrate the effect of these two strategies, a diagram is given below in Figure 6.1. It is a modification of Figure 2.3 in Chapter Two, which illustrated the structure of the dissertation in terms of the methodological stages of practical theology. The crucial modification in this revised version is that two ‘lenses’ that constrain and control the rest of the study have been inserted into the beginning of Chapter Six. These ‘lenses’ consist of the dual strategies mentioned above: the use of the key findings and the adoption of contemporary models of curriculum development.

Figure 6.1 The development of the dissertation and the significance of Key Findings and Curriculum Development in shaping the rest of the study



6.2.1 Summary and analysis of key findings up to this point in the study: a framework for evaluation

The emphasis of this section is on selectivity and summary, in order to bring the relevant findings into view again, and on analysis, in order to discern their relevance. This analysis leads to the identification of the themes or qualities of *flexibility* and *integrity* as being critical ones for the transformation of theological education in the COU and the section ends with an introduction to them.

6.2.1.1 Overview and analysis of the preceding chapters

Chapter One. Introduction and design

The problem focused on the inadequacy of current patterns of theological education for the mission of the COU. *The main hypothesis*, in response, was that theological education will be more effective if there is a deliberate assessment of theologies, patterns and processes, and if that assessment is taken into account in the development of theological education in the COU.

A number of subsidiary hypotheses came from that, namely: (1) contextualised training will be effective training; (2) coordinated training is essential for the total denominational mission; (3) training with and for integrity is required; (4) resource availability is a key concern in training; and, finally, (5) change and transition is a critical issue for the COU today.

So far the thesis has constantly taken the main problem and hypothesis into account, particularly in emphasising the context through thick description. However, it has emphasised mainly the first, fourth and fifth of the subsidiary hypotheses. The remainder of the thesis, while drawing on all of these, will redress the balance through emphasising the second and third.

The title of the study – Transforming theological education in the Church of Uganda – reinforces the problem and hypotheses by drawing attention to transformation in theological education. It does this in at least three ways: first, quality theological education must be designed for impact; second, in order to achieve this it must be able to change and adapt because the world and the church into which pastoral agents minister is changing; and, third, theological education is itself undergoing transformation and change, such change requires appraisal and direction.

Transformation has been a constant theme throughout, and the study will continue to focus on influencing theological education. This has implications that are borne out in the rest of the findings. First, it is important for the final stages of the study to point to key factors that can create flexibility in theological education so that it can adapt to a changing situation.

Second, as changes take place, integrity and coherence within the system *as a whole* will be needed.

Chapter Two. Theological development and the development of theological education

Practical, biblical, missional and local theology, the four theological perspectives examined in the chapter, each reflect a promising theological development for the transformation of theological education. These perspectives were in effect normative presuppositions that were initially brought to the study, but their appropriateness has been proven as the work has progressed.

A goal for theological education came from these perspectives, which can be paraphrased thus:

Theological education should aim to build missional leadership that is biblically rooted, practically oriented, and contextually relevant. Such empowering leadership should be able to equip others, and release whole congregations into mission.

It will be noticed that these perspectives have been kept in view throughout the study, but will be borne particularly in mind in the remainder of the thesis, as will be the goal for training.

Three functions of theological education – training the lay leaders, the ordained ministry and specialist theologians – were then discussed and subsequent chapters have reinforced the wisdom of this. The rest of the study will benefit from this three-fold perspective.

Transitions in African history, mission, inter-church relationships and theological education, were linked to global and historical shifts in philosophical outlook. This meta-narrative has been referred to throughout, but it will be important to keep these transitions in mind and to suggest how theological education can be influenced towards more missional models.

Chapter Three. Closer to the context: thick description and the socio-economic setting

The need to develop contextually relevant training was the driving force behind Chapters Three, Four and Five, and while those chapters raised a range of issues and themes it is important to keep that foundational one in view.

Grids for the evaluation of the curriculum, pedagogy and structures of theological education were presented, first, because of their value in description, but, second, because of their relevance for evaluation and planning. These, therefore, now take on special significance in the chapters ahead.

A socio-economic analysis for theological education in the COU highlighted regional imbalances and the variety of social settings in what is a largely rural, but changing context. Pressing poverty, health issues, and insecurity present peculiar challenges for ministry and training, as does demographic change in what is, in many respects, a young nation.

Chapter Four. Engaging culture: the socio-cultural setting for theological education

The significance of cultural pluralism was noted, and vignettes of Kiganda and Karamojong culture pointed to the role cultures must play in critiquing and shaping mission and ministry. Issues such as clan community, authority and hierarchy in leadership, and the importance of cultural engagement all highlight the need for training to account for culture, and *syncretism and worship* present two ubiquitous contemporary challenges for theological education.

The critical relevance of the orality-literacy tension was discussed, not least in relation to the importance of the vernacular in learning and theological reflection. The tension has deep ramifications for theological education due to its proximity to how knowledge is acquired, handled and owned. In connection, *the availability of literary resources* was also deemed to be of special relevance.

Indigenous education and modern education were shown to represent the same cultural tension. Indigenous forms were noted for their more oral, relational, informal and character based learning, while modern education was shown to be a latecomer historically and an enterprise with a mixed legacy. Both must be taken into account for contextually relevant theological education.

Cultures are not only plural, but also in transition and changes in attitudes to youth and gender were noted; such shifts must be kept in mind as theological education is examined.

Chapter Five. Changing Church: exploring ecclesiastical identity

The unique, but developing, identity of the COU was explored, and was shown to be a locally and indigenously shaped form of evangelical Anglicanism. Forces and changes associated with socio-political and cultural transition have created a set of tensions between nominalism and revival, the clerical and the pastoral, the local and the national, and privilege and sacrifice. The identity and mission of the COU must be developed in relation to these, as well as with reference to historical and global Anglicanism.

Theological education within the Church must connect critically with this history and identity, and must take a missional approach to the various challenges it faces. Issues of finance, church order, worship, youth ministry, the plurality of churches and ongoing transition all need to be faced by leaders training for the renewal of praxis. The Revival was seen as a hermeneutical key to such a transformation. For example, it has the resources, and the capacity, to guide the Church along authentically indigenous and truly gospel lines as it makes critical decisions, and, in addition, it is a constant reminder that, to be true to itself, the COU must regularly renew itself so that it remains an effective witness to the gospel with a fresh ‘testimony’ to God’s grace.

6.2.1.2 Two key qualities that have emerged: flexibility and integrity

A number of issues that must be borne in mind have been highlighted. However, through reflection on, and analysis of, all the above, two themes suggest themselves as critical. *Flexibility* and *integrity* would appear to be decisive qualities for theological education in the COU if it is to be true to its particular socio-cultural-ecclesial context, and, therefore, for authentic mission or praxis. These two themes have a special capacity for summarising many of the other findings, and as such offer a condensation of the work so far; they will thus have a pivotal role to play in the remaining chapters.

Flexibility has emerged as a very significant factor because of the multiple transitions and shifts within the setting. In addition, the plurality of contexts, cultures and languages all

highlight the importance of flexibility as a quality in theological education. Chapter Four closed with comments to this effect. This flexibility might come through encouraging forms that are skills-based, rather than purely knowledge-based, in their approach. It might also come through prioritising exegesis and hermeneutics, not only in connection with the text of Scripture, but also in relation to interpreting the world into which the Church is sent. The chapters on context have all stressed this need.

Integrity is a quality that has the breadth to capture a number of themes that have emerged. Integrity gives a sense of principle, and principles, that must lie behind any flexibility. While the theological framework in Chapter Two offered such principles, others have emerged as the context has been grasped, not least through the normative framework that has grown out of Chapter Five.

Integrity also stresses the need for the *integration* of theological education in and into the context. This is particularly true where tensions and divisions exist; for example those generated by clericalism, the multiple contexts, the local and national, learners and teachers, and the multiplicity of languages. The integrity of theological education thus also relates to its contextual compatibility.

Finally, integrity highlights the importance of ethical integrity, the *holiness* noted at the beginning of this chapter. Such integrity is vital, not least as indicated by aspects of the financial crisis in the Church.

Flexibility and integrity as decisive and influential factors in changing theological education. As the study enters this final stage it will retain the emphasis on change and transformation, noting where change is taking place in theological education, and relating such changes to the changing context. But in addition, and in the light of that and the analysis above, two main foci will be maintained. First, there will be a focus on identifying where flexibility is needed in the system and how it can be encouraged. Second, there will be a strong focus on noting where integrity and integration is most needed and how it can be promoted.

6.2.2 Curriculum studies and transforming theological education

The summary and analysis presented above provides the interpretative framework and focus for the remainder of the thesis. But in addition to this the field of curriculum studies, and specifically curriculum development, affects the way that the framework and focus is applied. Introducing this discipline formally will move the thesis forwards in the direction of transformation, and provide a framework and substance for specific strategic proposals.¹

The field of curriculum studies is an interdisciplinary one that offers important insights into, and ways of viewing and directing, transformation in theological education. The discipline has much in common with practical theology in general, and with this study in particular due to its educational focus, the relationship between theory and practice, and its proximity to the social sciences. The field also has a particular concern with transition: as Wiles and Bondi (1984) assert in the context of societal transitions in the United States, one task of curriculum development is “to comprehend these changing patterns” (v).

Importantly, the close relationship between the discipline and this study is borne out by the fact that a significant proportion of what has been said in this study could be re-expressed in the language of curriculum studies. This has been seen already in Chapter Two, which referred to a definition of praxis from a work on curriculum development (Brubaker 1982), and it is seen more clearly still in Carl’s (2002) description of curriculum as:

... the systematic and effective planning action during which components such as *inter alia* objectives, goals, situation analysis, selection and classification of content, selection and classification of teaching experiences, planning of teaching methods and teaching media, planning of the instructional learning situation, implementation and pupil evaluation figure strongly (Carl 2002:42).

In other words, the work of transforming theological education, in terms of influencing training in the church, can be seen as closely related to the area of curriculum and curriculum development, particularly when it is understood in the broadest sense.

The term curriculum is defined in a range of ways, with a narrower and a broader range of meaning. Carl gives a helpful overview of definitions (2002:34-45) with, at the narrowest end of the spectrum, curriculum being a set of subjects, or purely the content used in learning

¹ This section of the study and the stimulus to follow through the implications into the rest of the thesis owes its genesis to a discussion with Prof. Arend Carl of the Faculty of Education, Stellenbosch University, 26/04/2004.

experiences. A common understanding in the centre ties goals and objectives to content – an understanding presented in Chapter Three in the work of Young (1994:5). At the broadest end of the spectrum Stenhouse (1976:1-5), referred to in Carl, sees curriculum as “the way in which educational aims are realised in practice. These include contents and methods and in their broadest sense also review the implementation thereof, institutions and the accompanying problems” (Carl 2002:35). In other words, it can encompass many of the concerns of this study, not least the priority of the values and purposes that must under-gird theological education (Wiles & Bondi 1984:3).²

It is vital to maintain this broader view on curriculum development, as the *lack* of transformation in much theological education may well be bound up with the fact that curriculum tends to be reviewed and developed in the narrow rather than broad sense. In such reviews, content and syllabus take priority without addressing the wider aspects of planning.

Thus the discipline of curriculum studies, and these definitions, will be kept in mind throughout the remainder of the thesis, including the rest of this chapter. But in particular they will guide the evaluation and analysis of Chapters Seven and Eight, and they will again come strongly into play in the Conclusion, where a curriculum model for transforming theological education in the COU is presented and applied.

6.3 The nature and limits of the evaluation

Before moving into a general orientation to theological education in the COU it is important to comment on the nature and limits of the evaluation which begins there but is developed in detail in the next chapter. Although Chapter One has already given some preliminary indications in this area, it is critical to develop and apply these further at this point, particularly in the light of what has been said about the key findings and the field of curriculum studies.

² Wiles & Bondi stress that: “Above all, the curriculum developer is concerned with the overall purpose of the design for learning” and that, the process usually begins with “a set of questions that reveal value preferences. When formalised these value preferences are referred to as educational philosophies or learning theories.” (1984:3)

The sheer breadth and scope of the area covered in this research means that a number of different approaches could be valid, and a number of different studies could emerge. Even the data that was collected for this study offered a range of potential directions, but a decision was made to provide an analysis with the following marks.

6.3.1 An evaluation based on contextual findings

An important decision had to be made early on in the writing process. That decision was between whether to have fewer chapters on the context for theological education in the COU, and more on the theological education itself, or vice versa. The decision went in favour of having more on the context in order to have well-targeted, contextual findings with which to appraise current theological education.³

6.3.2 An evaluation that draws on a plurality of voices and perceptions

The condition and nature of theological education in the Church could be accessed in a number of different ways. For example it could be achieved through a detailed analysis of archival material, or through presenting the lecturers in the system as the primary voice. However, and in keeping with the methodology and nature of the dissertation employed so far, an approach is taken that accesses the state of theological education through a broad range of actors and sources that includes students, lay readers, clergy, diocesan staff, laity, youth, women and lecturers, and all from a variety of communities. Issues that they appreciated and were concerned about were taken into account, both quantitatively and qualitatively. This approach is in line with the critique of Banks (1999), who maintains that the theological education debate has tended to be too abstract, with professional theologians having the dominant voice. Instead he asserts that,

there are other voices to be heard. Alongside women and minorities, we need to hear the voice of theological students, pastors, lay leaders, and parachurch figures. Discussions among Third World theological thinkers and practitioners should also have a greater hearing... (Banks 1999:60).

Whilst at times there is engagement with the secondary sources, this is the flavour of the discussion that follows.

³ In addition, the author's MTh dissertation (Hovil 1999) took a more theoretical, literature based approach to the evaluation of models of theological education.

6.3.3 An evaluation that looks at the total system in the COU

Linking in with the above, and of great importance in describing the study, is the fact that the evaluation takes a more global look at theological education in the Church. This reiterates what was said in Chapter One but needs to be repeated here. Theological education studies are all too often restricted to looking at clergy training, and the colleges specifically, rather than considering training from the grassroots and lay readers ‘up’.

6.3.4 An evaluation that focuses on ministerial formation and ‘pastor-training’ in the COU

Theological education has a wide range of meanings and, as described in Chapter Two, it is narrowed down here as referring to the area of ministerial formation. In other words the study looks specifically at the role of theological education in forming ministers of the gospel generally, and the training of pastors specifically. This focus disciplines the more global approach mentioned above and is an emphasis that was made in Chapter One and has been maintained throughout. The study has contended that the *de facto* organisation of the Church is one of pastorship, and while it includes the ordained leadership of the church, the bulk of those pastors are the many lay readers, catechists, church teachers and lay leaders who lead the numerous congregations of the church, the local manifestations of the COU on the ground.

In a reflection on pastors as teachers, and echoing Ephesians 4:11-13, Willimon (1993:52) notes that:

All of the church’s leaders – including ordained ministers – are gifts of Christ so that the saints (i.e., all Christians) might have the gifts they need to do the work of ministry. Pastors are essential only as those who equip God’s people to share in Christ’s ministry to the world.

A concern for pastor-training thus takes in the wider picture mentioned above, and also assesses effectiveness in terms of how training equips all the pastors in the COU to equip other leaders and the Church for mission.

6.3.5 An evaluation that operates mainly at the macro level of curriculum and which creates general goals and recommendations

The discipline of curriculum studies is of great help in articulating the nature of the work. In discussing aims and objectives, Carl (2002:106-107) offers a hierarchy of goals. Broadly speaking these can be formulated at three levels: the macro-level, or highest level, where general goals for a system in a particular cultural context are generated; the meso-level, or mid level where, in addition, some particular aims for a curriculum are created; and the micro-level, where specific aims for the teaching itself are developed.⁴

This study focuses on the macro level, and aims to create more general goals and recommendations, and to develop a flexible curriculum development model. This approach is in keeping with the comments of Zikmund on theological seminaries and effective Christian education. She asserts that more effective Christian education cannot be gained by small technical adjustments to the curriculum, but, rather “there is a need to ask what goals should orient the practice of theological education and what shape its practice should take” (1993:121).

6.3.6 An evaluation that emphasises the realm of values and philosophies

Because of, and following on from the above, the study emphasises values and philosophies for theological education that must take priority and under-gird all efforts of curriculum development. These philosophies and values are already emerging in the analysis, but will now find a place in influencing theological education of the COU.

6.4 Orientation to theological education in the COU: history and description

The following section presents the necessary background to theological education in the COU, and forms the focus for the second part of the chapter. It is done at this stage, rather than at the beginning of the thesis, as it builds and depends on the various histories that have preceded it, as well as the key findings outlined above. The summary description towards the

⁴ Significantly, for practical theological purposes, this threefold typology also mirrors and has connections with that offered by Hendriks (2004:76-80) for congregational analysis.

end of the section is of particular value and, again, builds on an initial sketch given by way of orientation in Chapter One.

6.4.1 The early years

The history and development of theological education is, of course, bound up with the history and identity of the Church, as explored in Chapter Five. Furthermore, in a situation where education systems were tied in with the missionary enterprise, it is also linked to the history of education, as described in Chapter Four. Thus this description of the early years of theological education in the COU builds on the foundations laid in those chapters and shares many of the same issues already discussed.

The development of ministerial formation followed the development of the structures of the church, and the early transition from the situation of chiefs as church leaders to the creation of ecclesiastical structures had significant implications. This led, at the turn of the century, to the establishment of a training centre at Mengo, Kampala, for the training of junior catechists, senior catechists and lay readers. Soon the numbers of catechists had grown and the training of junior catechists was decentralised; however very early on, a professional ladder had become established, and had become “the main and almost exclusive recruiting ground for clergy” (Niringiye 1997:61).

The distancing of chief and church which, for the evangelical CMS missionaries, was a deliberate echo of the separation of church and state they supported instinctively, also led to a lack of support and decline in the quality of those offering for professional ministry. This was an issue that became, and would remain, critical.

Bishop Tucker, with his concern for the development of a self-supporting indigenous church, played a leading role in identifying and ordaining leadership. In 1891 he commissioned six lay evangelists and later, in 1893, ordained them as deacons (Ward 1989b:1). Under his leadership a theological college developed out of the training centre at Mengo, but it was initially a fairly informal affair (:1-2). As the leadership looked to develop a more permanent solution, one possibility was to have a theology faculty at King’s School, Budo, but eventually Mukono was chosen as the site. This decision meant that from early on there was

a separation of secular and theological education, a division that would have consequences for the quality of training and the status of the clergy.

In 1913 the college was established in Mukono, and in 1914, shortly after the death of Bishop Tucker, it was named Bishop Tucker Memorial College later to be known as Bishop Tucker Theological College (BTTC).⁵ Clergy and lay reader training became formalised and centralised and in 1915, the Rev'd Edward Daniell, warden of the college, was joined by Paulo Mukasa, "the first African member of staff" (Ward 1989b:3).

A teacher-training course was added in 1920 as a 'normal' section of the college; this component received government support while the Church and Mission supported the theological section. This fact, exacerbated by the burden on the CMS of the development of the national education system, meant that theological education was, from the beginning, under-resourced.

One attempt to break the cycle of the poor quality of the clergy, and the difficulty in recruiting promising candidates, was for Bishop Willis to try to introduce an English language course at BTTC. However, this scheme was resisted by the Ugandan clergy who felt that their powers would be threatened and that it might increase missionary control (Ward 1989a:198).

Thus, early on in the development of theological education, a number of issues became integral to the system, some of which would prove to be negative. For example, the hierarchical ladder system and the clericalism that this promoted affected the wider mission of the Church and the flexibility of its training. The perceived inferiority of the professional ministry, exacerbated by the secular-spiritual divide in training and the low pay, meant that from early on the professional ministry was unable to attract the highest quality candidates. Both these aspects are described by Taylor (1949):

The hierarchy of the church's ministry resembles a ladder of slow promotion. A Christian of small educational achievement may be selected by his parish council to study for a year in the little training centre run by his African rural dean, the teacher in charge being a lay-reader. Then begins a long process of alternating

⁵ Bishop Tucker Theological College is also referred to as Bishop Tucker Memorial College, and also simply, Bishop Tucker College, in the literature. Throughout this study it is, on the whole, referred to as Bishop Tucker Theological College, and abbreviated to BTTC.

periods of field-work and training, as he passes through the successive stages of Junior Catechist, Senior Catechist, Lay-reader, and finally Ordinand. By this time he is about thirty-five years old, married and with a family of anything up to seven children.... This structure of church organisation, with its ponderous ladder of promotion, is inductive of a policy of safety first, which is the natural product of all such ladders, as exemplified in the civil service (Taylor 1949:4).

Rather than being termed Junior Catechist, Senior Catechist and Lay-reader, this initial hierarchy of church teacher qualifications was, and in many dioceses still is, known as 'First Letter', 'Second Letter', and 'Third Letter' Lay-reader. Attempts were made to increase the flexibility of the system early on, but these had limited success, partly because the initiative came from the missionaries, and partly because of the difficulty of addressing the issue of poor salaries from local churches (Ward 1989b:7). The low level of training did, however, have advantages: the students learnt in Luganda which helped their understanding and ministry and, importantly, individuals were required to begin at the outset with practical ministry under local evangelists and church teachers. Thus leadership emerged in the congregational setting.

From early on, therefore, the training became centralised and formalised, and the rapid and vital spread of the indigenous Church was not matched by the development of competent leadership, particularly at the congregational, grassroots, and rural level. This created the situation, already noted in Chapter Five, where, from early on, there were tens of thousands of Christians in village churches under a largely priestless and untrained leadership (Hastings 1979:49-50).

Overall, the formalised training that emerged was rigid, over-centralised and under resourced. It is worth citing Slater (2002) at length here:

While the church was growing numerically, much of it as a result of the efforts of Ugandan evangelists, its Ugandan leadership was being tightly controlled by the CMS missionaries. Creative theologising was not encouraged and opportunities for advancement and development were limited. Consequently, the best students chose to enter the teaching profession or other professional occupations instead of entering the ministry. This, in turn, was compounded by the CMS policy of encouraging self-financing in the Church of Uganda, which meant that the clergy were poorly paid while school teachers' salaries were higher, being supplemented by government grants to the schools (Slater 2002:40).

The inadequate state of the church leadership training was a major contributory factor in the need for revival in the Church, already described in Chapter Five, and the Mukono Crisis of 1941, mentioned there, was a crucible for issues of Revival and leadership development. The need for revival, the training of the Church, the forces of the Revival itself and external and internal influences all came to a critical head at that place and time. Thus the crisis brings many of these concerns into sharp relief and summarises the situation of theological education in the COU, encapsulating issues and setting challenges for the training of the Church that persist.

6.4.2 The Mukono Crisis of 1941

What is known as the Mukono crisis of 1941 centred on the relationship between the COU and the Revival, and it led to the expulsion of twenty-six Balokole students from BTTC. Bishop Willis's attempts to upgrade the quality of the clergy have already been noted. Bishop Stuart attempted something similar in 1939 by sending three promising young men to BTTC: William Nagenda, Eliezar Mugimba and Erisa Wakabi had all studied at Budo College. Not only were they outstanding young men, they were also Balokole who were deeply involved in the Revival. Other Balokole joined at this time, and all came into conflict with other students and the warden of the college, J C Jones, who was, "a liberal Evangelical, a scholar open to biblical criticism of a moderate kind. He also valued the 'catholic' elements in the Anglican church – its emphasis on the historic Creeds, and on beauty and order in worship, its Sacramental life" (Ward 1989a:202). The conflict led to them challenging the warden's teaching in public, as well as to them preaching regularly to the student body in the early hours of the morning. Jones banned these Revival meetings, but the Balokole continued to meet and eventually twenty-six of them were expelled.

The effects of the crisis were widespread and caused prolonged probing into the relationship between the Revival and the Church. Over time it became clear that the Revival belonged within the Church, as described in Chapter Five. One sign of this was the fact that eventually eight of the twenty-three BTTC 'rebels' who were preparing for professional ministry were ordained (Ward 1989a:217).

What is of interest here is how the crisis developed out of, or expressed critical issues, in the training of the church. First, there was the issue of the low quality, and low education levels

of the clergy. This was viewed as a contributory factor to the moral and spiritual weakness of the Church, and therefore an issue that helped spark the Revival as a protest movement. It was also the issue that led to the strong Balokole leaders coming to the college.

Second, there was the regimented clericalism that was encouraged by the college; this was seen to be in opposition to the spirit of the Revival. The study has shown already that this is a significant issue in the life of the Church and one that can mitigate against unity in the body and the sharing of ministry. Here it is also shown to be a challenge in the theological education of the Church.

Third, there was the liberalism or modernism represented by the warden of the college. Again, this is an issue that has had a varied influence on the training of the COU leadership, and the question of how to remain true to the indigenous, evangelical low-church nature of the COU, whilst promoting a real engagement with the text and context is significant.

Fourth, there was the paternalism of the CMS missionaries in some of the reactions to the crisis. How to develop training and faculty that is true to the Ugandan context would, and will remain an issue. J V Taylor, who became warden of the college after Jones, and who would help heal the divisions, in part exemplified an answer to this issue: “he remained a sound Evangelical, but he was also a creative and artistic man, and a great theologian” (Ward 1989b:16), one who wrote penetrating works such as *The Primal Vision*, a book which reveals an extraordinary awareness of African culture and spirituality.

6.4.3 The diversification of colleges and courses

It has been seen how the failure of the centralised and formalised training in the COU to match the growth at the grassroots led in part to nominalism and the need for Revival in the Church; ultimately this contributed to the crisis of 1941. However, the Church did respond to the situation, both before and after that time, and built up its training capacity through the development of a network of colleges.

6.4.3.1 The diversification of theological colleges

The network of theological colleges that exists in the COU today began with the creation of Bishop Usher Wilson College at Buwalasi, near Mbale town in the east of Uganda. The

college was established in 1930 as a training centre for the diocese of Upper Nile which was created in 1926 (Ward 1989b:10), and, as with BTTC, a teacher training college was part of the complex.

This embryonic network grew slowly until the 1970s when it mushroomed, with a growing number of diocesan and regional colleges. One impact of the political turbulence on the COU was a renewed loyalty to the Church and greater commitment to the local church. Local leaders demanded clergy for their communities. This increased recruitment combined with the decline in other professions and BTTC reached full capacity. The central college then began to have an important role in coordinating the growing diocesan and regional training.

While Uganda Martyrs' Seminary Namugongo had a different genesis – the college was established in 1977 to serve the dioceses in the central region⁶ – most of the regional colleges began as regional or diocesan training centres. Bishop Barham College, in Kabale, for example, was founded in 1924 and grew as a college for church teachers, evangelists and lay readers, particularly during the 1940s and 1950s. It then expanded to become a regional theological college in the 1980s.⁷

Another regional college, Bishop Balya College, Fort Portal, was founded in the 1950s as a lay reader training centre for Western Uganda, Rwanda, Burundi, and Boga-Zaire. From 1978, it became a regional level college (Galimaka-Kabalega 2001). Archbishop Janani Luwum Memorial College, in Gulu was a diocesan training college for northern Uganda in the 1970s, but in 1981 it became a regional college for the northern region. However, it was only formally recognised as one of the seven theological colleges offering theological education in the province of the Church of Uganda in 1995 (Okech OI 16/01/2004). St. Paul's College, Ringili was originally the DTC for Madi and West Nile Diocese, became a regional college in the 1990s. Bishop McAllister College in Bushenyi was formed in 1982 as

⁶ From the college brochure of 2001.

⁷ From the University College brochure, 2003-2006; its current status is noted further below.

a college for tertiary studies out of four vocational colleges that were under West Ankole Diocese.⁸ It became a regional college in 1985.

These colleges provided a provincial network of training that was supervised centrally and the way in which they now relate to the central structures is dealt with further below.

6.4.3.2 *The diversification of courses*

Alongside this diversification of colleges, there were significant developments in the courses offered. While lay reader training went on in archdeaconry and diocesan centres, many of the colleges acted as centres for this training up to Letter Three, and also taught the Ordinands' Course. A Provincial Certificate in Theology developed out of this course. It was first awarded in 1966 and was offered at regional colleges and BTTC until 1983 when BTTC stopped taking candidates for it (Ward 1989b:60).

At independence a conference was organised in response to the low ebb of ministry in the COU and recruitment to that ministry. The outcome was shared in the report, *The crisis in the Christian ministry in Uganda* (1964), which illustrated the frail state of ministry and training. Given the studies' emphasis on contemporary change and transition, it is interesting to note that forty years previously the Church had also faced a critical moment and a need to respond adequately to shifts in society:

The Church has been left behind in an age of revolution. African society has been caught up in a series of political, social and economic revolutions, but the structure and methods of the Church has remained largely untouched by these events... the recruitment of men with a low level of education has had a serious detrimental effect on the image of the ministry, and has discouraged young, educated men.... The ministry, which at one time was one of the most respected callings in the land, has now fallen to a very low level in the eyes of many people today (COU 1964 quoted in Ward 1989b:17).

One major response was the creation of a Diploma in Theology under the Association of Theological Institutions in Eastern Africa (ATIEA), an attempt to raise standards in theological education. This diploma was taught first at Buwalasi before being transferred to Mukono, where it then evolved into the Diploma in Theology awarded as a University of

⁸ The four were: Bishop McAllister itself (which was teaching theology to Letter Three and music; Rweibaare, an agricultural college; Kibatsi, originally for the study of carpentry and brick laying; and Ryakasinga, a secretarial and business school (information from personal communication with Rev Caleb Twinamatsiko).

East Africa qualification through the Makerere University College Department of Religious Studies. This was a significant development: it tied the syllabus and accreditation to a religious studies department with all that represented in terms of an approach to theology and education.

However, the turbulence of the 1970s seriously depleted the staff of the colleges. As one informant said: “Amin expelled the missionaries. We had only four African staff, just qualified, in staff development. So we did most of the training by ourselves, following the syllabus, and we went to Makerere to former tutors and used the main University library” (Tibeesigwa OI 27/11/2002). There were benefits in terms of challenging the local lecturers and stimulating them to think about the curriculum. Tibeesigwa, again, noted that, “theology was not informing the learner about the reality of subjects such as communication, sociology, psychology, research” (OI 27/11/2002). It was a lack that challenged him to take a lead in curriculum development within those areas.

This lack of faculty held back BTTC’s involvement in the ATIEA degree programme that had begun in the 1970s. It was not until 1982 that fourteen students began the programme under ATIEA; some had done the diploma already and some were studying theology for the first time having completed A levels, diploma level teacher-training or even other degree programmes. This contributed significantly to the raising of standards, but it also began to introduce the problem of some students, those who had done a Diploma in Theology, repeating subjects. This issue would become even more acute in the future.⁹ In 1989 the degree came under Makerere University as BTTC was recognised by them and they were able to present candidates for the awarded of their own BD (Ward 1989b:27), but again it meant that the curriculum was influenced by the University and a philosophy of religion approach.

It is interesting to note some of the perceptions surrounding these changes; Ssenyonjo Kewaza (OI 13/11/2002) shared that: “in the 1980s the diploma was not preparing people for ministry, there were no practical subjects, it was irrelevant to our situations here.” In part this

⁹ It would be possible, on top of any number of years of lay reader training, to study for three years for a certificate, return later for three years of diploma study, and later still for three years of study for a degree. Not only was this extremely time consuming it carried with it the monotony of repeating courses with some students reporting that when they came for the degree they had the same lecturers presenting the same notes on the same subjects so they could sit the same exam (Ssenyonjo Kewaza OI 13/11/2002).

was due to the fact that lecturers who had studied abroad used their notes from the West and taught them directly without contextualising them:

What was taught at Cambridge was taught exactly the same here and was irrelevant. So and so says this, students busy copying the notes, cramming to pass the exam and go to the field. Macquarrie never helps in Mityana, nor Bultmann in Masaka. At that time there was no relating it to the African culture. What people were saying in England and America was what was important, and they were quoting them for the poor students (Ssenyonjo OI 13/11/2002).

And while the chapter has emphasised a negative influence of the Makerere Department of Religious Studies, Ssenyonjo Kewaza noted a positive influence as, in terms of inculturation “John Mbiti was there and it influenced the theological colleges: African studies were introduced together with African Traditional Religion, Islam, Development and African theology” (Ssenyonjo Kewaza OI 13/11/2002). In addition he reported that in BTTC, “there was also spirituality now to help one grow. And in ’92, when I was doing my BD there was Church administration, stewardship and accounts. Preaching was included in worship, and it was taught in our own understandings. So there have been big changes” (Ssenyonjo Kewaza OI 13/11/2002). These changes will be looked at in more detail in Chapter Seven.

6.4.4 The transition to University status

Another development, one that began in the 1980s and that would have far reaching implications for theological education in the Church, was the idea of a Christian University for the COU. The idea first came under Yona Okoth, who was Archbishop until 1994, “after the Catholics, and the Muslims started their universities” (Wabulakha OI 17/10/2003). Originally sites in the eastern region were considered: Buwalasi, where Okoth had studied, and close to Bukedi, where he had been bishop, and Aminakita in Lango. But in the 1990s, under Archbishop Livingstone Nkoyoyo, the Provincial Assembly Standing Committee (PASC) appointed a group to look into the issue (COU 1995). Factors surrounding the location, such as lack of resources and facilities were taken into account,¹⁰ and the venue was changed to the site of BTTC through the PASC and Provincial Assembly of 1996 (Kalengyo OI 20/01/2004; COU 1996:Minute 15a). Thus in October 1997, Uganda Christian University (UCU) was established at the site with 250 students (Butandwa 2001; COU 1999a:Minute 8). An education department was developed, followed by those for business,

¹⁰ And possibly regional loyalties in the perception of some.

social work and law. Further plans were put in place for the development of faculties of mass communication, development, social science, and a department of information technology. All this was done with a view to training people, “who will go out and compete in the job market, and to diversify the mission of the Church – recapturing its original vision” (Byaruhanga OI 15/01/2004).

In addition, the vision for UCU was for a University with a regional dimension consisting of constituent and affiliated campuses and colleges; the current status of this vision is included in the overview below. All this represented a tremendous transition for BTTC, and the implications of this are explored in Chapter Seven.

6.4.5 Theological Education by Extension

Another vision that took a number of years to implement was that of TEE in the COU. It arose out of the All Africa Council of Churches gathering which was held in Uganda in 1969, where the gap in the training of lay leaders was recognised,¹¹ and in 1974, “the Provincial Board encouraged its use” (Kateeba OI 15/01/2004). A staff member of BTTC was chosen to head this up and he began to write the curriculum, but this was interrupted by his studies, lack of funds and a failure to integrate TEE into the programmes of the Church (Kateeba OI 15/01/2004). There was another false start in 1984 with support coming from CMS and TEAR Fund.¹² However, the BTTC staff member involved was given other responsibilities and the idea died out once more.

However, a theological review that was carried out under Okoth in 1994¹³ led eventually to the implementation of TEE. In 1996, in response to the report of 1995, “the Provincial Board of Education was requested to look into TEE as the need was immense, with regional colleges collapsing through lack of funds, and BTTC numbers falling due to a policy of self-sponsorship” (Kateeba OI 15/01/2004). The original intent was to help with training efforts at the regional centres, particularly pre- and post-ordination. Significantly, ordination candidates were expected to do an extra year, although later the dioceses varied in their

¹¹ Along with the needs of the African Initiated Churches (AICs) who had “no trained leaders” (Kateeba OI 15/01/2004).

¹² The Evangelical Alliance (UK) Relief Fund.

¹³ With theologians from Virginia Seminary and Oakhill College visiting training centres around the country.

approaches. This development coincided with the fact that the present Director of TEE, Canon John Kateeba Tumwine, was finishing studies in Nairobi and had done his research on distance education. These details are included as they parallel developments in the ILD programme, described in Chapter Eight.

Kateeba was made Principal of Bishop McAllister College in Bushenyi, and the Bishops were informed of how the programme could help. Funding came from Trinity Episcopal Church in the United States, with the first proposal being for the training of trainers, with twenty to be trained for the first three years for centres and sub-centres. These were to be, “effective people who had already done a bachelor of theology” (Kateeba OI 15/01/2004).

The programme began in September 1996 with West Ankole, and in 1998 Kateeba was appointed as the full-time director of TEE, and moved to the Provincial offices on Namirembe Hill in Kampala. The programme then spread to West Buganda in 1998, where it was much needed and well received. Materials were developed and the programme then spread into Busoga, Karamoja, Kitgum, Gulu, Mityana and Muhavura dioceses, using extension tutors. Six groups were established initially, a number which grew quickly to seventeen.

At the start of the new millennium two significant pressures led to two changes in emphasis in the TEE department. The first change occurred with an evaluation that was carried out by the Provincial Theological Education Committee in 2000. This committee stressed reports from dioceses that, “they were in need of people at certificate or diploma level. So efforts were then put into affiliating TEE to offer Certificates and Diplomas. Basic level TEE remained but the focus had changed”. There was a concern to return to the basic level but the vision had been redirected (Kateeba OI 15/01/2004).

The second change came due to the pressure on resources that many bishops felt. This meant that some saw TEE as a way of by bypassing residential training for ordination, which was more costly both in terms of finance and manpower. Rather than following the original plans for TEE in relation to ordination in “the end those that graduated were ordained” (Kateeba OI 15/01/2004). This method of ordaining people, which is often referred to as a ‘Special Ordination Course’ approach, is a widespread issue that will be mentioned again below, and in subsequent chapters.

In response to this misuse of TEE, Kateeba introduced a component of “face-to-face sessions, with a residential school for three weeks” (Kateeba OI 15/01/2004), which began in 2001. The TEE department worked in an integrated way with the regional colleges so that TEE students could be involved with, “the training at the regional colleges at the beginning and end of each semester for two weeks full-time (a total of eight weeks per year) if they are to qualify and get a certificate and diploma”, a time when evaluation was also carried out (Kateeba OI 15/01/2004).

Finally, Kateeba reported that in 2001 the PASC made a request for UCU to integrate TEE into the plans of the University, and the office moved there in order to work closely with the Faculty of Divinity and Theology. Partnership with the Faculty has meant that TEE follows the same curriculum as the Faculty, and together they have focussed on strengthening the regional colleges, and using them as the main study centres with Namugongo for the central region, Buwalasi for the east, Janani Luwum serving the north, Ringili the north west, including Sudan and Congo, and Bishop Barham with McAllister the west (with McAllister only doing TEE courses, as a satellite of Bishop Barham College). Thus by 2004 there were 815 students in the TEE programme, with 511 in Certificate, 291 in Diploma and 13 doing a TAFTEE degree course.¹⁴

6.4.6 The ‘Tentmakers Course’: Post Graduate Diploma in Christian Ministry

A further development in 2002 of relevance here is the Tentmakers Course for professionals, which offers a Diploma in Christian Ministry. It is a postgraduate course for those who are “already serving but want to be of more help to the Church” (CRMa 2002). It was designed for those wanting to be included in ministry in a non-stipendiary way, and was promoted by the then Archbishop, Livingstone Nkoyoyo.

The course is in the early stages of development, and students noted issues such as the fact that there was “so much to learn in such a short time” (TQSR 1), and that it “has been devalued by some of the ‘high clerics’” (TQSR 2). In other words it is not seen as ‘proper’ ministerial formation. In addition “some of the teaching allows for little or no discussion,

¹⁴ The Association For Theological Education by Extension, based in India. However, the TAFTEE degree is now being phased out as the TEE department moves towards doing degrees by recess and distance learning.

and this is not consonant with the mental needs of the students” (TQSR 4). But overall it was received enthusiastically by the first group of twelve students who committed several evenings a week to the one-year course in the midst of demanding work schedules. While there were criticisms, as illustrated above, it was also seen that, “the students have time to discuss what they are being taught” (TQSR 1), and that there were “very enthusiastic lecturers and students” (TQSR 3). As well as filling a post-graduate niche, this approach seems to provide an alternative to the Special Ordination Course approach, if it can be developed more widely from its Mukono and Kampala base.

6.4.7 The Global South Institute for Missions, Leadership and Public Policy

One final development in the COU has been that of a Global South Institute. Early in 2002, the Vice Chancellor of UCU, Rev Prof Stephen Noll, shared a vision for an institute that could respond to the need for leadership in Africa and the wider global South (Noll 2002:1). The vision of the institute is to encourage the following areas: South-to-South dialogue, research in global Anglicanism, training for indigenous evangelists and advanced post-graduate studies (Noll 2002:1). This vision, which is in the early stages of implementation, has relevance to the study in as much as it fits with the need for developing specialist theologians and leaders for the Church, as well as for encouraging research and development that is southern, and therefore contextually relevant.

6.4.8 The structures of the COU and its theological education in summary and overview

The formal theological education structures of the COU relate to the structures of the COU itself, and it is therefore helpful to outline and comment on those structures, before relating the training structures to them.

6.4.8.1 The structure of the Church

As has already been seen in Chapter Five, the COU follows an indigenised Anglican structure. While a range of different fellowships exist on the ground, the local or village church constitutes the basic, grassroots congregational unit under the direct pastoral oversight of a church teacher or lay reader. These are often organised within sub-parishes, often with a larger church and gathering at the sub-parish level under a more experienced

catechist or lay reader (Ssenyonjo Kewaza OI 29/03/2004). These sub-parishes make up parishes with a main congregation gathering at the parish centre, which also acts as host for occasional gatherings of Christians from the sub-parishes and village churches. In turn, these parishes themselves are “under the jurisdiction and pastoral care of an ordained and licensed clergy” (COU 1997). Thus the parish as a whole is made up of all those in the parish with the “church teachers, catechists, lay readers and parish priests who are serving there, together with the Christians and lay people, the balokole fellowship, the mothers’ union, youth, fathers’ union, Sunday school, boys brigade etc” (Ssenyonjo Kewaza OI 29/03/2004).

Five or more parishes make up the archdeaconry unit, with an archdeacon overseeing the affairs and ministry of the group of parishes, and a similar number of archdeaconries make up a diocese, under the care of the Bishop. The dioceses, together, form the Church of the Province of Uganda. Numerically, a typical diocese will have around forty parishes, with a total of approximately four hundred local churches (Majwala OI 29/03/2004). Thus, with twenty-nine dioceses at the time of the survey in the Province, there are approximately 12,000 congregations present.

6.4.8.2 The structure of theological education

As has already been noted in the history and development of theological education in the COU, the training follows these tight hierarchical systems in the Church. Individuals may first be recruited after primary school and trained to ‘Letter One’, or church teacher, level. Having achieved this basic level training they are commissioned to lead services, preach, and read the scriptures in the village or local church. A further year of training takes individuals to ‘Letter Two’, or catechist level, and their responsibilities are increased: for example they can help to train people for confirmation, visit schools and hold bible study groups. Full lay reader status comes after a further year of training, and the lay readers are able to preach, and may be posted to the sub-parish, a larger church without a priest, or even the parish church. Training for the priesthood can then follow on from this, usually through a college based, residential Provincial Certificate course for ordinands.

However, other routes to ordination exist. First, and unsatisfactorily, a number of dioceses use their own short ‘special ordination’ courses that may be as little as one month in duration. One specially ordained priest reported that, “materials were not available and time

was brief. We did not enjoy it and it left us immature. Once you acquired enough practical experience they want you to go and perform. But for real theological training you cannot be equipped in that time” (Okodu OI 12/02/2004). ‘Special ordination’ is often done as a quick-fix solution to deep and pressing needs and often reflects a lack of planning and finance. For example when “a new diocese is created and manpower has to be split” (Okodu OI 12/02/2004), or:

where the Church is in crisis – pastors dying or retiring – so the Bishop finds there are fifteen parishes that it would take a long time to fill. So ‘bring me names’. They are not going to be there temporarily but for their whole lives; they will control the preaching and teaching of the gospel, constantly doing crisis management (Obetia OI 20/01/2004).

Other, historical factors may be at work. For example: “When fees [for theological courses] were introduced it was then up to the bishop, if he could not afford the training, he wouldn’t send people.... This affected theological education” (Mbonigaba OI 15/01/2004). Or, again, in West Nile, where the African Inland Mission operated, there was more of a suspicion of theology, and thus less emphasis on theological training. Many of the clergy were schoolteachers who were given short courses and ordained. This affects current practice too, evidenced in report such as this: “they have just done the same thing; gathered school teachers and ordained sixteen of them and will now deploy them” (Obetia OI 20/01/2004). The Province has rightly outlawed this form of training. The report of the PASC to the Provincial Assembly 1996 recommended that, “crash ordination programmes be stopped as they are producing half-baked pastors” (COU 1996:Minute 15A(c)), a request that was approved that year. However, the existence of such courses raises issues both of planning and recruitment, and also of how training patterns can be developed to cope with the extensive needs of the Church.

Second, individuals enter the ordained ministry later in life from other professions. For example, “people were spotted and recruited from public service, from amongst those with a job, for example by recruiting teachers. They recruit you at the age of forty-five, train you for three years and you are ordained” (Ssenyonjo Kewaza OI 29/03/2004).

Third, ordinands can take courses without first going through lay reader training. Those with O Levels can take the Provincial Certificate, and those with A Levels can take the diploma, if they have one principal pass, or the Degree, if they have two or more principal passes.

The network of colleges and training centres exists to serve this system of training. While training used to regularly take place at the parish level this is dying out, despite the needs at the grassroots, and the potential of decentralised structures. Some archdeaconry centres continue to train individuals to Letter Two level, and many dioceses have Diocesan Training Centres or Lay Reader Colleges that teach up to Letter Three. Regional colleges exist for clergy training at Certificate and Diploma level and UCU and Bishop Barham University College offer a Bachelor of Divinity programme.

The history of theological education outlined the diversification of training centres through the growth of the regional colleges. In the development of UCU, part of its mandate was for there to be a regional dimension to the University and the training it offered. This element is currently organised around four regional colleges, a reduced, but more viable number. Bishop Barham University College, Kabale, is a constituent college of the University that covers the south-western region;¹⁵ Namugongo Martyrs Seminary, Namugongo, has affiliated college status and caters for the central region;¹⁶ Bishop Usher Wilson Theological College, Buwalasi, Mbale, serves the eastern region;¹⁷ and Archbishop Janani Luwum Theological College, Gulu covers the northern region (PEC 2002).¹⁸ The last two of these colleges have aspirations to become constituent colleges of the university, and their status is under review. Of the other colleges mentioned, St. Paul's College, Ringili, is now a regional study centre, Bishop McAllister College in Bushenyi, is offering TEE programmes, and Bishop Balya College, Fort Portal, was evaluated in 2001¹⁹ and then closed in 2002.

This skeleton outline provides a framework for considering the theological education structures of the COU, one that the content of the next chapter is based on. It concludes this orientation to theological education in the COU.

¹⁵ A region containing the dioceses of Muhabura, Kigezi, Kinkiizi, North Kigezi, Ankole, West Ankole, South Rwenzori, Rwenzori and Bunyoro-Kitara.

¹⁶ Containing the dioceses of West Buganda, Central Buganda, Mityana, Namirembe, Luweero and Mukono.

¹⁷ Containing the dioceses of Busoga, Bukedi, Soroti, Kumi, Mbale, North Mbale, Sebei and Karamoja.

¹⁸ Containing the dioceses of Lango, Northern Uganda, Kitgum, Nebbi and Madi/West Nile.

¹⁹ Letter from the Bishop of South Rwenzori Diocese to relevant parties, 6 December 2001.

6.5 Conclusion

This chapter is pivotal. The main descriptive stage lies behind, and the emphasis is now on reflection on, and transformation of theological education in the COU. This can also be seen as a move from an examination of the context for theological education, to a transformation of theological education for that context. These shifts require an evaluation of the current theological education of the COU, and such an evaluation requires an orientation to that training.

That orientation has involved an analysis of the findings so far, a process that led to the identification of *flexibility* and *integrity*, or integration, as two key qualities for transforming theological education. It also included an introduction to the discipline of curriculum studies as a field with particular relevance to the evaluation and renewal of praxis in theological education.

The orientation to and description of theological education that followed revealed that theological education has undergone multiple transitions. These changes have taken place in the midst of a changing world and the effectiveness of theological education has been bound up with the quality of its response to these changes. It can be argued that both the changes, and their effectiveness have been limited. This partial success in adaptation seems to be due in part to limited flexibility and integration in the forms and patterns of training in the COU. Theological education has attempted to cope with change and development in a number of ways, but those changes have been mixed in terms of their impact.

For example, the response to the extraordinary growth of the Church in Buganda meant that early on in the history of theological education in the COU there seems to have been a shift from more culturally integrated and flexible patterns of training, to less appropriate and, it could be added, less missional ones. More controlled, hierarchical and centralised forms, patterned on those in the COE, took root. Flexibility and integration diminished, as did integrity, which declined with the quality of those coming into the ministry. The separation of secular and spiritual education, another aspect and sign of disintegration exacerbated this. While a degree of cultural integration was maintained through the use of Luganda, this was later lost with the move towards more academic models that led to the dominance of English medium learning.

Thus, as the Church grew, disintegration and inflexibility increased as the training focussed on the privileged few. Ironically the study has shown that this was encouraged by the local culture with its emphasis on a spiritual elite, which meant that the fault-lines of clericalism were accentuated. These structural ruptures were matched by pedagogical ones: the growth of the colleges meant developing lecture method learning, and moving away from local forms. This trend is explored in the next chapter, along with the cultural dissonance introduced through imported curricula and the associated educational paternalism.

The East African Revival, as an integrated fusion of external and internal forms and theology, had potential to reintegrate theological education, and to increase its flexibility. But this potential was partially lost, and was certainly put on hold, through the impact of the Mukono crisis.

The complex and fluid network of colleges that has developed today is based on this faulty foundation, and therefore many of these factors have been carried forward into the theological education of the COU. Areas of disintegration and inflexibility in training have only been exacerbated through lack of communication and diocesan autonomy within the Province.

There have been partial responses in terms of, for example, raising educational standards in line with social trends; but even that bound the syllabus to the Philosophy of Religion approach of Makerere, and a very small proportion of the total body of pastoral leadership in the COU benefited from this. Political turbulence did mean the enforcement of local staff development in the 1970s, but that same turbulence meant that resources for such development were limited.

More recent shifts have again had a mixed effect. The shift from BTTC to UCU, something that is explored in more detail in the next chapter, appeared to reintegrate the secular and spiritual education, which had been lost, ironically, with the original move to Mukono. And yet diversification has, it will be argued, led to dilution and lack of planning in theological education for ministerial formation and response to this has been slow.

TEE also held out great promise and it has helped to root theological education more firmly in the context. However, the vision has moved away from the original aim of reaching the grassroots, and the programme remains donor dependent. As such its support is vulnerable to the current shifts in the tectonic plates of global Anglicanism.

The regionalisation of the University also has great promise for the future of theological education in the COU, as do other initiatives such as the Tentmakers Course. But are these changes adequate, given the critical and widespread needs of the Church and the major transitions within society and culture? The next chapter looks at some of these questions in more detail, first, through some general perceptions of theological education from the grassroots, and then second, through specific and detailed analysis of the three areas of curriculum, pedagogy and structures.

Chapter 7

Encouraging flexibility and integrity: transforming curriculum, pedagogy and structures

7.1 Introduction: general perceptions of theological education in the COU

Flexibility and integrity have been discerned as key requirements for transforming theological education. These motifs have been applied generally to a history and description of theological education in the COU. This chapter builds on that orientation and carries forward the evaluation by looking specifically at the areas of the curriculum, the pedagogy and the structures of theological education in the COU. But before doing so, and by way of introduction, it is important to begin with some general observations from the data that provide a backdrop to that evaluation. Three features stand out, and these are given below.

7.1.1 The extent to which training is valued by those who have received it

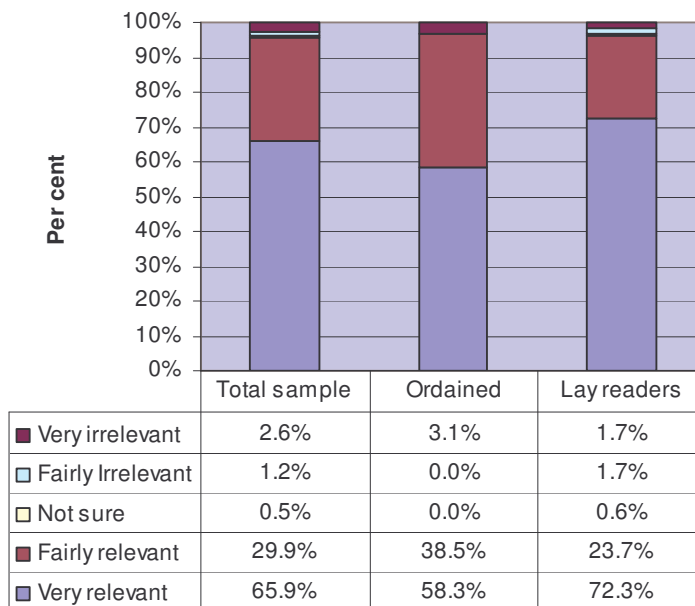
The appreciation of training was a striking feature of the data set, particularly at the grassroots and lay reader level. This came out in a multitude of comments. For example, one lay reader from Rwenzori shared that, “for me I wanted to stay there, I wished the course would have taken about five years” (QSR 52). Others spoke of the help the training had given them in their ministry. One related this to the transitions in the culture: “my training has been very relevant because it has assisted me to face challenges as regards the church ministry in this changing society” (QSR 78). Another simply said that, “the training just enhanced my call to serve God” (QSR 3). A diocesan secretary reported that, “before I joined the theological training, I had nothing to present, but now God has cleared shyness and we can pass the message freely” (QSR 141). Still another spoke of the lasting value of his training: “What was studied in training still guides me in the work of the church” (QSR 38).

Many others spoke of the personal and spiritual benefits of their training. The testimony of QSR 329, that, “during my stay I accepted Jesus as my personal saviour”, was true for many,

and others were encouraged in their faith: “the training helped to draw me nearer to the Lord and even to deepen my Christian faith and to defend it” (QSR 306). For one theological college student this had a wide impact: “my training transformed me as a person, then it impressed my family members and all the people around to see me having changed completely from my old nature” (QSR 354).

These positive comments were reflected in the results of graded scale questions, such as the one illustrated below in Figure 7.1. It shows that on average almost two thirds of respondents saw their training as very relevant to their work.

Figure 7.1 "How relevant has your training been for your work?" – with a comparison between ordained pastors and lay readers



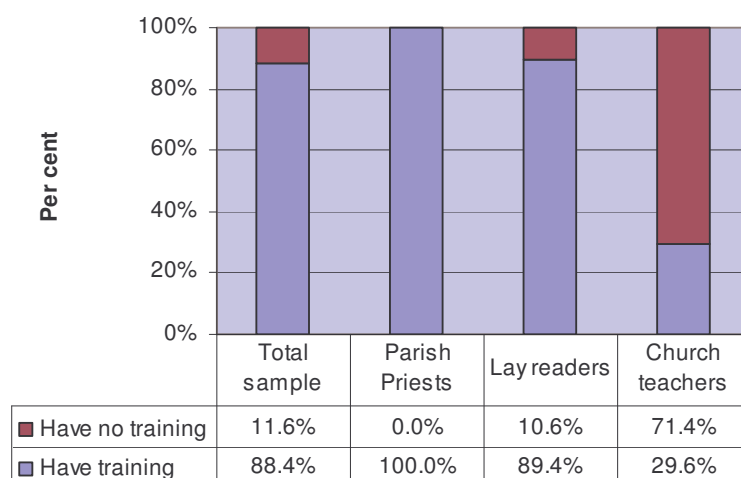
Responses such as these are humbling and reveal that there is much that is impressive about the training that is going on in the COU. This is important and puts the work of this dissertation in the right perspective: that of a missional theology, seeing that God’s mission, including the training of leaders in and for that mission, continues despite the pressures, challenges and changes.¹

¹ This does not make the exercise of evaluation invalid. This appreciation relates in part to a general appreciation of any education and opportunity, and as individuals are exposed to more education they seem to become more discerning. This may be a reason for the significant difference between the responses of clergy and lay readers in the diagram, with a less positive response from those with more training. This was confirmed by oral interviews that revealed some sceptical attitudes to the training in the COU. One provincial level

7.1.2 The awareness of the need for theological education

Alongside this appreciation was an awareness of the acute need for theological education. In part this came out through the quantitative data. The sample revealed that all the parish priests who had responded had received training, along with 90% of lay readers, as shown below in Figure 7.2.

Figure 7.2 Prevalence of theological training – comparing positions



However it also showed that fewer than 30% of church teachers had received training, individuals who, functionally, are doing the work of a pastor, and who are viewed by others *as* lay readers. This tallied with interviews in which, for example, one principal of a Diocesan Training College shared that in the 412 local churches of Mukono diocese, a diocese that has made special efforts in the area of theological education, “each has a lay reader but only 140 are trained, or have gone through training in our records” (Kajaminyo OI 29/03/2004). This leaves almost exactly 66% of pastors untrained in that diocese. This was backed up by the statistics of one priest who could confirm that his parish of seventeen churches only had five trained lay readers (Majwala OI 29/03/2004).

These quantitative indicators were matched by the qualitative data. One lay reader commented that: “church ministry needs people who have studied theology. This helps us to know how to handle the word of God and to preach the word of God” (QSR 307). Another

worker evaluated the knowledge gained as a “lack of knowledge”, that is “dangerous when used at expense of

put it evocatively: “theological training is a stick dipped in the honey; we need to get to the pot of honey more (i.e. more training for effective ministry is needed)” (QSR 366).

In addition this general awareness of the need for training was sharpened by a specific concern that was expressed repeatedly: that training must adapt to changes in the world. For instance, one parish priest shared that “theological training is very important because of the changing world. The church leaders should be able to move with the world, but not changing the gospel. But if there is no training they will be moved without knowing what they are doing” (QSR 67). Similarly, “the church of God is not static it is dynamic. So many changes and challenges have infiltrated the church. People who have had little or no training are being moved like clouds. More trainings and training are seriously needed in this new millennium” (QSR 306). Amongst respondents there was a clear understanding of the need, and a concern for the training of the COU.

7.1.3 The traditional nature of the paradigm and the perceptions participants hold

This general concern for training, and the specific, and more perceptive, awareness of the need for flexible training, did not seem to be matched generally by a desire for new paradigms of training. While some key individuals were thinking in fresh ways about theological education, most seemed to be tied to traditional understandings, whether they were lay or ordained. A lay reader said that “you need a Bible school or divinity college in order to be theologically equipped” (QSR 55), while a priest shared his hope that “if there were the chance, nobody would lead any church without [having] training in the relevant theoretical institutions” (QSR 41). Thus the concern for training was expressed repeatedly, but tended to be tied to more traditional, western paradigms.

It can be seen that general perceptions reveal that theological education in the COU is appreciated and needed, but also the extent to which traditional presuppositions are embedded. The chapter now turns from the general to the specific as it engages, first, with the curriculum for theological education in the COU.

those who have none: ‘In the country of the blind the one eyed man is king’” (Ebong OI 27/01/2003).

7.2 Transforming curriculum: goals and content in the theological education of the COU

The previous chapter introduced the range of understandings of ‘curriculum’, a concept that, in the broadest sense, can take in all the elements related to how educational aims are implemented, but in the narrowest sense refers to only the content of learning experiences. Here it is used in a narrow, but not the narrowest, sense, as it includes some discussion of curriculum goals. But while there is a narrowing of definition in this section, the overall focus remains on developing broad recommendations, rather than on the detailed analysis of content.

In addition to primary oral and survey sources, numerous minutes of meetings and letters refer to the issue of curriculum development in the COU, some of which are mentioned in this chapter. But in order to make the task of writing up these developments manageable, and in order to provide a contemporary focus for the issue, one particularly significant extended curriculum review meeting of the Faculty of Divinity and Theology (FDT) held in May 2004 will be referred to frequently (as CRM 2004 from now on).

CRM 2004 was significant for a number of reasons: first, a range of curricular concerns came to the fore, such as the relevance of the curriculum; second, the shift from a term to a semester system at BTTC/UCU meant that courses had to be reformatted as Instructional Materials (IMAT) and fitted into the semester pattern; third, the recent enthronement of the new Archbishop meant that some of the emphases of his charge had to be taken into account (Orombi 2004).

This meeting then led to a faculty board meeting in June commissioning a five member working group to “compile the materials reviewed at the workshop, re-structure the curriculum into its new overall framework, and to format the whole process into a report to be submitted to the Academic Board and University Senate” (CRFR 2004:3). The report was submitted and accepted in July 2004.

The vision of the curriculum review reached beyond these immediate outcomes and the report viewed it as:

A very important ‘first step’ in what may prove to be the gradual unfolding of a much broader vision for the future of Christian leadership, ministry, and theological training in our region.... Furthermore, with the emerging importance of the global South as the epicentre of worldwide Christianity, new developments and initiatives at Uganda Christian University will have an increasing potential to become truly worldwide in their impact (CRFR 2004:3).

Thus the meeting and report are of special importance here. As the discussion unfolds it will be noted that many of the themes and recommendations of CRM 2004 parallel those of this study. It will also be noted that some of the provisional recommendations of the study were ‘overtaken’ by CRM 2004, a fact that has only delighted this author. However, this section, and the subsequent sections, and chapters, will point to ways in which CRM 2004 remains a ‘first step’, and to directions in which further development and transition might unfold. This study views CRM 2004 not as a terminus, but rather as point of consolidation on the path of transition and transformation in theological education in the COU.

7.2.1 Goals and roles in curriculum development

Chapter Two raised the importance of having clear goals for theological education, and a clear understanding of the roles it is preparing individuals for. The curriculum is evaluated in relationship to aspects of these below.

7.2.1.1 The goal of ministerial formation

At the CRM 2004 and in the process of introducing the idea of a new Masters in Theology programme, David Zac Niringiye (2004) spoke on models of theological education in Africa and made the point that it is possible to confuse theological education with ministerial formation. As already noted, theological education can have a number of purposes, one of which is ministerial formation, and he challenged the meeting to “decide what purposes” the curriculum is to be designed for. He encouraged the theological lecturers of the COU to focus on ministerial formation, and “the nurturing of professional ministers of the gospel, who will equip the people of God for works of service” rather than a more general discipleship for leadership. He suggested that this lack of focus has contributed to the state of the COU and its leadership.

This need was then underlined in a paper on *Aspects of Spiritual and Ministerial Formation in the Theological College Curriculum* (Button 2004) which took the faculty’s title – the

Faculty of Divinity and Theology – as a point of departure, stressing that this meant not only “faith based study of God and our relationship to him”, but also, in the word ‘divinity’, the “preparation necessary for a profession, as a full-time minister or qualified Christian leader” (:1). These two distinct, but related foci, give an approach to the transformation of the curriculum that was adopted by the meeting and has since led to the development of a “track system” for theology courses at UCU (Button OI 01/10/2004) so that different needs can be met. CRFR 2004 reviewed those varying needs and noted differing needs and pressures from the COU, the University, the students and the marketplace.

An emphasis on the needs of the COU leads to a stress on requirements such as: the need for specially designed ordination training for ordinands; the need for general ministry training as well as more advanced ministry training; and theological training for those who have been in ministry for some time (CRFR 2004:5). A focus on the University raises the importance of academic standards, research and an emphasis on “academic ability, cognitive knowledge, and competence in writing” (:5). Students are also varied: there are those who are ordained and have experience of ministry; there are ordinands; those who “desire theological training for other reasons or other Christian ministries”; and those in the education department who need theological training for their Religious Education focus (:5). Finally CRFR recognised the African marketplace where theological training could be attractive for those working in areas such as: “social work, street children, orphanages, development, counselling, youth work, prisons, hospitals, hospices, NGOs, etc” (:5). Currently, most theology students at UCU are ordinands or ordained. For example the 2004 intake of forty-two students has twelve ordinands and all but one or two of the rest were ordained in the COU, and were gaining further theological training (Button OI 01/10/2004). However, recognition of different needs, and planned recruitment would strengthen the department.

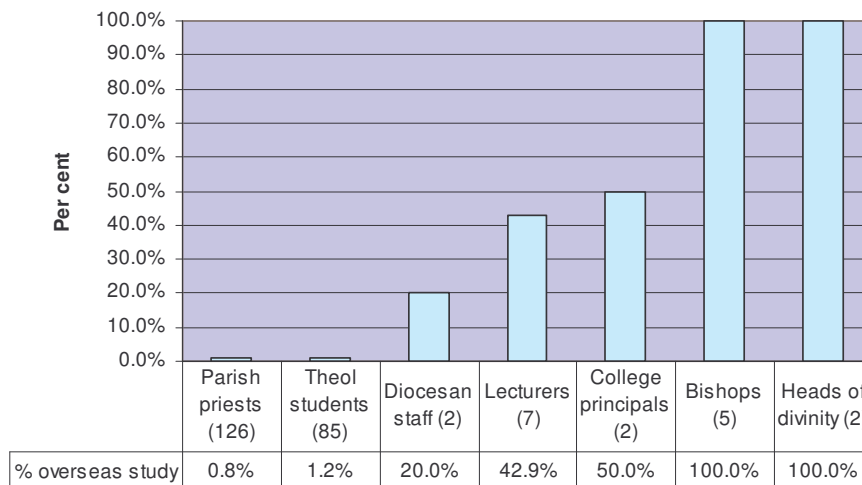
To meet the twin foci of the department and this range of needs the courses have now been diversified. Both the Certificate in Theology, and the Diploma in Theology courses now have a general ministry track, and the option of a third-year ordination course. The Bachelor in Divinity has a general ministry track, the option of a third-year ordination course, a theology track and a religious education track. Such diversity, and the inclusion of ordination training and ministry options mean that there is now a clear mandate for ministerial formation within the theological programmes of the University.

7.2.1.2 Ministerial formation for different roles: lay leaders, clergy and specialist theologians

This focus on ministerial formation, and a discussion of the diversity of needs within the Church, is an important reminder of the three types of leadership needs noted in Chapter Two: lay leaders, clergy and specialist theologians. All three of these categories can be thought of in relation to ministerial formation. Lay leaders, including lay readers, are needed not only to pastor the local churches, but also to lead the various ministries of the COU. Clergy, set apart to lead the people of God, are also important, not least in their capacity to train others, and equip the whole people of God. In addition specialist theologians are required in a Church that needs particular theological resources. Such specialist theologians are a type of minister of the gospel, helping the Church in its specific mission. Andrew Walls (2002a:222) makes challenging comments on the crucial need for the development of this human resource in the global South and is worth citing:

Theology is about making Christian decisions in critical situations, and it is in the southern continents that those decisions will be most pressing, and the key theological developments are accordingly to be looked for. If appropriate scholarship does not emerge to give guidance and discipline to that process of decision, those theological developments are likely to be stunted and ineffectual. In a word, if Africa, Asia and Latin America do not develop a proper capacity for leadership in theological studies, there will be, for practical purposes, no theological studies anywhere that will be worth caring about.

While this is not the main focus of this study, it is with this challenge in mind that the theological education of the COU needs to create higher-level training to develop scholars who have been honed for such a ministry. Currently those who hold higher degrees in the COU have, on the whole, gained them overseas, as illustrated by the survey data below.

Figure 7.3 Overseas study experience – with comparisons by position (sample sizes in brackets)

Little more will be said on this area but the Global South Institute, mentioned in Chapter Six, holds out particular promise for the development of missional scholarship for Africa and in Africa, an issue of particular relevance since the African Anglican Bishops Conference of 2004 emphasised this need (Akinola 2004), a point that will be returned to in the study's conclusion.

7.2.1.3 Knowledge, character and skills

When ministerial formation is a priority then the other goals highlighted in Chapter Two, those of developing the knowledge, character and skills of individuals will also be significant. This connection was also made at CRM 2004 where Button stressed that once ministerial formation is in view as a goal, then spiritual formation must be integrated into the overall curriculum design (2004:2).

Again, there are promising signs of change in this area. The 1999-2000 Prospectus of UCU gave, as one of the aims and objectives, the fact that education there will be “of the head, heart and the hands” (UCU 1999:7).² But achieving this requires more than simply stating it. “Character training is coming as an incidental, and is not built into the training”, said the principal of one constituent college of UCU (Tibeisigwa OI 27/11/2002). These goals must be kept in mind in the planning process, and implemented through the total curriculum. This

is a particular area where integration, and the related concern for integrity are at the heart of the issue.

CRM 2004 led to an important ‘first step’ development in this area. From September 2004 Divinity and Theology students were required to be in discipleship groups. There had previously been a number of chaplaincy groups but they tended to gather on a diocesan basis and functioned loosely as fellowships. The new discipleship groups are designed for real accountability, with a carefully chosen chaplain from the faculty (Button OI 01/10/2004). The intention, in the future, is to then find ways of making such discipleship and character training an evaluated part of the curriculum. That would then provide a strong basis for these changes feeding into the whole system, rather than being restricted to certain colleges and levels.

7.2.2 Examples of change in curriculum content

Space precludes detailed examination of all the courses and changes. But here, by way of example, some recent changes in the diploma programme are noted as it makes the following transitions: from the Makerere Department approved Diploma of 1986, to the revised 1994 one of BTTC; through draft suggestions for change in 1997/8, to the diploma as it is in the 1999-2000 Prospectus; and from there to the one of 2002-2004. More recent suggestions from CRM 2004 are then included at the end of the section.

7.2.2.1 A developing purpose

The Makerere University Department of Religious Studies, Diploma in Theology Handbook of 1986, tailored for BTTC, states that the “purpose is to prepare men and women for ministry of the Church and Society leadership. It offers candidates such academic excellence in theological and pastoral fields” (Makerere University Kampala (MUK) 1986:2).³ But the BTTC one of 1994 aims more deliberately at ministerial formation in a changing world:

The aim of the course is to train Men and Women for the Ordained Ministry. The emphasis in this course of study is to offer students clear insight and deeper theological reflection in the Ministry of the Church. Tutors are expected to

² The phrase itself was lost in more recent editions. In the Prospectus of 2002-2004 it has become: “to provide students with a balanced educational programme that helps them to develop professional skills and to broaden their perception so as to develop a holistic approach to life” (UCU 2002:20).

³ Sentence structure original.

expose students and offer them room for renovation and creativity in order to meet the challenge facing our society today. This syllabus is aimed not only for academic work ...[but] more so to be better Pastors in practical terms therefore the teaching of the syllabus should emphasise Pastoral Specialised Ministries (BTTC 1994:2).

That focus is then sustained and provides a foundation for the recent developments in CRM 2004.

7.2.2.2 *Changing courses*

The original Makerere diploma had four mandatory papers: Old Testament, New Testament, African Theology and Systematic Theology. In addition there were six optional ones: Biblical Theology, African Church History, General Church History, African Traditional Religion, Pastoralia and Christian Education. Eight papers had to be passed. This gave a basic theological training with limited flexibility and focus on ministry. One educator analysed it thus:

In the past there was no needs assessment. The course was mainly academic, and pastoral studies were secondary. Such courses were not examined and, therefore, second rate. Makerere would set the sources, it was not our concern, for four years you do OT, NT, CH, research paper and other pastoral subjects and you get your diploma (Tibeessigwa OI 27/11/2002).

This was then revised to give the sixteen mandatory papers: Old Testament I and II, New Testament I and II, African Theology/Islam, Psychology/Sociology and Research Methodology, General Church History, Introduction to Systematic Theology, Agriculture, Communication/Homiletics/Worship, African Church History, Systematic Theology II, Christian Stewardship & Church Administration/Accounts, Pastoral Care and Counselling, African Theology and Christian Education. In addition there were also courses in Christian Spirituality, Greek, Hebrew, Music, Church and Society, Research Paper, Community Development, Sociology of Religion, Biblical Theology, Christian Ethics and Study Skills. Thus the programme developed into a more comprehensive, ministry oriented and flexible three-year course in which applied courses, while following the traditional four-fold pattern, were taken seriously enough to merit examination.

The suggestions of 1997/8 (UCU 1998) were based around semesterisation and a reduction in the length of the course to two years. Semesterisation meant that courses needed to be rethought: for example, the inclusion of an Introduction to Theology helped integrate the

course by introducing the areas of study, including the “idea of training for ministry” (:2). It also suggested introducing courses in Church Leadership and Christian Mission, as well as the idea of making the Research Paper compulsory. Many of these suggestions were then included in the syllabus as it appears in 1999 and then in 2002. The introductory course was not included but Church Leadership was, becoming Church Leadership and Management in 2002. Christian Mission was included as a core course and the Research Paper became compulsory in the third semester. The reduction from three years to two was a major step forward for flexibility in a system which had previously had a great deal of repetition, as already noted in Chapter Six.

Despite these changes in the curriculum it remained largely traditional in terms of content, and was academically oriented. That remains the perception in the field. Some of those perspectives, and some additional evaluation, are given below.

7.2.3 Perceptions and evaluations of the curriculum

In order to provide a structure that echoes the patterns of the study so far these perceptions and evaluation are organised in terms of whether the curriculum is practical, biblical, missional and local, but they begin, first, with an emphasis on transition. Comments are selective and representative.

7.2.3.1 Changes for a changing world

Those in the field repeatedly stressed the need for courses to help “pastors to be able to cope with the changing world” (QSR 400). One respondent perceived the need for an “awareness of the contemporary changes” (QSR 440). Therefore, according to another, “the syllabus itself should be revised to suit the changing world” (QSR 109). But at the same time, “the basic biblical truths centred on the life, ministry, death and resurrection of our Lord Jesus Christ”, should be retained (QSR 97). “Times are changing and we don’t know where they are taking us”, said one principal of a theological college. He went on to ask the question: “What skills do we need? Pentecostals are quickly establishing churches; the structure of our church has already established congregations. Some skills could be turned to nurturing a congregation to grow” (Segawa OI 18/11/2002). Comments such of these stressed time and time again the need for the curriculum to prepare the pastor for ministry in a changing world

7.2.3.2 *A practical curriculum?*

Given the opinions expressed above it is not surprising that there was a real concern for the curriculum to have a practical orientation and many respondents shared that their courses had a strong practical element. This was shown through numerous comments: “whatever I learned could be practically experienced whenever I want back to my local church during the weekend”, said one lay reader (QSR 164), “and it really assisted me to know what was on the ground.” Another lay reader (QSR 2) said that it was practical because “we used to go into nearby churches to preach, to pray for the sick, to start some projects and even to share views with nearby Christians.”

But it is interesting to note that those opinions were from lay readers and those ‘further up’ the system often had more negative comments such as this:

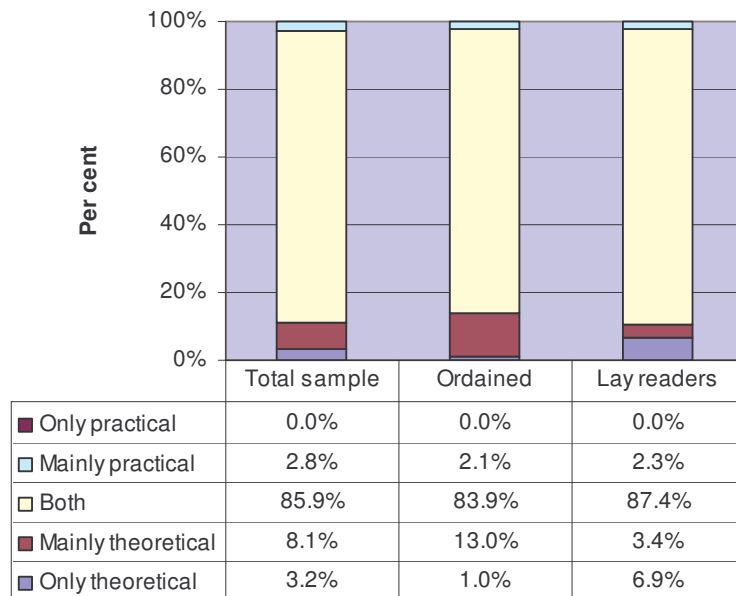
At the former BTTC, biblical studies, church history and theology were the strong departments. The weakest area was pastoral studies because it was it was thought that any pastor could teach ‘pastoralia’. Nobody knew that pastoral theology is as much an academic discipline as the others. The revelation that the whole curriculum is significant for pastoral competence is only now surfacing (QSR 175).

Those who saw BTTC/UCU as theoretically oriented backed this up: “The university is majoring only on the theoretical,” mentioned QSR 127, “especially the years before 1997 whereby divinity was being examined by Makerere University Kampala”. A number of respondents reinforced this view and a short catena of selected quotes that illustrate this important point is in order here:

The program should be designed to have more training time in the field rather than one month given (QSR 124); The training did not give me enough material for the ministry (QSR 154); The Bachelor of Divinity had a practical element but it was not adequately emphasised and supervised (QSR 487); The course was mainly towards passing examinations at the end of the year, so most of the time we were reading and making research in the textbooks; the practical part was little and there is no proper assessment and follow-up (QSR 496); The course ought to address contemporary issues more deeply than it is; such as basics for confronting demons (QSR 203).

On the whole scaled questions, such as the one illustrated in Figure 7.4, revealed that people saw their training as balanced.

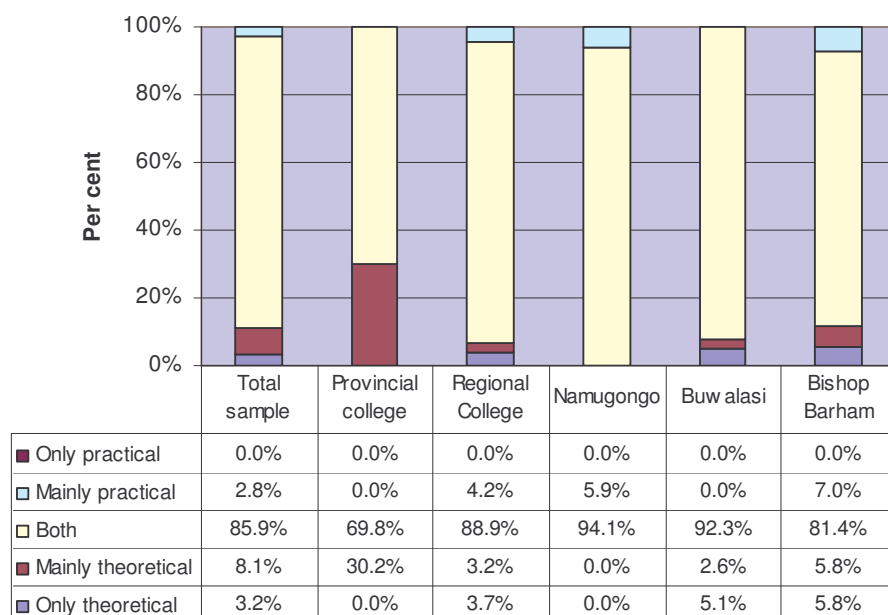
Figure 7.4 "Did the training tend to be theoretical or practical?" – comparing responses between positions



But it is interesting and statistically significant that lay readers are more convinced on this point than those who are ordained, reinforcing the view that the training becomes less practical ‘higher up’ in the system. This too was backed up by comments such as: “the provincial certificate was fairly relevant, unlike the diploma in theology at Mukono which was highly theoretical and fairly irrelevant” (QSR 358), referring to the MUK examined diploma, in this instance.

Not only did this response change up the system, there was also a significant difference between the perceptions of the different colleges, as illustrated in Figure 7.5.

Figure 7.5 "Did the training tend to be theoretical or practical?" – comparing responses between colleges



From this diagram it is clear that BTTC/UCU, the provincial college, is viewed by over 30% of respondents as ‘mainly theoretical’ in character, while only 3.2% would say this of a regional college. And within the regional colleges it is striking that those who have been to, or are currently at Namugongo Martyrs Seminary, either see the training as ‘both practical and theoretical’ or as ‘mainly practical’. One priest who had benefited from this wrote that: “the foundation I got from Namugongo was very good because most of the time we were being sent with our fellow students for experience in different churches. The lay readers together with their senior were helping us in different activities” (QSR 135).

This view was backed up by interview comments, and is also expressed well in a letter from the Bishop of Mityana to the then University Secretary at UCU, Rev Canon Dunstan Bukenya.⁴ The Rt Rev Wilson Mutebi wrote that at a meeting of the Buganda Bishops and their wives, “it was observed that Ordinands coming out of Uganda Christian University, Mukono were weaker at Pastoral subjects than students from other Seminaries” (Mutebi 1999).

⁴ Who is now the Bishop of Mityana himself.

This issue of whether the curriculum is practical overlaps with structural issues and reflects the differences between colleges, some of which are mentioned later in the chapter. It is also reflected in the commitment of the staff, revealed in the comments of the principal at Namugongo who shared that, “everyone is attached to an institution. It used to be the case at Mukono. What we are lacking are the resources. We have to beg people to give us missionary opportunities” (Segawa OI 18/11/2002).

The mission coordinator for the province, the Rev Johnson Ebong, expressed the sentiment of many in the field on this issue:

The approach of training is to make the main focus academic excellence at expense of practical application. Pastoralia is talked about but not supervised and the emphasis is not on application. Placement needs to be closely looked into: in the right place and in the hands of the right people. I was given into the hands of someone who did the special ordination course, I was not helped (OI 27/01/2003).

There are examples of those who have broken this cycle of unapplied training, one inspiring one was from a theological educator who shared that on return from his course at BTTC he had to build a new archdeaconry head quarters:

I had to start somewhere. The willingness to live with the people and to put their theologies right is so important. There was nothing [in the course] on the mobilisation aspect; the secret was they accepted me and I spoke their language. A lot of our clergy don’t understand that. I know the power of relationships and I exploited a lot the concepts of African traditional religion, as the legacy is still in the minds of our Christians. When you go to a diviner they give you instant answers; and so people want ready answers. For example a building is a heavy thing, a big task. People are lazy; they want it all of a sudden. I taught about a God who works. The book of proverbs was wonderful. I would start a series on work and then work around the compound and church, they see the change and go to their homes and work (Olwa OI 27/11/2002).

This individual is now head of divinity and theology at UCU and is involved in breaking inherited patterns of training and thinking through what it means for theological education to be truly practical. CRM 2004 raised the importance of practical placements as part of course requirements and the need for them to be effectively implemented (Button OI 01/10/2004); in particular they are a critical part of effective ordination training (CRFR 2004:8), and thus this is an area that requires special attention.

A concern for specialisation in courses is closely tied to this desire for a more practical curriculum and work has started on this. For example Tibeessigwa, “began to develop a

division/department of specialised ministries”, when he was head of theology at BTTC. He recognised that there are “administrators, counsellors, leaders of areas who are amateurs” (OI 27/11/2002). There is a need to renew this vision as: “Training is not opening up other skills. For example many are evangelists, but there are no courses for evangelists. We take it for granted that everyone is being trained as a manager of a parish” (Segawa OI 18/11/2002). And this specialisation must include training in urban ministry, despite the high proportion of the population in the rural areas: “because there are many challenges for us working in urban areas; so we also need to be equipped in urban ministry to meet the challenges” (QSR 44). Thus the curriculum is moving in a practical direction, but more thorough transformation is needed, change informed by contemporary practical theology.

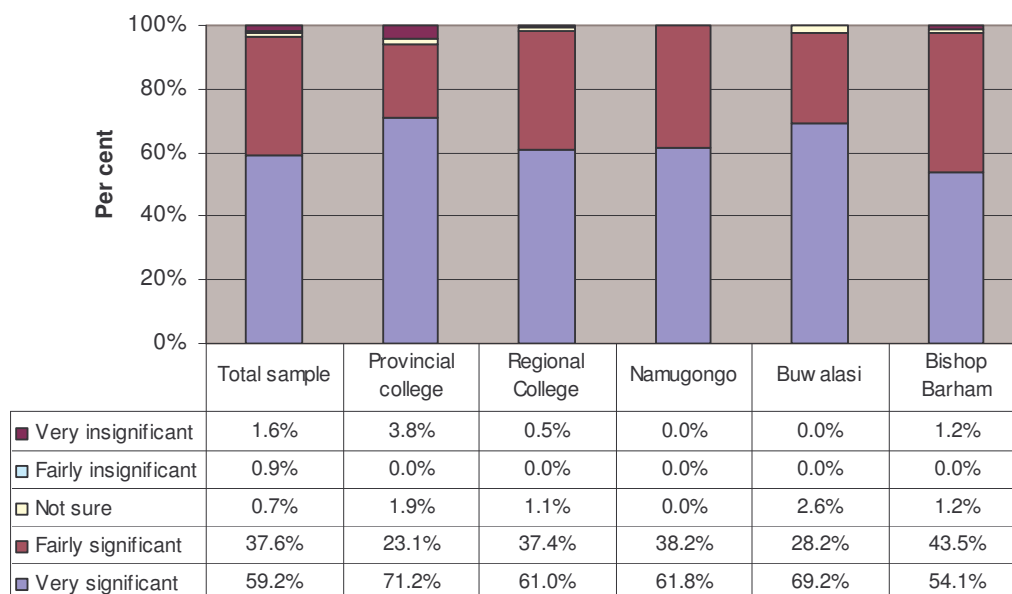
7.2.3.3 A biblical curriculum?

Biblical content

To the question of what makes theological education in the COU authentically Ugandan, one student responded with the observation, “the East African Revival influences the style and content of training” (TQSR 1). As Chapter Five suggested, one way in which the Revival has influenced the church has been through reinforcing its biblical focus, a heritage that has shaped theological education in the past and which must continue to influence the curriculum today, not least if the COU is to be true to itself.

Scaled responses to the question, “How significant was an understanding of the Bible in your training?” were on the whole positive, as illustrated below, although it is interesting to note that those who have received training from the provincial college (BTTC/UCU) are the most opinionated, both in stressing the significance *and* the insignificance of Scripture in the curriculum.

Figure 7.6 "How significant was an understanding of the Bible in your training?" – comparing responses by college



The importance of Scripture in the curriculum was also revealed in comments that showed a consistently high view of the Bible. “The Bible is the shield of a Christian. It guides and has laws for us to follow. It comforts us when in problems, whether poor or rich”, wrote one respondent (QSR 307). The view of another (QSR 7) was that, “without the Bible there is no church growth, no missions, and no church”. One parish priest’s (QSR 173) appraisal was that, “the training was entirely based on a comprehensive understanding of the Bible”, and another (QSR 223) shared how this had transformed their understanding and ministry: “before I joined the college I had little knowledge of the Bible, but because of the training I can now interpret the Bible very well and I know and understand it. This has enabled me to preach about the scriptures very perfectly”. The scriptures occupy a significant place in the life and training of the COU.

But this emphasis has come under pressure over the years, and current curriculum development aims to put Scripture back at the centre. The previous Head of Divinity and Theology at BTTC/UCU put this concern in context:

The church has tried to make the Bible central, which carries on from the Revival movement in the 1930s that brought Scripture to the centre. The Church has tried to emphasise that in its theological education. That is the *desire* but the implementation is the problem, as it is not reflected in the curriculum. Until three years ago it was just four out of thirty courses. The assumption is that the scriptures are first, but the colleges have not fulfilled the expectations and aspirations of the Church. The errors in the Church are in fact due to lack of

understanding of the scriptures. We are setting a target, we aim to make biblical courses a third of the course. We have reached eight out of thirty; the goal is ten (Kalengyo OI 22/01/2003).

It is encouraging that this is an ongoing concern at the centre, and it is an agenda that CRM 2004 pushed further forward still with the general recommendation for, “half of the courses to be specifically biblically based” (CRFR 2004:4).

Biblical interpretation

Biblical content alone is not enough to guarantee biblical understanding and praxis. A key finding of Slater’s (2002) substantial thesis on theological education in Uganda is that:

There have been significant and repeated calls by educators and leading African theologians for a greater emphasis to be placed upon hermeneutics within the church in Africa... However, the reality in adult theological education is that *the transfer of theological content continues to take precedence over the development of critical interpretative skills* [italics added] (:294).

He goes on to call for, “the development of hermeneutic skills” that “demystifies written texts, including the Bible, and enables the learner (pastor, lay reader or catechist) to creatively and originally interact with the text” (Slater 2002:295). Significantly he observed a lack of such an emphasis in many of the courses he evaluated, and noted that, “the COU and RCC colleges did not include hermeneutics in their curricula at all” (:294).

If this is a principal discovery of in-depth research on learning in theological education, it is, therefore, highly significant that the COU did, in fact, add a Biblical Interpretation Course to the BD and Diploma programme in 2002. The course description and rationale of CRFR 2004 describes the Biblical Interpretation course as the “lynchpin course of Biblical Studies” (CRFR 2004:19).⁵ This is a development that is, in part, bound up with the Integrated Leadership Development programme described in the following chapter as the course draws on the skills based approach to interpretation popularised by Veritas College.

⁵ It goes on to say that: “It is foundational to all the biblical book studies and exegesis courses in years 2 & 3 and therefore is of vital importance for all students to master in the first year. As this course develops the method and process of exegetical/hermeneutical analysis, faculty members teaching Biblical courses must be familiar with its content, and encourage students to consistently apply the methodology in subsequent biblical courses” (CRFR 2004:19).

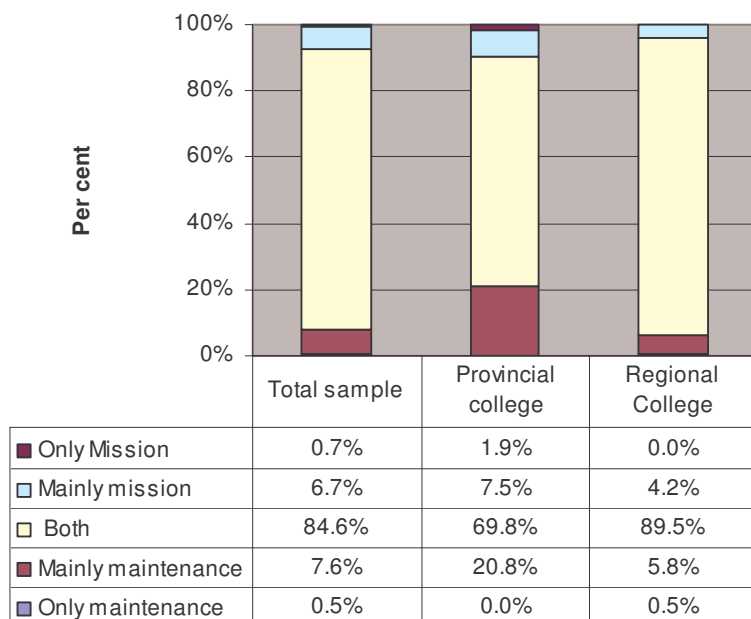
7.2.3.4 A missional curriculum?

Recalling Bank's (1999:132) critique of Costas in Chapter Two, a missional curriculum will mean more than just a mission-oriented curriculum, it must involve engaging people *in mission* through experience of ministry. Therefore it means far more than simply adding in a course on Christian Mission. One of the curriculum goals of CRM 2004 was to "remember our Christian commission to transform lives and communities with our message [underlining original]" (CRFR 2004:4). Thus the importance of mission is recognised. However the curriculum has a long way to go if it is to become truly missional.

Perceptions in the field were that this must be an essential emphasis: "mission and evangelism must be given the first priority as for the syllabus is concerned" (QSR 66), but that, in terms of content, "there is much more emphasis on church maintenance and less on mission and growth" (QSR 109). And where "mission and growth" was emphasised, it "lacked a mechanism for practical transformation in ministry after leaving college" (QSR 337).

Scaled responses were again telling, not least in the difference between the provincial college and the regional colleges.

Figure 7.7 "Was the training aimed mainly at the maintenance of the Church as it is, or for mission and growth?" – comparing responses between colleges



According to the Provincial Missions Coordinator the mission statement of the COU, discussed in Chapter Five, is an important reference point for curriculum: “the syllabus needs to be designed in relation to the focus of the mission of the church. The mission statement of the COU not clear, it is a collection of words, but the focus is *transformation*: mission to transform the Church, to make the Church a vibrant Church that applies Scripture in their living [italics added]” (Ebong OI 27/01/2003).

The perception is that such a change is taking place. As one lecturer at UCU put it: “Having been a student at the former BTTC for eight years and then coming to it as a teacher in the current UCU, one finds that the syllabi and methods of teaching are all improving. The maintenance model is now getting broken and the mission or both attempted” (QSR 175). But if the curriculum is to shift its focus from maintenance to mission, and then on to being missional, radical change needs to occur in the way the curriculum is designed and delivered.

For example, in the field there was a concern, expressed in Chapter Five, for “Anglican studies” to be taught (QSR 420); this is due in part to the COU’s identity crisis in the context of the many newer churches. The curriculum is responding by integrating aspects of Anglicanism into different areas. But a positive development would be to teach this from a missional perspective, looking at the unique missional possibilities and the distinct contribution of the COU. This is an area that not only calls for significant research, but also for the production of relevant materials by the theological educators in the COU.⁶

7.2.3.5 *A local curriculum?*

Whilst the curricula of the Church have evolved from traditional western patterns, the desire for a locally oriented curriculum is strong. Bishop Eliphaz Maari, as Chair of the first UCU Senate meeting observed that,

the Senate was charged with the heavy responsibility of ensuring that the University Curriculum was right and relevant to the needs of Ugandan society; *an integrated curriculum* which aims at addressing the current burning issues facing African societies, such as poverty and AIDS [italics added] (UCU 1999b).

The Provincial Missions Coordinator also spoke of this need, but critically: “while we may talk about indigenising our ministry, I think that is more said than practised” (Ebong OI

⁶ Not least because of the lack of consensus on Anglican identity that was apparent at CRM 2004.

27/01/2003). He went on to point out that the proximity of the biblical worldview to the African one simplifies this task of doing local theology, but that changes in society and culture make it a sensitive task: “When we look closely at the scriptures we have many things that are more African, we just need to apply them carefully, the world is changing, the situation is not static”.

The training of the COU is aware of these concerns, and is having an impact. For example one respondent (QSR 46) could say that, “we were properly trained to prepare relevant messages to suit the needs of the people spiritually and physically”. In addition it was evident amongst the educators at CRM 2004 that course material that does not contextualise concepts is unacceptable. For example, the colleges have been using workbooks developed in North America to teach Old and New Testament survey courses; the review recommended that the illustrative stories in the workbook should be “deleted out, as they are too western, irrelevant and sometimes incomprehensible” (comment and consensus, CRM 2004). However, the perception is that there is a need to go further still in localising the curriculum, and in a much more integrated way. A variety of sources revealed a range of different areas that need to be integrated into the curriculum, some of which corresponded with the findings of Chapters Three and Four. HIV/AIDS and Development are two examples of these.

Integrating HIV/AIDS training

One healthy response to the need for local relevance and local theology has been to tackle specific local issues. Integrating a response to HIV/AIDS has been one critical part of this and members of the various theology faculties were involved in a forum in June 2000 organised by MAP International, with support from the World Council of Churches and UNAIDS, which led to the production of the *HIV & AIDS curriculum for theological institutions and Bible colleges in Africa* (MAP International 2001). At CRM 2004 one suggestion from delegates was for a course on HIV/AIDS, but in addition, and more importantly, the CRM was challenged by Gideon Byamugisha to integrate HIV/AIDS into existing areas, a recommendation very much in line with the thrust of this thesis. Gideon Byamugisha was, in 1992, the first priest in Africa to declare his HIV positive status, and he

encouraged the theology faculties of the COU to integrate training into the curriculum, and to move beyond that to implement policies.⁷

Integrating development training

One theological student (QSR 458) stressed the need for “skills in rural community development” saying that: “I strongly believe that the Church’s mission is the development of the human person, both spiritually and materially; our community needs leaders with skills for both spiritual and material growth”. The curriculum has introduced a Community Development Course as a BD elective but, in response to a lack of knowledge about “project proposals, management of projects and development as a whole” the call is for a development course to be “one of the compulsory courses for any College to be affiliated/accredited with UCU” (comment and consensus, CRM 2004).

Local theology and theological reflection and research

Localising the curriculum means more than simply dealing with presenting issues, as important as this is. The concern in the field was that, “many of the theological concepts were not contextualised” (QSR 487), and an awareness that, “different settings have different problems that are unique to them that theological reflection must answer” (QSR 324). In order to develop flexibility and responsiveness in the curriculum, reflection must be taught and skills imparted. The report of the CRM 2004 recommended that rather than having systematics courses there should be doctrine courses that include elements of understanding theology and, importantly, *doing* theology.⁸ This is again an important step forward, now that the Senate has accepted the recommendation.

As this dissertation has demonstrated throughout, research is an important part of making theology truly practical and local. One respondent (QSR 241) found the very act of filling out the questionnaire helpful in this regard and wrote: “From the bottom of my heart I want to thank you very much, because this paper which I have filled, has also helped me to

⁷ Byamugisha suggested the steps of: Prayer, Policy, Plans, Programme, Personnel and Partnerships for bringing HIV/AIDS training to bear on the Church for transformation in this area (Byamugisha 2004).

⁸ The course description for the Systematic Theology Programme notes that: “Systematics forms the core and foundation of the theology curriculum and is vitally important for all students to master as early as possible. However, the approach taken is a key factor in the extent to which students are able to ‘latch on’ to theology, see its value in Christian ministry and develop a personal interest in *doing* theology themselves, i.e. engaging with contemporary issues” (CRFR 2004:21).

understand myself and reflect on the situation in which I am serving”. Others saw the value of research that “might contribute to opening our eyes to what really is happening and what is not yet happening” (QSR 175). The curriculum does make this a priority and yet it is still some way from making it an approach to the whole of theology.⁹

7.2.4 Transforming curriculum

7.2.4.1 Curriculum Review Meeting 2004 as a significant moment

CRM 2004 thus represents a major step forward at a critical moment for theological education in the COU. Here some of the content and concerns of the opening address are given, as they are consonant with the thrust of this dissertation. For example, the introductory paper was concerned to respond to the perception that the theological curriculum of the COU, “has been associated with the activity of the early Christian missionaries from outside Africa (for example, developing curriculum that is impotent in the African context, using text books that are void of African content)” (Olwa 2004:1).

There was also a desire to respond to “the deeper issue... the question of the relevance of our curriculum”, and in addition Olwa articulated the need to avoid an overloaded curriculum that “could then lead to fragmentation” (Olwa 2004:2). Thus the relevance and unity of theological studies is at stake in CRM 2004, as this thesis contends.

It also expressed the unique contribution educators in the COU have to make as “those at the forefront of influencing Christian theology in Africa. Not just as theological educators with different assumptions on theological education, but as those who believe in the authority of the Scriptures that direct our theology” (Olwa 2004:2).

The values that under-gird the review were expressed in the need to develop “a programme of study that is contextual, relevant and appropriate to current needs of the Church: Biblically based/rooted; Globally relevant and acceptable; Meeting societal and Church needs; and transforming lives and communities”(Olwa 2004:4). And a whole range of areas were to be “injected” or “emphasised”, areas that capture, in terms of content, the themes

⁹ CRFR notes that: “All students are required to do a research project” and, “Research forms a vital component of a university education, even for those training for a ministry profession” (CRFR 2004:28).

that have emerged from the contextual aspects of this study.¹⁰ In addition, among the many issues that were raised, CRM 2004 worked hard not only to remove the possibility of the repetition described earlier, but also to increase flexibility through more elective courses.

In other words the CRM demonstrated that the concerns of this study are an expression of a wider concern amongst the theological community of the COU, and, it could be argued, thus part of the mission of God in and through the COU. But it also recognised that, “this is a work in process and [which] by no means we shall complete. Much more needs to be done: clear, deep and relevant theology to be articulated and practised” (Olwa 2004:3).

While much has been achieved through the meeting, the working group and the report, a sustained effort is needed to continue transforming the curriculum. Both in rigorously applying the curriculum goals and recommendations of the review itself, and in taking this process further, along the lines suggested in the above evaluation. This challenge lies in part in recognising that while this curriculum will eventually trickle down, and influence lay reader training, the focus remains on the minority, the ordinands and the clergy, with little emphasis on how whole congregations, let alone a whole denomination can do theology.

7.2.4.2 Transformation to the grassroots

Thus, one of the issues that flows out of the above is the question of how such transformation of the curriculum can reach to the lay reader training, and then to the grassroots. The perceptions and concerns of one principal of a lay readers college are telling. They point to the need for integration not only within the curriculum, but also within the whole system of training. When asked about the curriculum as it relates to the lay readers, Elly Kajaminyo responded:

The existing curriculum was designed by Bishop Tucker College. It is purely academic and there is little praxis in it. So we have really got a problem with the curriculum. We are working on a curriculum that we would rather introduce (Kajaminyo OI 29/03/2004).

¹⁰ These areas included: “HIV/AIDS and related health issues; community empowerment; cross-cultural communication; mission and evangelism trends; counselling and care; leadership administration and management; indigenised Christian worship; children and youth ministries; family life; gender and development studies; human sexuality; stewardship and accountability; development; environment and disaster management; applied/pastoral studies; special people groups; urban ministry/mission; chaplaincy; African traditional religions and other world religions and cults; holistic/integrated interpretation of the Bible and leadership development; theological education by extension; other specialised Christian ministries; and biblical interpretation” (Olwa 2004:4).

That curriculum would have more of a focus on the practical involvement of candidates; doctrine would be done in a way that relates to the context, “let’s talk about the Spirit etc. these people should be aware of relevant doctrines”. It would respond to, “the challenge of the charismatic movement. They need to be grounded in the BCP, but to be able to include charismatic elements in the way worship is done. It is not a matter of throwing the BCP away but of bringing it to life” (Kajaminyo OI 29/03/2004).

Kajaminyo is also concerned for the way Church History is taught and the need for research based contemporary analysis: “We should give these lay readers the present picture of the Church set up and what is actually going on. The problem has been knowing much about the history of the Church and little about the current situation. They are strangers in their own Church” (Kajaminyo OI 29/03/2004).

In terms of evaluation, the need for more practical, ministry-orientated evaluation was expressed: “I would like to see us move out of the emphasis on examination and evaluate our people in the field. How do you preach, lead services, pray for the sick etc” (Kajaminyo OI 29/03/2004). This would certainly lead to a more integrated approach to ministerial formation.

Finally, Kajaminyo also expressed the need for vernacular resources for learning, just as Chapter Four suggested. This is an issue that relates not only to the curriculum in terms of its content, but also to the broader view of the curriculum and its learning strategies, or pedagogy. This issue of vernacular resources will be tackled as the chapter turns now to look at transforming pedagogy.

7.3 Transforming pedagogy: learning and the theological education of the COU

The chapter continues to consider curriculum development. However, in including pedagogy or learning strategies the definition of curriculum development is broadening again. Wiles and Bondi describe curriculum and curriculum as follows:

A curriculum is a plan for learning. All such plans contain a vision of what should be, as well as a structure that translates those visions into experiences for

learning. Curriculum development, then, is a process that organises the learning act along the line of value preferences (Wiles & Bondi 1984:31).

Curriculation involves vision and values, as well as content. But it also includes the learning experiences themselves and can therefore include deliberation on modes of learning.

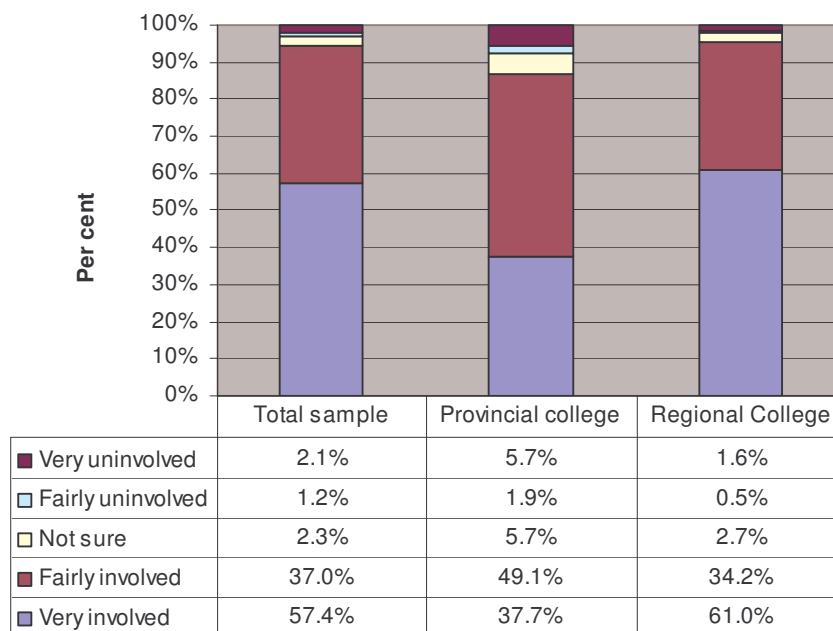
As with the previous section, this section interprets some of the perceptions in the field and uses the findings to shape the following argument, that:

for personal learning, and for the effective transmission of that learning to others in ministry and leadership development, more varied and local approaches to learning must be developed if that education is to be integrated within itself and within the context.

7.3.1 Appreciation of theological learning in the COU

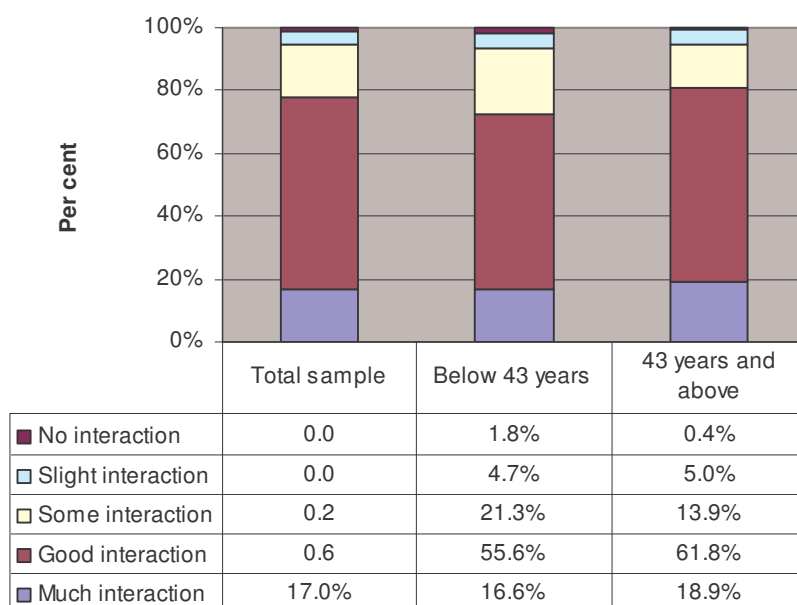
Again, the discussion begins with some general perceptions of learning in the COU, in particular the way in which teachers and teaching are appreciated and valued. While there is once again a significant difference when comparing the provincial training college with the regional centres, the overwhelming impression, from almost 95% of respondents, is that theological educators are very involved in the learning process. This is illustrated below.

Figure 7.8 "How would you describe the involvement of the teachers?" – comparing responses by type of college



Similarly, respondents on the whole viewed their learning as interactive, as illustrated in Figure 7.9, below. The chart adds in an age variable that, in effect, divided the sample into those above and below the median age, an attempt to quantify change in learning patterns over the last twenty years. More research needs to be done here, but the initial indicator is contra-expectation in that learning was perceived to have become less, rather than more interactive.

Figure 7.9 "To what extent were facts just passed on to you (lecture) or were you encouraged to interact?" – comparing responses by age



The overall message is clear: on the whole respondents value their training highly. Numerous comments again backed this up, as a selection reveals. Individuals spoke highly of their lecturers with perceptions such as, “the trainers were God-fearing people and had lovely minds” (QSR 163), and, “all the lecturers showed spirit and were very devoted” (QSR 16). One (QSR 486) revealed the high standards set by some teachers who, “have been exemplary people with a concern for God’s ministry; their participation and service has always encouraged us as students”. Another (QSR 26) spoke of the tireless commitment of his lecturers saying that, “they taught us theoretically from morning to late afternoon, and they go to the field, house to house in the villages every day”.

Many respondents were also positive about the mode of learning. Individuals commented on the quality of the teaching: “The interaction was so nice. The lecture was orderly and well taught with a loving interest, we were even free to ask questions” (QSR 476). They also

noted the variety of approaches: “learning was by lecture, oral questions and answers, demonstration, written questions for assignments and research and paraphrasing etc” (QSR 302); and, “there was class participation, assignments, research paper writing, exercises, questions and answers” (QSR 306). Another said, similarly, that, “although they could give lectures, they also gave time for group discussions. Actually this was very helpful since ideas could be exchanged through several contributions and discussions” (QSR 311).

In other words, valuable learning is taking place. However, this was not the complete picture and the need for transformational learning remains.

7.3.2 The need for transforming learning

Chapter Four described the transition from a pre-colonial, pre-modern approach to education in Uganda, to a colonial, modern, more western one. It was noted that ruptures in learning took place and still persist, and these are bound up in part with a transition from orally based cultures and learning strategies to the introduction of literacy based approaches. Such a shift introduced modern, lecture forms of banking-style learning that excluded creativity and reduced the ownership of knowledge. Many comments and observations reinforced these findings.

7.3.2.1 The need for ‘new’ learning styles

One informant simply berated the lecture method as foreign and patronising:

This business of lectures is no longer any good because that method makes the professor to be all knowing and the student to be all-ignorant. They do a carbon copy: copying the way ‘X’ talks and nods his head. He has seen God and been to England! It is bombing people with information; we prefer the interaction method (Ssenyonjo Kewaza OI 13/11/2002).

Comments gave a similar picture:

It is unfortunate that the system I was brought up with in Uganda was where the teacher knows it all, this produces ‘copycats’ rather than critical thinkers (QSR 165); Some lecturers were only reading and photocopying notes to us (QSR 501); most of it was lecture and at times we students conflicted with the lecturers as we gave living examples from the field (QSR 127).

One Karamojong informant attempted to cover up the clear cultural rupture that had taken place when he went to college with an appeal to providence:

You are called out of that culture – you are Karamojong – but you have felt the call to serve in the Church. Therefore you are to now move with that family. You are joining that learning environment of assignments and interacting with different cultures. The tutors are strange to you. You felt the Lord calling, now you are qualified, therefore you have to adjust with the help of the conviction: ‘I am here to read, it is not an accident’ (Angella OI 21/11/2002).

Such sentiments were expressed repeatedly and were occasionally tied to the earlier transitions in the culture. When asked about traditional forms of learning and why they had been lost in theological education one informant said that, “story telling is very much common – commonest. Parents are encouraged to learn stories, to use proverbs and idioms. This is the main form of education. You are encouraged to lead a discussion” (Serugo OI 16/10/2002). But he then went on to say that the new style of learning “is from outside. It was during the time the missionaries came when most of the things changed. The lecture method is more European, and most students find it difficult to accommodate to lecture”.

There was, therefore, a desire for a change in pedagogy. One respondent commented that: “people learn best when they interact with one another” (QSR 41), and another that, “there is a need for a participatory way of training, whereby the teacher learns from the students and the students from the teacher” (QSR 256). But the problem for some was that, “some teachers lack the creativity necessary to help us understand more” (QSR 122).¹¹ Thus there is a recognised need for alternative, creative learning that recovers and connects with local styles.

7.3.2.2 Learning needs to be adapted for low educational levels

Chapter Four revealed that the bulk of the leadership at the grassroots is at a low educational level. This translates into the perception that learning needs to be transformed to cope with this:

The people we get to train have not attained good basic education. The principle that theological education can best happen in the local language overcomes this in part. Most are P7 leavers, between P7 and S2, with some S4 among them. When we first bring them we have to do a lot to raise their thinking. Their understanding has widened but they are now leaving (Kajaminyo OI 29/03/2004)!

¹¹ In part much of this is not surprising as, “some of the theological tutors are not specialised trained teachers and lack methods thus rendering learning a problem” (QSR 124). Often the Bishop has simply posted them to the college. In addition, “most tutors had taken long without pastoral experience. Their ideas are more of book facts other than real experience” (QSR 203).

Learning strategies need to be designed so that effective learning can take place amongst pastors at the grassroots.

7.3.2.3 The importance of language

As mentioned above, and backing up earlier observations about learning and language, informants and respondents pointed to the significance of learning in the local language. One informant noted that, in addition to the lecture being a foreign form, it is “in a second language, and so it is difficult to catch up” (Serugo OI 16/10/2002). The dominance of English medium learning in so many of the colleges is reinforced by the lack of local resources, and there was a concern that “theological books should be translated in the local languages for easy understanding of the Bible” (QSR 109). One respondent clearly thought that vernacular learning would improve theological education: “many people understand better in their traditional language because just a small number understand English. But with the local language many people can be trained for the ministry in the future” (QSR 312).

7.3.2.4 The need for appropriate resources

Finally, and connected with the above, there was a repeated concern that the necessary resources are not available. Resources generally are a serious problem; this comment draws together different types of want: “we had no textbooks, fuel and feeding was poor, and we had few teachers” (QSR 19). But the specific need for materials was mentioned repeatedly and comments such as, “they try to teach but lack materials” (QSR 10), were frequent. Thus, even when “the teachers were very involved”, learning can be held back because “they were lacking textbooks for teaching” (QSR 312).

These areas described above – the need for renewed learning styles, adaptation to lower levels, local language learning and the need for appropriate resources – are hard to tease apart precisely because they are so interrelated. Transformation needs to take place in all these areas.

7.3.3 Signs of change in pedagogy

Curriculum review in the COU has emphasised curriculum in terms of course content, not least in CRM 2004 where little space was given to pedagogy. However, there are signs of

change. For example, one UCU lecturer (QSR 175) pointed out that, “in the 1970s, teachers were not involved in spiritual work. This situation changed gradually due to the introduction of mission and evangelism in the college”. In addition CRM 2004 did go beyond content and at a number of points also referred to learning strategies. For example, one lecturer encouraged the other educators to think radically about ‘new’ patterns of training by pointing to the way Jesus himself taught in an entirely integrated and flexible way: “his class was always with him as they moved among the people.... And he used locally available resources; he never looked for sophisticated things. When healing he used spit and mud, whatever was around” (Mfitumukiza 2004).

In keeping with this desire for change, the Biblical Studies section of CRM 2004 emphasised a more skills-based and integrated approach, and discussed the following strategy. Old Testament and New Testament surveys provide a foundation for biblical studies. Biblical Interpretation then provides exegetical and hermeneutical skills that can be applied to texts in the courses that study various books of the Bible. Those Book Studies then build on the fact that, as one lecturer put it:

It is not possible to stay awake through a verse-by-verse, lecture style, exegesis of Romans. For the first few weeks of the Book Study the emphasis is on understanding authorship, context, purpose and the theology of the book. Then there will be lectures on texts, or students will exegete texts and present them in guided sessions (Kalengyo 2004).

This is a far more participatory, practical and skills based approach to learning and was, to some degree, inspired by the type of training described in the following chapter.¹² A Biblical Theology course then draws exegetical findings together, and helps lead into Homiletics and Christian Communication. The emphasis was also on moving from text to context in an integrated fashion wherever the text allows naturally: for example moving from Genesis 1-2 to then relate it to African worldviews; or from Ruth to issues of gender and land ownership (CRM 2004).

This approach has been developing for some time as Kalengyo reported: “The traditional theological method is to give information they can recall in the exam. When they pass, they go.” And so one response is to have “exam questions that avoid recall and give assignments

¹² The approach was also inspired by time that Edison Kalengyo spent lecturing a course on John’s Gospel at George Whitfield College, the college of the Church of England South Africa, in Cape Town.

that require thinking and reflection.” In addition the FDT has been encouraging students to reflect on their own communities and to find points of contact, an approach helped by interactive teaching methods (Kalengyo OI 22/01/2003).

Thus there are signs of change in the area of pedagogy, but they seem to be restricted to a minority of creative and more progressive thinkers. In addition, as CRM 2004 revealed, curriculum is understood in the narrow sense and there is little emphasis on learning methods. There is a need for more integrated and flexible approaches in this aspect of curriculum development if theological education is to have greater impact in the changing context. But while there are signs of this developing, a more local philosophy of education is required and pointers to such a philosophy are sketched out below.

7.3.4 Local learning

The dissertation has stressed repeatedly the need for contextually relevant approaches to learning. Some direction is given to this here, with attention paid first to primary sources and local developments, as well as on the wider discourse on faith development.

7.3.4.1 Literacy-orality and adult education

The ruptures caused by the introduction of, and transition to, modern learning cultures have been noted and an extensive literature exists in this area of local knowledge and learning. Slater (2002) is perhaps of the most use to the educator in Uganda as he gives a contextually proven and applied discussion of the wider discourse.

The world has seen a revolution in adult education, not least since the “Brazilian educator Paulo Freire radicalised a whole generation of literacy workers in the 1960s and 1970s, linking literacy to social change” (Archer & Cottingham 1996:11). This revolution is reflected in some of the transitions in Uganda that have already been noted; many of the concerns about the uncritical introduction of literacy can be expressed in Freirean terms:

If learning to read and write is to constitute an act of knowing the learners must assume from the beginning the role of creative subjects. It is not a matter of memorising and repeating given syllables, words and phrases but rather, reflecting critically on the process of reading and writing itself and on the profound significance of language (Freire 1985, in Archer & Cottingham 1996:12).

Freire condemned banking approaches to education and recognised the importance of participation and dialogue. This was not in order to demonise literacy, but rather to demystify it through linking words and the world, through reflection and action: in other words, through praxis. Thus participatory adult learning can act as a way of linking and using local and global knowledge, orality and literacy. There is then an important connection between theological education in the COU and adult education, but a deliberate approach is needed in order to apply it to learning strategies, both in the colleges and at the grassroots.

For Slater (2002), in the context of Uganda, the key to learning lies in recognising and utilising the presence of, and tension between, both local and global knowledge, realities that can also be expressed in terms of orality and literacy, and cultural forms and global approaches. Both must be acknowledged and the tension recognised rather than resolved because on one hand, “learning takes place in context, and culture is an essential part of that life context” (:79), therefore the vernacular, traditional and oral forms are critical for learning, but on the other hand, “in sub-Saharan Africa literacy is often developed in a language other than one’s vernacular, potentially disabling the capacity for the construction of knowledge and its ownership” (:81). Therefore both domains must be engaged and utilised in learning. Formal and informal learning, vernacular and English medium, indigenous and western, oral and written: both areas must be deliberately activated in a planned strategy (:101). Theoretically, according to Slater, “discourse theory provides a bridge spanning the gap between literacy-based formal education and orality-based indigenous education” (:143). In other words, sensitive hermeneutics must be central to the theological task, and to learning strategies as it aids the reading of the Word and the world (Hanson 1987:529), the text and the context, and so must lie at the heart of transforming training (cf Heitink 1999:111; Dakin 1996:205, 221).

For theological education this means drawing on a range of oral and written sources, and utilising a variety of learning strategies. These must engage both with the local setting, and with global trends and influences. This concurs with the observations of Draper (1996) in a significant article on text-centred biblical interpretation and an oral, or residual-oral, context in South Africa. He concludes that: “it is possible to work in complementary fashion with residual oral culture in a way which respects and recovers its insights and yet contributes the analytical and transformative insights of textual culture also” (:76).

Regenerated Freirean literacy through empowering community techniques (REFLECT), is one practical method and example of this, and one that has been tested in the Ugandan context through the work of ACTIONAID. Whilst the focus has been on literacy it has a wider application to theological education as it draws on the philosophy of Freire, above, as well as Participatory Rural Appraisal (PRA) in order to educate and empower. PRA “has roots in a reaction to the Western model or the ‘modernisation’ approach to development” (Archer & Cottingham 1996:13) and practitioners begin with the lives of communities, assuming that they have, “a wealth of local technical and social knowledge” (:13). This means taking seriously “the oldest and truest pedagogical rule: start with what the students know, not what you know”, a rule that “Western educationalists have been blind to” (Fuglesang 1982). Such learning is participatory, graphic, local and transformative, and theological education in the COU has much to learn from these philosophies and approaches.

7.3.4.2 Pointers from local learning styles

Chapter Four has already begun to point in the direction of incorporating local learning. Respondents, informants and other studies reinforce this direction. For example, one theological student commented, “Africans like to learn through practice. Most of the precolonial education was like that. There were no formal schools, education was done practically” (Kalungi OI 19/02/2003). And Tusingwire shared that, “Bakiga traditional method is learning by imitating. An adult saying, ‘Do it as I do it’! It challenges integrity, and it is biblical: ‘Imitate me as I imitate Christ’” (OI 12/11/2003). Tusingwire applied this insight to the importance of apprenticeship in theological education, an approach that has yet to be fully unleashed.

Tusingwire also applied insights from local forms to the area of Biblical studies and homiletics, where infusing a local emphasis on story would help learning. He noted the inconsistency that: “In the pulpit the preaching is contextualised, but not in the class. When one preaches with a story it becomes more interesting, the story allows it to be conveyed. But when teaching homiletics we don’t emphasise the importance of stories” (OI 12/11/2003).

Recent studies have not just focused on the Bakiga. John Magumba’s doctoral work on authentic pastoral care in Busoga is also illuminating. There, for effective ministry, pastors

must, “recognise the symbolic value and meanings of their care-receivers’ cultural context, and use these symbols in verbal and non-verbal communication” (2003:26). Training such pastors requires drawing on these contexts and cultures discursively, and helping students to interpret them.

All these observations have great potential for increasing the flexibility and integrity of theological education. This in turn will help it to cope with cultural, societal and ecclesial shifts, and position it for impact. This may be particularly true when it comes to the challenge of integrating upper and lower levels in the structures of theological education, and connecting formal and non-formal modes. These possibilities are explored in Chapter Eight where the potential of ILD is considered.

7.3.5 Learning and faith development

Before applying some of these findings to the transmission of training, it would be amiss to neglect the insights of the faith development movement. The intention here is not to separate the secular and the spiritual, but the above discussion of adult learning strategies has focussed on the application of secular pedagogy to spiritual formation. It is important to redress the balance through an awareness of the contribution of the Christian education movement and its work on faith development.

Simpson (1999) explores the philosophy of the movement in a way that is linked with the discussion above, in that his study focuses on a transition to new methodologies of faith-formation, and in a changing context.¹³ He summarises the task of faith formation as *traditioning*, that is the transmission of the church’s “normative beliefs and practices” (:103), and *reinterpretation*, a recognition of the need for the understanding of beliefs in a new context. He draws strongly on the work of Groome (e.g. 1980) and Osmer (e.g. 1990), and thus even this limited engagement with Simpson’s work introduces that rich seam of discourse on faith formation to the current study.

In terms of a transition to new forms of learning Simpson looks at five movements or processes: “from schooling to active remembrance of tradition; from alienation to

¹³ In this instance the context of South Africa.

engagement; from rugged individualism to formation in a relating community; from ignorance to transformation for social construction; and, from rational formality to mystery and art” (Simpson 1999:111). While some of these transitions need to be contextualised into the Ugandan setting, some, such as a move from schooling, or banking, are already clearly understood. All echo aspects of what has been said above. For example, one rupture in theological education has been the movement *from* community learning in pre-colonial Uganda, *to* western individualism. Simpson’s movement to “a relating community” would, in the Ugandan context, signal a *return* to and a renewal of the community perspective.

7.3.6 Transmitting training

One test of effective pedagogy is whether or not the training itself can be transmitted because, “a big problem is how to get people to relay what they have learnt” (Muhindo OI 27/01/2003). The study has emphasised ministerial formation and, in Chapter Six, described pastors as those who, ‘equip God’s people to share in Christ’s ministry to the world’. Thus, in effect, pastors need to be trainers of others; they must be able to transmit training in order to equip others. In addition, in the case of the clergy, who oversee a number of congregations and their leaders, they must be able to conduct training of trainers (TOT).

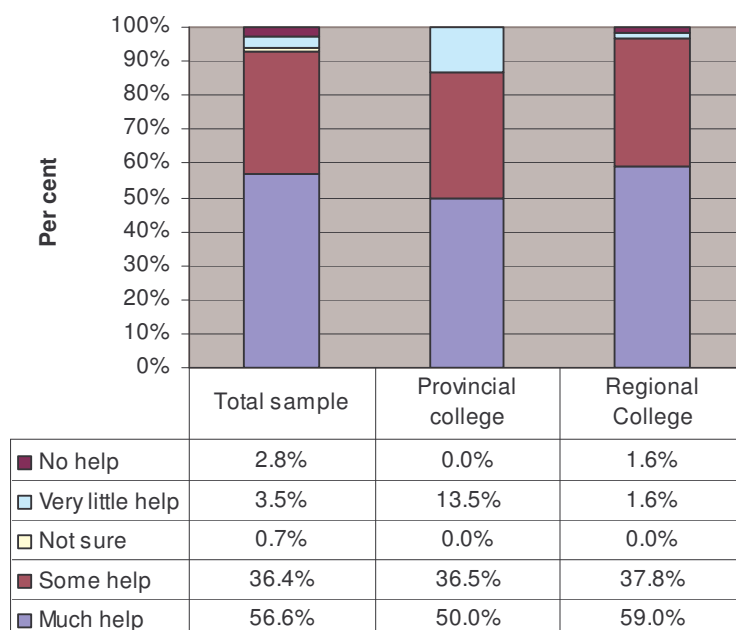
From the insights for the renewal of pedagogy as it relates to the orality-literacy tension, it can be seen that ruptures in learning will also lead to ruptures in the transmission of learning back into the local context. If the tension is not taken into account, and if more holistic forms of education are not adopted, not only will learners fail to learn effectively, they will be unable to pass on the limited knowledge that they have acquired. Learning in, or at least in contact with, local languages becomes particularly significant from this perspective and it is not a new insight to theological education in Uganda. In 1954 J V Taylor wrote of the African ordinand and warned that:

If, as is now increasingly the case, he learns his theology in English there is a very real danger that he will fully succeed in mastering the most advanced ideas within the vacuum of the terms of Western thought and the English language, and never be able even to think of those ideas, let alone express them, in the idiom of his own language and the patterns of his people’s thinking (Taylor 1954:108).

Thus, whether the training an individual has received is transmissible is a vital pedagogical acid test.

Scaled responses to the question: “Did the course give help in training other people for ministry?” were, again, surprisingly positive as shown below in Figure 7.10, although once again there is a significant difference between those who have attended what is arguably the most literacy based college, the provincial college, and the others.

Figure 7.10 "Did the course give help in training other people for ministry?" – comparing responses by type of college



At a basic level, comments revealed that there was a sense in which transmission was happening, particularly at the lower levels. One lay reader (QSR 103) reported that: “I thank God for his power because ever since I qualified as a lay reader I have trained four others and they have also undergone the course and they are qualified”. And another lay reader (QSR 164) said that: “I think the course gives help in training other people for ministry because we are encouraged to go and train other people to read, understand the Bible and also preach the gospel”. A parish priest saw it in these terms: “I was taught how to make sermons, church accounts. Therefore I can teach catechists to make a sermon, and treasurers to balance church books of finance” (QSR 221).

Other comments revealed the lack of a TOT culture in the colleges however. One priest (QSR 407) saw his duty of training others in terms of sending them “for the same training”. Others said what the analysis anticipates: “the course only aims at passing exams. This is

little help for training others and at times one lacks material and visual aids” (QSR 262); and, “there is no help given and the course is interested in training those people who will be ordained as clergies” (QSR 45). Even in the lay reader colleges there could be an emphasis on TOT, and yet, “they train lay readers only, not training to train others, we talk about it very little” (Kasibante & Sekimpi OI 18/02/2003). A college principal admitted that training of trainers is “not an area we have given any serious consideration to. This is something we should be offering: how to conduct workshops, how to organise seminars, knowing what to teach.... the church greatly needs training and teaching” (Segawa OI 18/11/2002).

Thus it can be argued that truly integrated training will facilitate facilitation, and that in the process it will lead to the reintegration of theological education into the context. Transforming training will mean moving training in this direction.

7.4 Transforming structures of theological education in the COU

The overview of the structures of training in Chapter Six revealed that they are integrated into the context in as much as they relate to the ecclesiastical structures. It could then be argued that through those ecclesiastical structures they relate to the cultural context described in Chapter Four. For example, some aspects of the Church’s structures echo the chiefly structures, and other features a Movement type organisation. However, whether they are truly integrated into the true, *de facto* pastoral order of the COU articulated in Chapter Five, is another matter. Although changes are taking place structures tend to be fixed, hierarchical, and on the whole inflexible. This section revisits those structures again and focuses in on aspects of *changing*, *coordinating*, *connecting* and *continuing* theological education in the COU.

7.4.1 Changing lay reader training

7.4.1.1 The need for change

Much has already been said about the structure of the COU and the importance of the lay readers and local church leaders. But it is worth reinforcing this in the context of theological education as so much depends on the leaders at the grassroots who care for the congregations. Clergy do provide considerable oversight but the danger is that due to the size of the parish and the range of their commitments they can “fail to pastor their congregations,

they feel overwhelmed. They lose the pastoral feelings on the ground, and if the Church cannot give pastoral care in the ministry of the gospel it has nothing” (Tugume OI 07/11/2003). Thus the sentiment of one student concerning these local leaders is appropriate when he say that, “it seems the local church leaders are neglected these should be highly uplifted because they have great responsibility at the grassroots level” (QSR 363).

Currently their training can be minimal and sometimes “untrained volunteers, those with abilities to serve are invited to learn on the job” (Balamaze OI 06/02/2003). For example one priest shared how he is “training them by listening to them preaching, reading lessons in fellowships, leading fellowships, going on house to house tours with them. Preaching the gospel, praying for the sick – so they can come up” (Giddudu OI 14/11/2002).

The section on pedagogy demonstrated the value and cultural appropriateness of such informal training and apprenticeship, but it needs to be matched with diocesan structures for the systematic development of lay readers. Structures do exist. As has already been noted diocesan training takes place at a variety of levels, with letter three training, following the provincial lay reader syllabus, tending to take place at a diocesan training centre (DTC). This tends to be a year of residential training with practicals in nearby parishes (Angella OI 21/11/2002). However, as has already been noted, training is often inadequate and capacity limited, with a few, under-resourced, colleges: “They don’t have facilities. Most of the colleges we see around, if they get a class that is enough for them. There are no books and resources; they are not well facilitated. Some teachers are not equipped: one only had a ‘special ordination’” (Kalungi OI 19/02/2003). As a result parishes are often left with the majority of local churches manned by untrained or poorly trained leaders.

7.4.1.2 Signs of change

Dioceses are making efforts in this area. Mukono Diocese was mentioned in this respect in the last chapter, and it has taken structural steps to attract more lay readers to training: “it has removed all the tuition fees from the students to encourage more to come. The fee is being raised through baptisms and confirmations; each pays US\$ 500 to the training of lay readers”. As a result numbers at the central training college, St John’s College, Nakanyonyi, have increased substantially, and at the time of the interview noted above there were thirty-eight at the college, allowing for the fact that eight of the original forty-six had dropped out.

Mukono is also encouraging more to be trained in a number of other ways: first, by allowing school teachers who are lay readers to come in the school holidays; second, by training church teachers at the Archdeaconry level who can then come weekly, on Thursdays, to the college. However, they are finding that the young men cannot come due to their work, and thus one of the most important groups is missing out, and also that these adjustments are simply not enough to overcome the significant leadership deficit (Kajaminyo OI 29/03/2004).

One suggestion for change that is related to these problems came from talking with lay readers, a number of whom wanted to encourage more bi-vocational training. For example, one suggested: “lay readers could be trained in building, such vocational training would help. Alexander Mackay was skilled. The income is not there but if you had a job you can earn something from this side, and something from that side, and you can stand” (Kasibante & Sekimpi OI 18/02/2003). Another lay reader (QSR 109) put it this way: “technical skills should be added on the theological training syllabus, such skills may include carpentry, joinery, building, agriculture and the like. This helps a person in the ministry to be self-sustaining, like the apostle Paul”.

7.4.1.3 A pattern for locally integrated lay reader training

It is important to note that radical, sustainable models of locally integrated training exist and give significant pointers for change. It is worth pausing, describing and considering one striking example that came from a discussion with a former principal of the Lango DTC, Aminakita College, a centre that continued to function in a war zone.

Alfred Olwa (OI 27/11/2002) spoke of the practical, low cost and appropriate approach to the training, which began with the students building the centre itself:

We could not wait for funding, we had been in a war for ten years, we could not sponsor students, and yet something had to be done. Some were lay readers, some were builders, some electricians. They would come and build using grass thatch and mud blocks, and open up the fields. They then put up a chapel-come-hall-come-teaching-room as well as a library and two houses for staff. It was a humble institution, but they have a dispensary there, and a borehole. These people would stay there like a family for three years; they all lived there in community. There is a school nearby and a trading centre. The timetable was done so they could dig and then have lessons, they would then be sent to parishes where the houses are also grass thatched (OI 27/11/2002).

The local building meant that the centre had a limited life span and so, “after three years the house’s life is over and so we then maintained it by having refresher courses for lay readers, which included time digging” (Olwa OI 27/11/2002).

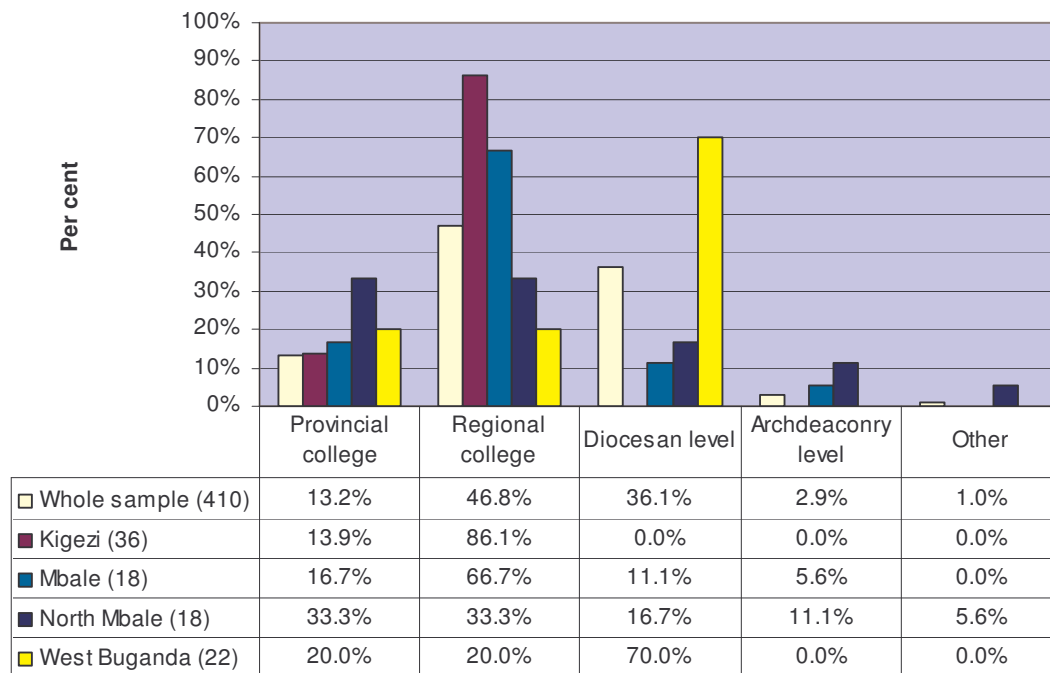
Examples such as this one provide a striking reminder of the need to look at what has been tried and achieved in terms of integrated structures for training, in the local context, whilst looking ahead to further transforming training.

7.4.2 Changing clergy training: Structures and the survey sample

The structures of clergy training have already been outlined. Here the chapter looks at some aspects of those structures, taking the survey as a useful resource for some basic structural analysis, some of which is illustrated below.

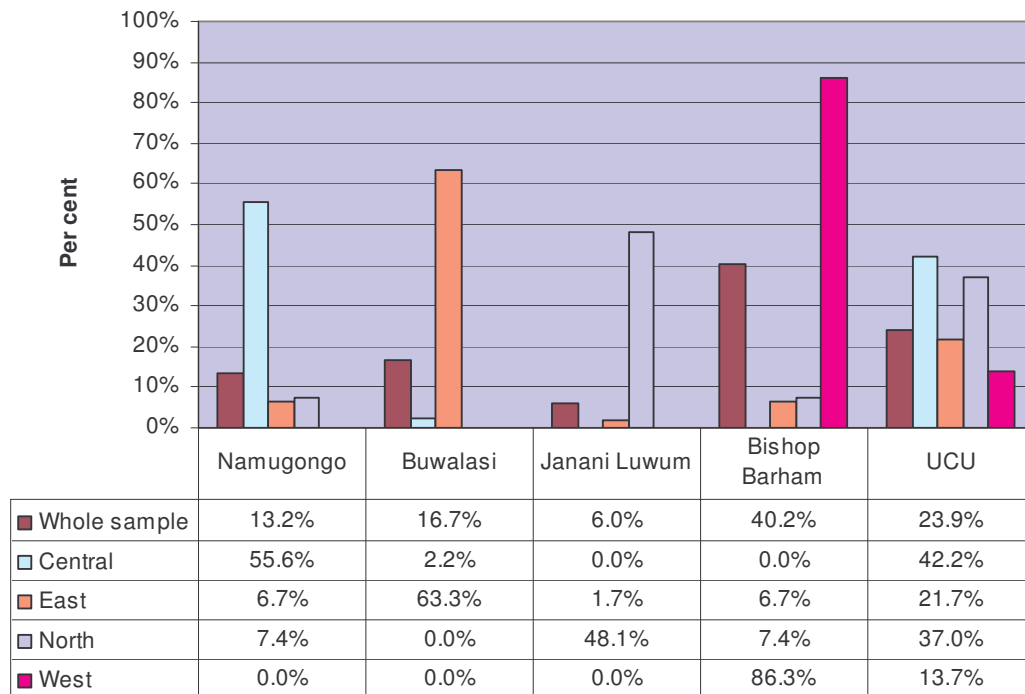
The chart below, in Figure 7.11, reveals something of the variety of training that leads to ordination in the COU and the different approaches taken in different dioceses. Looking at the sample as a whole it is clear that regional colleges are the most frequently used approach, with almost half of clergy being trained at the regional level. The study has already noted that regional colleges often provide a more practical training and, following on from what has been said about local languages, they give more opportunity to remain in contact with the vernacular.¹⁴ It can also mean that there is better contact with church, diocese, and family.

¹⁴ Note the sentiment of J V Taylor in 1954 that, “Centralization of training can only be achieved at the cost of contact with local vernaculars..., there is a strong feeling among the theological teachers in East Africa that even if all the ordinands were university graduates there should always be a constant reference to the main vernaculars in the course of theological training” (Taylor 1954:106).

Figure 7.11 Types of clergy training with select diocesan comparisons

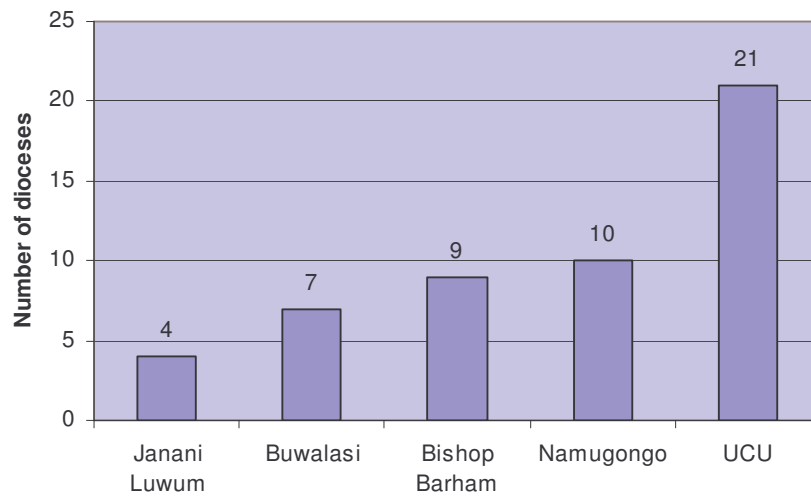
Mbale might be seen as ‘typical’ with a spread of approaches, while Kigezi diocese illustrates a diocese that is particularly committed to regional training at one college, Bishop Barham College. West Buganda and North Mbale have both suffered from crises in leadership and show unusual patterns. West Buganda multiplied the number of archdeaconries and parishes in the 1980s and was “forced to make crash programmes” (Okodu OI 12/02/2004). This is revealed in the fact that 70% of the clergy were trained at the diocesan level and ordained through the ‘special ordination’ approach. This has led to a large number of poorly trained clergy that the diocese has been working hard to upgrade. Similarly North Mbale, which broke away from Mbale diocese, has had to train clergy at the lower diocesan and archdeaconry levels, including one clergyman who was ordained after completing a TEE course. Thus, while structurally there seems to be choice, the way it is used is can be reactive and haphazard, rather than planned and proactive.

The dynamic between regional and provincial training is also well illustrated by the chart in Figure 7.12 that shows which regions are loyal to particular colleges.

Figure 7.12 Choice of college with area comparisons

As expected it shows that the central areas send students to Namugongo, the eastern areas to Buwalasi, the northern to Janani Luwum College, and the west to Bishop Barham College. But as already noted the west, in this case skewed by the large numbers of respondents from Kigezi and North Kigezi are particularly loyal to ‘their’ college, while the others show more of a spread. In addition the west sends a smaller proportion of their clergy to BTTC/UCU. In part this seems to be simply due to geography: the central region, close to BTTC/UCU sends a high proportion to the provincial college, while the west sends a lower percentage.

This also means that while there are benefits from attending more regional training, there is also much to be gained from provincial training, particularly the benefit of “interacting with people of different background, culture, behaviour and language which helps Christians to understand the greatness of the one holy, catholic and apostolic church of Christ and appreciate these differences and then utilise them perfectly” (QSR 159). This variety of students is backed up by a simple analysis, shown in Figure 7.13 below, that compares the numbers of dioceses represented in the respondents from each college, as below. BTTC/UCU has twice the number of dioceses represented when compared to Namugongo, the next most varied college, and Janani Luwum Theological College has the lowest variety in this particular survey sample.

Figure 7.13 Number of dioceses represented in college samples

Thus the sample illustrates some of the structures at a basic level. This structural analysis will now be taken further through looking at some specific transitions and changes.

7.4.3 Changing clergy training: The transition from BTTC to UCU

The transition from BTTC to UCU was described historically in the last chapter, where some of the structural ramifications were also indicated. This was a subject that *elicited some of the strongest reactions and opinions in the course of the research*, and that structurally, has some of the greatest implications for theological education in the COU, both positively and negatively. The significance of the shift, and the strength of the reaction, lies, first, in the former BTTC, with its sole focus on ministerial formation, being developed into a multidisciplinary university with ministerial formation relegated to being just one objective of a FDT. Second, it lies in the fact that the faculty has no real physical location or sense of community, and is merged into the University as a whole. In other words the concern in the field does not seem to lie simply with the transition to the University, it seems to lie more with the lack of concern for ministerial formation revealed in the way the FDT has been resourced and developed.

However, since the survey was done and the bulk of the interviews taken, one outcome of CRM 2004, which has already been mentioned in Chapter One and alluded to in this chapter, is that the FDT has been renamed the Bishop Tucker School of Divinity and Theology

(BTSDT). This is a significant development that has real promise for resolving some of the negative aspects of the BTTC-UCU transition,¹⁵ and thus the perceptions outlined below. Indeed, during the main period of the research, and reflected in the account below, the author perceived that theological education in the COU had reached a crisis point because of pressure on, and lack of identity in the FDT. Thus these recent changes signal a new moment of opportunity for theological education in the COU.

7.4.3.1 Some general perceptions of the transition

In the field the most common perception was expressed well by one leader who assumed that:

Running the secular will compromise the standard and performance of the theological education. In resources, in time allocated, and the staffing the priority is no longer theological education. BTTC had acquired a great image, but with the university it is now hidden, you cannot trace it (Miwanda OI 08/06/2004).

Another informant who had been ‘listening’ to the various reactions emphasised that church leaders thought that, “having a bigger student body could mean that [ordinands] are influenced by secular students and influences. That is what the people are saying” (Serugo OI 16/10/2002).

Others, however, took a more balanced view. That same interviewee above shared that:

To me it is positive, it is becoming an institution for reaching people. God calls us in different ways and if these people are called to serve in different fields then all the better. But measures must be taken to ensure that those training as clergy are protected from secular influences which might be there as it is open to all sorts (Serugo OI 16/10/2002).

7.4.3.2 Viewpoints from within UCU

These different viewpoints are reflected within UCU itself, particularly when comparing the views of the administration with those of some members of what was then the FDT. It is worth exploring some of these as they reveal the various values and pressures that lie behind the decisions that have been made.

¹⁵ Such a change was to be a key recommendation of the study.

The view of Rev Dr Christopher Byaruhanga was informative.¹⁶ He shared that the vision of the University was to “diversify the mission of the Church” and that within that he saw theological education: “Not as a separate thing. We want it to be a whole, rather than fragmented. The lecturers are to teach in all the other faculties without extra pay” (Byaruhanga OI 15/01/2004). In other words the FDT was seen as a faculty or department as much as any other, and this made sense within the model of the University.

However, problems seemed to lie in two specific areas. First, in the fact that there has been little or no emphasis on a physical location or sense of community for these faculties, and second, in the area of the unique relationship the university has with the former BTTC, and with the COU generally. The first issue will be explored below, while the second will be returned to later.

Homogeneity or heterogeneity within the University

On the first point Byaruhanga justified the amorphous approach to the University by appealing to ‘African’ values, saying that the African model of education is “holistic” rather than segregated. Thus, when asked whether it would be possible for theological students, many of whom are ordinands, to benefit from this exposure whilst having a separate hall and identity he responded thus: “Why? We are moving away from it, I don’t see why they should have their own refectory, their own dormitories?” (Byaruhanga OI 15/01/2004). He added that this was deliberately in opposition to the western, “theological education centred model brought by the missionaries. ‘These people must be set apart in a monastic setting’; but here you find the sacred and the secular are intermingled. If we are training pastors to go out, why have a closed environment?” (Byaruhanga OI 15/01/2004). There is, of course, strength in these arguments. However, as will be seen below, this was contrary not only to the original plans for UCU, for the development of physically distinct faculties within the University, but also to many other university models where departments share space and resources with others, whilst maintaining a unique physical space, or collegiate aspect where community and identity can develop.

¹⁶ Dr Byaruhanga is the current Dean of the Faculty of Humanities and Social Science; he also sits on the University Council, the Planning and Development Board, the Finance Board, and the Appointments and Staff Welfare Board, thus his views could be seen as representative.

However, when pressed further, it was revealed that pragmatism and financial constraints also lie behind many of the decisions: “The COU does not have the money so the University as a whole is taking responsibility for theological education” (Byaruhanga OI 15/01/2004). There is, as has already been seen, a genuine need to finance theological education in the COU, and one reason for UCU being set up was to help with this (Mbonigaba OI 15/01/2004).¹⁷ Byaruhanga pointed out that BTTC had been struggling financially and practically. Therefore: “While the old model was OK. Should we continue with it? The new model is where study is part of the University, and the University helps in training of COU personnel. If it were an autonomous college there would be no money; it would get stuck” (Byaruhanga OI 15/01/2004).

An African approach?

Thus on closer examination it seems as though financial pragmatism was the driving force rather than an ‘African’ philosophy of education. Further evidence for this lay in the fact that an Honours College had been successfully set up within the University and it is worth noting the vision for that unit:

We believe that preparation for a career cannot be done in isolation. As has once been said: “What we learn is most powerfully shaped by those with whom we learn.” The corporate nature of the learning process underscored by this statement necessarily makes the Honours College more than simply another hall of residence for the University. It is a place where students will be helped to grow in all faculties of life – intellectually, socially, emotionally, psychologically and spiritually – through interacting with each other and with other resident scholars and leaders in church and community (UCU 2004:22).

This is precisely the model that could be considered for ministerial formation within the University, and yet it appears to be the model that was ‘rejected’ in favour of a more ‘African’ and ‘holistic’ approach.¹⁸ In other words inconsistencies suggest that there are

¹⁷ Another lecturer put it this way: “This university was created to solve the problem of ministerial formation. Dioceses are struggling to find funds and the University was created to bring funds that might help with training. But now the theology department is being isolated for lack of funds. Others think it is draining them, but the university was born to help with this” (Obetia OI 20/01/2004).

¹⁸ Again it seems as there was another, financial agenda, driving the rejection of a separate unit, or school of ministry, for theological education. This seems to be backed up by the fact that the honours college depends in part on an exchange arrangement with American universities that send students over for experience of a university in the developing world. This is an arrangement that, for lack of accommodation space, in 2004 meant that female students were moved out of the one purpose built women’s hostel on the campus to make room for these overseas students. Thus it seems that ‘African’ values could be mobilised as an argument in two very different ways: either first, as a way of rejecting heterogeneity and promoting uniformity through an appeal to holism, or second, as support for more heterogeneity, and collegiate aspects of university life, demonstrated in the Honours College, through an appeal to community.

other factors at work. There are very real financial constraints on the University, but perhaps more clarity is needed on how these are impacting the vision and values of the institution, and divinity and theology within it.

The value of the university approach

Before turning to some comments from within what was the FDT it is important to underline the value of the university approach, which has a range of benefits. Four of these are mentioned below.

First, Byaruhanga himself pointed out that, “while in England ordinands are already highly qualified, here it seems to be different. The problem is more on the side of pastors who have felt inferior” (OI 15/01/2004). In other words Uganda is very different contextually to the countries that developed the seminary or monastic model of training that separates out clergy education from secular education. In Chapters Four and Six it was noted that in the COU this separation has been a significant historical problem that led to a cycle in which professional ministry was devalued and candidates tended to be of lower quality. The development of UCU can be seen as a significant step in redressing this.

Second, the vision ‘to diversify the mission of the Church’ is a way of recovering the original and more holistic ministry of the COU, again redressing a historical problem and promoting missional values.

Third, the thesis has stressed the need for missional training and practical ministry; the University setting provides ministry opportunities for students who are there for ministerial formation (Kalengyo OI 22/01/2003).

Fourth, some of the developments have enormous potential for the integration of theological education in the COU. These include the regional vision and federal nature of the University, and, linked with that, the location of the TEE department at UCU. All this can encourage coordination in the various colleges and study centres if it is properly resourced and managed.

The need to promote ministerial formation

The priority of ministerial formation in the theological education programmes at UCU has been discussed already under the section on the curriculum content. Maintaining this priority also has structural aspects to it. But before hearing some views on this from the faculty itself, it is worth turning briefly to the wider discourse and returning to Robert Banks' *Reenvisioning theological education*. The second section of his four-section book is crucial to his argument. Having engaged with the theological education debate, and before developing his missional model philosophically and then practically, he develops a biblical praxis of theological education. In doing so he offers what may well be the most thorough biblical theology of theological education in the discourse and it is worth examining some of its features.

In order to summarise his biblical findings Banks finds the words of Joseph Grassi helpful. In all the key moments, models and mentors connected with ministerial formation in the Bible it is clear that they were “not geared to mass production. It needed intimate participation and sharing both in a lifestyle and in a common action. This takes a great deal of time as well as intense exposure [something that] is only possible in a group that comes in close contact with one another and their teacher” (Grassi 1973:107, quoted in Banks). Banks puts this in the context of the range of settings in which training was done, including the world and the workplace. He also notes that lack of “status divisions” between different types of trainee and therefore that: “while we do read about people being commissioned for various responsibilities, either by the key figure or by core groups in churches, this is a functional affair, and does not imply the presence of a religious hierarchy such as ordination later introduced” (Banks 1999:125-126).

Banks then translates the findings into six implications for the way theological education should be understood and undertaken. It is worth paraphrasing, listing and occasionally quoting from five of these:

- (1) Whist having a broader canvas that takes in the whole people of God, theological education ought to focus and invest in a core group.
- (2) Missional training will be in-service training and so theological education needs to be developed around this priority.
- (3) At the centre there should be a “living and working partnership” with an experienced person.

- (4) Interestingly, the “break with home, occupation, and often family” that comes with attending college or a training centre does correspond with elements in the biblical narrative and can be justified as a component of ministerial formation.
- (5) The “growing desire to have a stronger interconnection between the seminary and the church, and between study and practice, is well based” (1999:125-126).

Thus while ministerial formation and theological education is wider than a college experience, and while the seminary model is open to critique, there is an important place for collegiate models of training in more integrated approaches to theological education, as already stated in Chapter Two. In addition, to be effective, it requires ‘intimate participation and sharing both in a lifestyle and in a common action’, something that, in a university setting, can only be created through the development of a more collegiate approach to a faculty.

Banks makes it clear that “theological education rightly takes place within community” (1999:204), and that “the dilution of community is one of the problems facing many theological institutions today” (:205). Banks goes on to say that there must be an institutional and individual commitment to this and suggests ways of achieving this. The loss of this has been critical and the need for it acute in the case of theological education *within* UCU. In other words while there is a strong focus on community building in the University, if ministerial formation is to be achieved, there needs to be a similar commitment to building ‘a community within a community’. Respondents’ and informants’ perceptions show that this is an area of real concern, and it seems to be the original understanding of how BTTC was to relate to UCU.

Views from the Faculty

Interviews with some FDT members were conducted early in 2004, at what was a low point for the theological education department. The change in name to BTSDT six months after that time is a significant one, which came in part through these individuals raising people’s awareness of the state of theological education within UCU and the COU, and so it is still important to look back at these interviews as a way of examining this particular transition.

While faculty members saw that the department had reached a low point by early 2004, it is important to note that they did not see the erosion of theological education in UCU as deliberate. As one member pointed out, Rev Prof Stephen Noll, the Vice Chancellor, “has

good intentions, his focus is the University” (Kalengyo OI 20/01/2004). Rather, the story seems to be that the rise of the university led, unintentionally, to the demise of theological education. First, in the late 1990s, the theologically trained staff of BTTC became university administrators, and “their focus and passion was no longer on ministerial formation but on the university” (Kalengyo OI 20/01/2004). The buildings of BTTC were then also swallowed up. The original idea “was for each faculty to have a distinct area. Everything had been designed, but that idea was lost (Mbonigaba OI 15/01/2004). The foundation stone for the Senate of the University had been laid some way from the buildings of BTTC, but, “there were no structures, no assets, no money”, and so the original BTTC buildings became the University Administration (Kalengyo OI 20/01/2004). There was a commitment that, “once the infrastructure had expanded they would leave the original buildings to be the seat and symbol of BTTC.” However, for UCU to gain its charter it had to own property and so the COU had to lease the sixty-five acre [BTTC] site to the University, so the University owns the land for a ninety-nine year lease” (Kalengyo OI 20/01/2004).

Thus, from the perspective of the faculty, the staff went, the buildings went and then the land went. And the former BTTC was absorbed into the new, more pragmatic idea of an amorphous university, an idea that members of the faculty took issue with. And, at the time of interviewing, it was shared that with the pressures of finance, “elderly staff have retired but have not been replaced. And there is no programme for their replacement” (Kalengyo OI 20/01/2004). This all meant that: “theology students are moving out of campus and accountability is just not there. It is pushing the philosophy that they must train with the rest. If you put law students with theology students, the assumption is that they will influence one another. But when you want to take them for pastoral formation, they just can’t go” (Olwa OI 20/01/2004).

Thus, at this low point, early in 2004, the call from many was for: “an identity, focus, vision and purpose, let us not be indistinguishable. We need to maintain our calling and vision. Let us have a point of reference, let the person know there is a structure”, and the “name must remain: ‘The Bishop Tucker Faculty of Theology’ has been proposed to Senate” (Kalengyo OI 20/01/2004). Others suggested that holding onto “the God given motto: ‘Called to Serve’” would also help to maintain identity (Ebong OI 27/01/2003).

It was in the light of this situation that CRM 2004 and CRFR recommended that the FDT be renamed the BTSDT, a small but significant step. The intention remains that the original buildings will be transferred to BTSDT in due course as the administrative infrastructure develops (Button OI 01/10/2004). This is significant for a number of reasons.

First, if a theological school, with a clear identity, purpose and location is developed it means that effective ministerial formation is more likely to take place and J V Taylor's vision for "focal points, power-houses in which the life of the Spirit may be concentrated in a living demonstration of the gospel" would be a step nearer (Taylor 1949:15).¹⁹

Second, if theological education is to be integrated within the COU as a whole, then it requires an effective centre for that integration, and one that is properly resourced. As another faculty member warned:

Mukono is the heart of the ministry in the COU. If it fails here it will, first, go parochial (dioceses will do their own thing), and second, this joint learning experience from different corners will not be there. We will be strangers all over. These leaders build bridges with one another; they know what one another can do. The Church was being helped all over. If this fails bishops will do their own thing, this oneness will fail. It will affect lay reader training too, a strong central here will have an impact. These pastors here are the ones who train others" (Obetia OI 20/01/2004).

Another emphasised that:

All other centres are looking to here, even Ringili; even diocesan places are being controlled by the curriculum here. So in the future we will find there is no place. If this goes there is nowhere else. I think that with the [central college] phasing out there cannot be a plan for theological education of the church. It is there in the provincial canons, but that is not recognised (Mbonigaba OI 15/01/2004).

BTSDT could be much more than a seminary within a University; it could play a central role in the planning, coordination and development of a vision for theological education in the whole of the COU. Such coordination is a key issue to consider if theological education in the COU is to be marked by integrity and integration. It is a theme that is taken up below.

¹⁹ There would also be benefits for UCU, as a Christian University, in having a thriving divinity and theological school at its heart.

7.4.4 Coordinating training in the COU

7.4.4.1 *Central planning*

The potential development of the BTS DT as a hub for theological education in the COU raises the issues, first, of the need for central planning, and second, of who takes responsibility for such planning. Informants were clear on the first, the need for coordination. For example, one shared that, “there needs to be a clear vision, without that there will be a problem. You will have poor theology and that will translate into poor Christianity” (Baalwa OI 20/01/2004).

But on the second issue, while the BTS DT has an important role to play, ultimately the central Provincial structures need to take up their responsibility. Thus Byaruhanga is, in a sense, quite right to say, in response to the question of responsibility for theological education in the COU, that, “the question should be directed to the Province; for us we are concerned with those who are sent here” (Byaruhanga OI 15/01/2004). Certainly the responsibility needs to be picked up: “at the provincial level they should set up and plan a board for theological education, for training and mission, and not rely on the University” (Mbonigaba OI 15/01/2004); not least because the BTS DT is limited in its mandate.²⁰

But such direction seems to be lacking. As the Acting Provincial Education Coordinator put it: “We need a desk to handle theological issues at the provincial level. My observation is that in the programmes and activities we lack coordination. We are in the same Church; can we sit together and avoid duplication?” (Lubanga OI 29/03/2004). The problem seems to lie in part with changes at the Province, not least with the fact that recently there has been no central, functioning Theological Education Committee (TEC). In the 1970s “the Province had a centralised way of looking at theological education, a way of making sure that things were in place. Any change would be in consultation with the Province, there used to be a board of theological education, and an education committee”; but this “ceased to function in the mid 1980s” (Mbonigaba OI 15/01/2004). However, it was revived but has suffered neglect since early in 2000 (Kateeba OI 15/01/2004).

²⁰ On the issue of mandate one informant commented: “Direction should be given by the Board of Education and the Theological Education Committee. Now of course, within the policy for theological education in the Province per se, as it stands now, that is not there. The faculty is limited by mandate as it reports to the VC. It would need to be affiliated, with a mandate to come up with its own curriculum, ongoing training for church leaders, short courses, but a mandate from the TEC” (Kateeba OI 15/01/2004).

The Provincial Education Department and the Provincial Education Coordinator (PEC) cover a whole range of educational concerns and activities in the COU. Not only do they have oversight of theological education and a wide variety of Christian education, but also of primary, secondary and higher education. Given the large number of COU related institutions this is an immense portfolio, which has meant that, without a functioning TEC, and during a key period in the development of UCU, there was little central planning for theological education. This has also led to gaps between the colleges and the Provincial Education Department/Board, with the Education Department not represented on some college boards. Thus the PEC could comment, “of recent, some of these colleges see themselves as purely belonging to Uganda Christian University” (PEC 2001).

Coordination is now needed urgently for effective integration, and central planning is required for this. This is not a new suggestion, the ACLAIM Report in 1997 recommended that, “a Provincial Pastoral Training Coordinator be appointed”. This person could help to develop in-service training, take a lead in “curriculum development in the COU training colleges”, and help the Archbishop and Bishops design and implement, “a strategy for improving the quality of pastoring, teaching, preaching, accountability and leading worship in the COU” (1997:43). The need for focussed coordination of theological education centrally, and thus provincially, remains.

7.4.4.2 Diocesan planning and autonomy

When central planning is in place and is functioning, such planning needs to connect downwards, to the dioceses and to the parishes, and set a precedent for planning there. However, the lack of central planning is reflected at the diocesan level. In the opinion of one informant, “in dioceses the biggest problem is lack of planning for manpower development” (Obetia OI 20/01/2004). Another shared that, “when you are in a Diocesan Education Department they are rarely thinking about theological education. Dioceses tell you lay reader training is under mission. You ask Mission, and they tell you there is no programme” (Baalwa OI 20/01/2004). A detailed look at this issue is beyond the scope of this chapter. However, it is also explored in Chapter Eight and here some of the key issues and perceptions of them, are mentioned below in the form of respondent comments.

First, selection needs to be planned in an integrated fashion and must take a more holistic approach to qualification for ministry: “the appointment and selection of college entrants has declined because they look for high education, they should consider a person's spirituality, godliness and integrity” (QSR 100). It must also include, “deliberate efforts to encourage women” to train for ministry, given what has already been said about these needs (QSR 358). Second, training *within* the diocese must be well integrated and coordinated. One suggestion is that, “if centres were to be organised they should be done according to archdeaconries. Coordination is also needed from parish to diocese. Objectives should be made clear and the curriculum should be understood. God willing if this arrangement of study is through then I am sure many of us are going to benefit” (QSR 141). Third, careful deployment and more carefully controlled transfers are needed: “What the church of Uganda is lacking today is deep teaching of her congregations and a proper vision on how to transfer her clergy according to their abilities. Identification of talents and gifts is very essential but still lacking” (QSR 203). Finally, “There is need to improve on the staff-welfare of church ministries to attract quality candidates towards effective pastoral ministry” (QSR 358).

It has already been indicated that, while finances are under pressure, such integrated planning for leadership development will release resources at the grassroots and encourage the renewal of the COU.

7.4.5 Connecting lay reader and clergy training

Coordination for the integration of training assumes that lay reader training and clergy training will be properly connected. This is not always the case, and it is certainly not the way informants perceived it. A number were concerned by, “the gap between theological colleges and the grassroots” (Ssenyonjo Kewaza OI 13/11/2002). One put it in terms of a lack of connection between central planning, institutions, and the field: “These people, the bishops and the policy making bodies, they were not looking into what the training institutes are doing. Between the training institutions and the field there needs to be a connection. If they sit in Kampala it will not work” (Kajaminyo OI 29/03/2004). Key findings that have already been identified in the study relate specifically to this issue.

One key finding was the fact that the people of the COU are primarily cared for in the numerous parish daughter-churches and congregations, and these are also the main centres

for mission. A key problem that comes with this is that these are in the hands of poorly trained, or untrained lay readers and church teachers who are inadequately resourced. It is essential to find integrated approaches to equipping these individuals. Other factors that work against such integration include the tight hierarchical structures, and the clericalism that discourages lay reader and lay training. They also include problems in the transmission and transmissibility of the training that is received by the clergy. It is essential that this connection is made strongly and effectively for without it the bulk of the pastoral leadership of the COU will be held back, and the COU as a whole will not be effectively equipped in and for mission.

7.4.6 Continuing education

It has already been noted above that in-service training is an important form of missional training. In-service training would also help to integrate training and the field more effectively, and thus help to connect clergy and lay training. The need for this was perceived strongly by informants and respondents: “Since we trained in the University, eighteen years ago, there have been no refresher courses. We need centres to keep on training, refreshing, re-empowering. Things change: the subjects in 1985 were different. Centres may help those who graduated long ago” (Ssenyonjo Kewaza OI 13/11/2002). One respondent (QSR 170) saw this as critical, he put it this way: “the only thing that is lacking is to have refresher courses at work so that ministers are kept in a world of training”. There is a real need to develop such initiatives.

7.4.7 Coordinating, connecting, continuing: structural integration of theological education

Tracing the transition from BTTC to UCU, and then discussing the coordination, connection and continuation of training, reveals that one of the greatest needs within theological education in the COU, at all levels and in all initiatives, is structural integration. A helpful picture of how that can operate comes through a comparison that was made with the Ministry of Education’s Teacher Development and Management System (TDMS). The TDMS has a number of tutors in the field who operate as follows:

There is at least one house for tutors in each sub-county and students from the institutions go and study at the grassroots. Those who are qualified keep informing the colleges through TDMS. For example, ‘Now there are so many orphans, what kind of teachers do we need?’ They can be trained to care for

pupils without uniforms, lunches, etc. We could have similar system in the Church with centres to help. Have a tutor there who is qualified and is directly linked with the college and linked to the ground through the centres. Society is dynamic and changing, we must have a way of understanding it. People are planning in Mukono but they don't know what is going on in Masaka – they are idealising (Ssenyonjo Kewaza OI 13/11/2002).

The COU has a network that could be transformed by such an approach, one that creates links between the central planning and the central institution, between the colleges and the training centres, the dioceses and the parishes. The desire for such a network is there at the centre. As the former Head of the FDT put it: “Dumping them for three years will not necessarily turn them out as good pastors. Training must go on in their communities; we want to liase with the dioceses” (Kalengyo OI 22/01/2003). But it would need to be dynamic, with real communication and visiting, and it would need to be supported both philosophically and practically. This is an area that is explored and developed in Chapter Eight.

7.5 Conclusion: transformation and integration

Under the broader understanding of curriculum development, this chapter has explored the areas of curriculum (in terms of content and goals), pedagogy and structures. It has explored areas of change and has looked at how flexibility and integrity can be encouraged so that theological education can be transformed and positioned for impact. In the process the themes of flexibility and integration have only been reinforced, particularly the theme of integration: integration within the curriculum content and its goals; integrity within the pedagogy and in integrating that pedagogy into the context; integration within the complex structures of theological education in the COU. This is not a new concern. Kevin Ward in his commemorative work on BTTC at its 75th Anniversary concluded by concurring that:

The Gospel must be fully incarnated into the life and culture of our society. Curriculum developments over the last twenty years have tried to implement this, with an emphasis on an authentically African understanding of the Christian faith – through the study of African Traditional Religions, African Church History, African Theology and Pastoralia based on a local context. But more needs to be done *to integrate the training yet more deeply into the life of the local church*, especially in the areas of worship and preaching, evangelism and pastoral care... to respond to the changing needs [italics added] (Ward 1989b:30-31).

And, according to Ward, this integrated understanding of leadership development is not new. It goes back to the very pioneers of the COU and BTTC, people with a concern for both “an

‘educated’ and a ‘spiritual ministry’, a ministry based on personal knowledge of salvation in Jesus Christ, a rigorous search for truth, and a commitment to serve the Church with vision, creativity and discernment” (1989b:30-31).

Whilst other key findings, not least flexibility in training, will be kept in mind, the final chapter looks at how the training of the COU can be moved still further in this direction of greater integration. This will be done through applying lessons from the ILD programme of the COU. It is argued that this programme can act as a sign, catalyst and contribution to such a transformation.

Chapter 8

Integrating leadership development

8.1 Introduction

The dissertation has gone some distance in exploring the transformation of theological education in the COU. The beginning of Chapter Six showed, diagrammatically, the shape of the thesis in terms of practical theology, a shape that has been moving inexorably towards a transformative perspective – a perspective that continues in this chapter.

In addition that diagram illustrated that the early part of that chapter was a critical turning point in the development of the study. It signalled the beginning of a new stage, and showed the nature of that final stage by applying two ‘lenses’ to the rest of the thesis. The first of those lenses, the key findings led to the identification of two essential requirements for the development of transformative theological education in a changing context: integrity and flexibility. The second of those lenses consisted of an introduction to the field of curriculum development, and the idea of curriculum in the broadest sense.

This new chapter continues with the perspectives of curriculum development and the motifs of integrity and flexibility, and looks at how, in practice, greater connectivity and coherence might be developed in the training of the Church. It does so through the practical example, or model, of a new programme that is developing within the COU: the Integrated Leadership Development programme. It argues that not only does ILD as a programme have much to offer in itself as a form of transformational training in the COU, but also that it could have a wider influence in transforming training in the capacity of a pointer to, a sign of and a catalyst for change in the theological education of the COU.

The chapter will examine ILD in three main ways. First, ILD will be introduced and described generally before relating it to the narrative and theological framework of the study. Then, second, the chapter looks in some detail at the process of how ILD has been introduced into the COU. This means not only that this whole treatment of ILD is rooted contextually, but also that there is a record of the early stages of the development of this

work. Finally the chapter goes on, third, to look at some of the features of ILD in the context of how the programme can encourage the two key motifs of integrity and flexibility, and thus how it can promote the transformation of training in a transforming setting.

8.2 Introducing and describing ILD

8.2.1 Genesis

ILD is a form of church centred leadership development that has been pioneered and developed by Veritas College, an organisation that has its genesis in “a practical ministry of teaching people how to interpret the Bible” (Wolvaardt 1999:9). Initially that ministry was formalised in a residential course in England, of three months duration. But with students coming from a number of different countries, it was not long before Veritas College was established in 1992, not as a formal residential college or programme, but as an organisation committed to “serve as a resource centre for churches for training their own leaders” (Wolvaardt 2000a:i). Advice on programme development, a core curriculum and materials, the training of facilitators and the evaluation of participants are all central to this service.

Veritas College has grown remarkably in its first twelve years and, at the time of writing, ILD is being used in at least 27 countries worldwide, including: Cambodia, the Democratic Republic of Congo, Japan, Madagascar, Malawi, Malaysia, Mauritius, Mayotte, Mexico, Mozambique, Namibia, the Philippines, Romania, Sri Lanka, Uganda, the United Kingdom, the United States of America, and Zambia, as well as in a number of countries in North Africa, the Middle East and other sensitive areas.

8.2.2 Description

8.2.2.1 ILD in the literature

Apart from the records and materials of the organisation itself, some of which have been mentioned above, little has been written on the work of Veritas College. The author (Hovil 1999) wrote his MTh dissertation on alternative models of theological education. That study developed a philosophical framework for appropriate models of theological education, and then went on to evaluate some patterns and examples of theological education, including that of Veritas College. In the same year Skinner (1999) explored the interface between specialist

and ordinary readers of Scripture and to do so examined a number of programmes that are engaged in popularising theology, including the work of Veritas College in South Africa. Thus the former work has as its focus forms and patterns of training, the latter the critical interface between those who create specialist studies and those who receive them, an interface that relates to the essential oral-textual one already explored earlier in this study, and one that raises a range of important concerns for theological education.

Wiid (2002) made a similar appraisal of theological training to the work of the author (Hovil 1999), and draws on and repeats much of that earlier framework and material. However, Wiid has a major focus on the work of Veritas College, particularly in Malawi. Thus part of the value of his study lies in its detailed description of the Veritas approach. In contrast to this the current study aims to set ILD in the context of the thesis and the description below is, in some aspects, less detailed than the one already documented by Wiid. However some of the areas tackled in the initial description are developed further and new issues introduced as the motifs of integrity and flexibility are explored in relation to ILD. Wiid's contextual assessment itself is introductory, rather than empirical, and his primary sources are limited.

8.2.2.2 *ILD in practice*

The sketch of the training presented here is based on the educational philosophy of Veritas College (Wolvaardt 2000a:iii-ix), as well as on a description presented by the National Committee for ILD in the COU to the Provincial Board of Education. There it was shared that, "the training is based on a flexible core curriculum of four modules of training" (NCILD 2004a:1). These modules vary between approximately 190 and 270 pages in length, in the Millennium Version,¹ and the main text is in 14pt or 16pt Arial. That layout is significant for ease of use and translation.

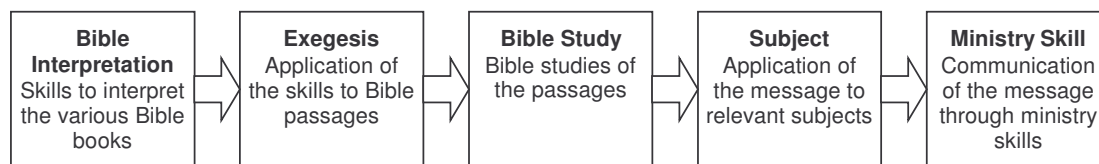
Each module takes a type of biblical discourse and a biblical corpus as the foundation for an integrated approach to theological study and ministry training: Module One is based on exposition and exhortation and looks at Paul's epistles (Wolvaardt & Wolvaardt 2000a); Module Two, takes narrative and explores the Pentateuch and the OT Historical books (Wolvaardt & Wolvaardt 2000b); Module Three, uses poetry to provide an approach to the

¹ At the time of writing the materials were being used in that particular agreed, copyrighted form, with the period 2000-2005 in mind and with a review anticipated in 2005.

Psalms, Wisdom, and the Prophets (Wolvaardt & Wolvaardt 2002); and, finally, Module Four, looks at gospel and apocalyptic genres to investigate the Synoptic Gospels, John, and Revelation (Wolvaardt & Wolvaardt 2003).

Each of the four modules then builds on that foundation through five “building blocks or main categories” (Wolvaardt 2000a:xv). These are: Bible interpretation skills, exegesis, bible study, subjects and ministry skills. The interpretation skills block uses generic models of exegesis and hermeneutics, looked at below, which are then tailored to the relevant type of biblical literature. Exegesis then applies the skills acquired to specific sample passages so that skills can be developed further, in addition hermeneutical issues are introduced. Bible study then explores and applies the message of the sample passages to the individual, church and community. The subjects flow out of the carefully selected passages and teach and probe a relevant issue. Finally, each module takes and trains participants in one or two essential ministry skills. This is illustrated below:

Figure 8.1 The process of theology followed in the Veritas College curriculum (Wolvaardt 2000a:xv)



For example, in Module One Ephesians 2:1-10 is selected early on for its focus on the gospel and salvation (Wolvaardt & Wolvaardt 2000a). Exegesis (:37-41) of that passage then leads to the participants discovering the message of the gospel. That message is then applied through two Bible studies on the same passage (:43-50), before the subject of how to become a Christian is addressed (:51-54). This subject can be applied to the participants’ themselves, or used in helping them to share the gospel with others, or for training others and the congregation in evangelism. Later in the module the skills of leading group Bible study (:141-164) and preaching (:165-180) are addressed. Similar movements take place elsewhere in the module, as well as in the other modules. In taking this approach the curriculum encourages participants to continually do theology through the three processes of understanding, application and communication, which it relates to the theological disciplines of exegesis, hermeneutics and homiletics. While many theologians treat all those areas together under the area of hermeneutics (for example Osborne 1991:5), ILD deliberately

breaks down hermeneutics as a whole into these three processes and thus uses hermeneutics in its narrower sense: that of determining the contemporary significance of a text.

As will be seen below, the transmission of the training is a core value and the training focuses on two main groups of individuals: participants and facilitators. Individuals and groups tend to take the training first as participants, benefiting from the training for personal and ministerial transformation, but many of these participants then go on themselves to use the curriculum to train others, using the purpose-made facilitator materials. The emphasis on relationships and church centred training means that the flexible core curriculum can be used in a wide range of situations and settings, following a variety of training regimens. The emphasis is on *core* curriculum, and local additions and applications are encouraged.

8.2.2.3 *ILD in relation to the narrative of transitions in theological education*

ILD emerged at a *kairos* moment in the history of theological education and its associated paradigm shifts, and Chapter Two, with its four-stage narrative framework, has already alluded to this fact. There the history of theological education was reduced to a simple set of shifts in form: from pre-modern forms to modern ones; from modern forms to post-modern ones; from post-modern forms to emerging-new ones. In that set of transitions modern, seminary approaches formalised previous forms, moving them in a more academic, Enlightenment-driven direction. TEE was then evaluated in relation to these shifts as a post-seminary form of theological education. Thus, in the same way that postmodernity can be viewed as a reaction to modernity, the TEE movement can be assessed as a reaction to the normative and dominant seminary model. In other words it is a transitional, and thus potentially transitory, form of theological education. However, that is not to undermine its widespread impact or its contribution, particularly in the global South, described already in terms of a release of fresh approaches to theological education.

ILD represents and models one such emerging new approach: self-consciously critical of TEE (Wolvaardt 2000a:v) and aiming to represent a new paradigm of training, one that this study has broadly termed missional. In addition it is particularly aware of and sensitive to transitions and shifts; indeed the educational philosophy of ILD is based on two main principles: “It should be faithful to the biblical principles of theological education and *it should be relevant to the needs of a changing church in a changing society* [italics added]” (:iii). Thus ILD as a paradigm connects strongly with this study and its relationship to the

motifs of integrity and flexibility, as identified as critical to such relevance, will be explored here.

8.2.2.4 The philosophy and practice of ILD in relation to the theological framework of the study

Not only does the ILD paradigm connect with the narrative of transitions outlined in Chapter Two, it also relates strongly to the theological framework explicated there. In order to unpack the nature of ILD further, and in relation to this study, the form of training is examined in terms of whether it has the capacity to be truly practical, biblical, missional and local. Space precludes a detailed analysis but these areas of convergence between the framework of this study and the ILD form of training will be reinforced as the chapter develops.

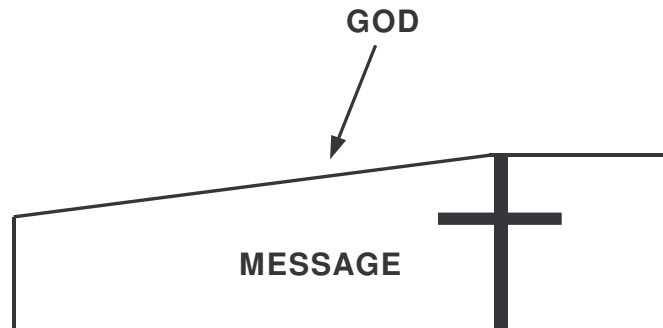
ILD and practical theology

ILD deliberately takes some of the findings of the new practical theology movement into account. This is shown clearly in its philosophy of “integrated theological practice” that encourages participants to “develop their own theological understanding through the interaction of the Word with practice” (Wolvaardt 2000a:vii). In addition it recognises explicitly the fragmentation of theology since the Enlightenment and the need to reinstate the unity and integrity of theology.

ILD and biblical theology

The curriculum not only teaches and refers to biblical theology (for example Wolvaardt & Wolvaardt 2000a:135-137), its hermeneutical approach is rooted in a coherent view of the unity and progressive revelation of Scripture (Wolvaardt 1999:19), a concept it communicates at the beginning of Module One through the simple diagram shown below.

Figure 8.2 A simple illustration of the unity, coherence and Christ centeredness of the biblical message (Wolvaardt 1999:19)



The portion of the diagram to the left of the Cross represents God’s progressive revelation through the Old Testament, leading up to and expecting the person and work of Christ; while the portion to the right, with horizontal line at the top, indicates that there is no further primary or special revelation after the Christ event, and that the New Testament simply explains and applies that event to the life of the community of God.² This Christ centred movement from promise to fulfilment controls both the exegesis and the hermeneutics of the curriculum and it is developed and nuanced through the modules to ensure that participants constantly grow in their biblical theology.

However, not only is the theological shape of the Bible essential to the materials, so also is its authority: the curriculum seeks to treat the Bible as “the authoritative source that it is” (Wolvaardt 2000a:viii). More could be said on this theme, and will be below, but these elements are enough to demonstrate that ILD takes biblical theology seriously and thus connects not only with the theological framework of the study, but also, as will be seen, the ecclesial-theological context of the COU.

² The adjective ‘primary’ is used deliberately here in order to distinguish between the once for all revelation of a canonical nature, and the ongoing ‘revelation’ or ‘revelations’ of a lesser nature (i.e. the way in which God, through the Spirit, communes and communicates with believers today, not least through the completed Canon). This is a similar distinction to the one that is made between the Spirit’s work of inspiration and his work of illumination (Grenz 1994:497). Thus, while there is a horizontal line on the diagram (indicating the climactic revelatory nature of the Christ event), and also a vertical line at the end of the diagram (‘closing’ the Canon), ‘revelation’ continues today in a secondary sense as the message is recovered, in the Spirit, in the contemporary setting, in fresh, subjective, applications.

ILD and Missional theology

Chapter Two looked at the growth of missional theology – theology that takes the mission of God as its centre and point of reference – and examined Robert Banks’ sustained development of a missional model of theological education. Such a model takes account of, “what God is doing in the world” (Banks 1999:142). The emphasis of a missional model of theological education is:

on theological *mission*, on hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension. On this view theological education is primarily though not exclusively concerned with actual *service* – informed and transforming – of the *kingdom* and therefore primarily focuses on acquiring cognitive, spiritual moral, and practical *obedience* [italics original] (Banks 1999:144).

Through emphasising the integration of leadership development into the life of the church, ILD puts the mission of the church at the heart of theological education (Wolvaardt 2000a:iii) and it actively promotes church growth objectives, aiming to equip the church to “fulfil its part of the *Missio Dei*” (:iv). In addition the skills centred approach ensures that Banks’ vision for education in the midst of service is implemented.

ILD and local theology

Finally, ILD claims not only to “take the Bible seriously, but also the cultural context. It is theology in culture” (Wolvaardt 2000a:ix). The core nature of the curriculum allows for flexibility and development in situ, and the interactive nature of the theology that is promoted encourages participants to use skills gained to reflect on local issues. While, as will be seen, the model can be fine-tuned and needs development,³ it has an in built capacity for the incorporation of local theology.

8.3 ILD and the COU, an historical sketch

Having looked at the origins and ministry of Veritas College International, and related them to the narrative and theological framework of this study, it is now appropriate to look at the development of Veritas College Uganda (VCU), and the adoption of ILD into the COU. The account records key moments, persons and places, as well as incorporating limited reflection. While the detail is deliberately limited, enough has been included to give a

³ Wolvaardt claims that such “ongoing discussion regarding the ILD philosophy” is encouraged (2000a:iii).

flavour of the nature of the work in the COU. This is then taken further as the chapter develops.

8.3.1 Beginnings

“VCU began through the work of Mr Richard van de Ruit who first visited Uganda in 1987 and was impressed by the need for leadership training in the churches” (NCILD 2004:2). Van de Ruit received training from the emerging Veritas College in the UK and in the early 1990s he returned to Uganda and began VCU in April 1994. While VCI, and thus VCU, is interdenominational in nature, it works in different ways in different settings. In Uganda van de Ruit developed relationships within a number of churches, but these included three significant individuals in the COU: the Rev Canon Dr George Tibeessigwa, who was then a lecturer at BTTC and later the Head of the Theological Department; the Rev Dr Edison Kalengyo Muhindo, who took over from Dr Tibeessigwa as Head of Theology; and Rt Rev Bishop Eliphaz Maari, then the Vice Chancellor of UCU. These relationships had at least two outcomes.

First, was the fact that when the Aclaim Report looked at developing the leadership capacity of the COU, it specifically mentioned Veritas College amongst those who, “could be invited to help design and run programmes” of evangelism and discipleship training, as mentioned in Chapter Five (Aclaim 1997:5).⁴ This was translated, in the *Approved findings, recommendations and implementation strategies of the Aclaim Report* (COU 1999b), into a number of recommendations, including, under Finance and Financial Management (the capacity of which it aimed to build through such training), one that:

Regional workshops on evangelism and discipleship be conducted regularly so that every Pastor is able to attend at least one every two years, reinforced by follow-up visits by tutors and/or other evangelists *using all available resource organisations* [italics added] (COU 1999b:Min 3.1.1.1, 16).

Thus Veritas was noticed as one of those ‘available resource organisations’ by the COU. Not only does its relationship with the COU relate to this early recommendation of the report, this chapter will also demonstrate that ILD relates to many other recommendations in the Approved Findings such as those: “On teaching and discipleship” (COU 1999b:Minute

⁴ As noted in that chapter these recommendations were precipitated by the financial crisis and it is interesting that this mention of Veritas is found in the section on Finance and Finance Management.

1.2.3); “On evangelism” (:Minute 1.2.2); “On leadership for Mission” (:Minute 1.2.6); and, perhaps supremely, in relation to the recommendation that the curriculum of the Colleges be revised in order to equip trainees to preach effectively, live Christ-like lives, develop servant leadership, build communication skills, and learn, “instruction in adult-learning techniques in order to *equip them sufficiently to be able to train their lay readers as a fundamental component of their job* [italics added]” (:Minute 3.1.1.3).

Second, two workshops took place at BTTC with 180 participants attending the first, in September 1998, and thirty five lecturers and principals from the colleges coming to the second, in April 1999 (NCILD 2004:2). A formal request to integrate ILD into the COU then came from Bishop Maari as the Vice Chancellor of UCU, a request that was encouraged by Tibeessigwa, Kalengyo Muhindo, and those who had evaluated the training.

In response to this invitation this researcher, an ordained Anglican and an Associate Mission Partner of Crosslinks (formerly BCMS), was recruited by van de Ruit to act as a Veritas Coordinator for the work in the COU (‘the Coordinator’ from hereon), and he arrived early in 2000. An initial five-year time frame for this next stage of the work was proposed orally by the then Provincial Secretary, the Rev Canon Dr George Tibeessigwa, at the 15th Provincial Assembly of August 2000 under the section on the Acclaim Action Plan (COU 2000:5). By then some initial sensitisation had begun, which included a communication to all the Bishops from the Provincial Secretary (PS 2000). It also included building further relationships with leaders in the Church and this work involved visits to Namutamba Parish, Mityana Diocese, to meet with the Vicar, Rev Canon Yonasani Lubanga, and a group of Lay Readers, and to Nakanyonyi, Mukono, to meet with senior clergy of that Diocese (ILDCOU 2000c). In addition the Coordinator led a retreat for the Provincial Education Department and met with the Diocesan Education Secretaries.

8.3.2 A pattern emerges

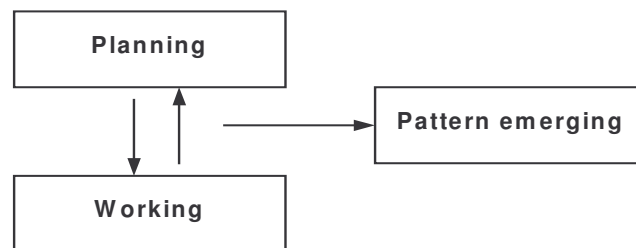
During the year that followed the Provincial Assembly of 2000, responses to the letter and an increasing number of meetings and times of ministry led to the start of a number of pilot projects in different dioceses. These projects had different emphases and flavours, and one only lasted for a few months, but over time a pattern emerged that meant that while ILD could have been used for a wide variety of leadership training needs, a particular shape

developed early on. The COU leaders who had first looked at ILD recognised the potential the approach had for helping with the many untrained and under-trained lay readers and church teachers in the local churches within the parishes. Thus the focus was on training teams of trainers who could later on help with this leadership deficit, and who would benefit in the meantime from the in-service training themselves (e.g. ILDCOU 2000c). This additional output was commented on regularly. For example one clergyman mentioned that, “the Veritas course is very important for the clergy who have stayed home a long time without a refresher course” (QSR 114).

In addition the identification of a potential coordinator for each diocese or area soon became another key element in the process. This was in line with what was later advised by the Provincial Mission Coordinator who recommended the Church adopt a “special course on leadership development: how to identify leaders; how to develop them. They would be teamed up as trainers, go back and be a focus in their localities. For example, someone from Rukungiri can coordinate in the diocese. If it can happen at the colleges as well that would be good” (Ebong OI 27/01/2003).

In terms of planning, an interactive and pragmatic approach was followed. This was an approach encouraged by VCI, with strategy emerging through ongoing planning and action (Wolvaardt 2000b), as illustrated below.

Figure 8.3 Interactive strategy development model encouraged by VCI (Wolvaardt 2000b)



8.3.3 East Ankole

The earliest attempt at establishing a project in a diocese was also the least successful. It is important to record that East Ankole Diocese, now Ankole Diocese, under Bishop Elisha Kyamugambi, was the first to respond, on 31 May 2000, to the letter from the PS (ILDCOU

2000a). A promising meeting was held on 30 August 2000, at which the Bishop welcomed a potential local coordinator and ten participants. Dates for a programme were drawn up and formal Module One facilitator training began on 2 November 2000.⁵ However, after the initial meetings in November and then December, it was decided that the programme should be put on hold due to unforeseen and potentially damaging problems that had arisen with the potential coordinator (ILDCOU 2000c). It is interesting to note that this was in part due to over reliance on the recommendation of a third party, an external NGO.

8.3.4 Mukono

At the same time earlier sensitisation in Mukono Diocese,⁶ and relationship with the then Mission and Youth Secretary, Rev Canon Frederick Baalwa, led to the regular training of a team of Mukono youth leaders which began on 29 January 2001 through two residential weeks, with monthly meetings in between. However, again this early project encountered difficulties that would feed into the ongoing planning process. Seventeen participants began Module One training but only eight of these managed to complete the module satisfactorily. This was due to a number of factors: first, while all were involved in youth work, the group was made up of a number of categories of individual, with clergy, teachers and ordinands all involved; second, these individuals came from a wide catchment area and communication and transport was hard; and third, there were financial constraints on the programme (Majwala, Baalwa & Kaziimba 2002:1).

However, and this would be significant in all the various projects, those that did complete were committed individuals, and one, Ordinand Henry Mpungu Majwala, together with Edward Balamaze and the late Augustus Okello, would take the training further, realising that: “having the training is a real need; those who completed stage one see that the training was very much important; we have learnt from the first attempt and have re-organised ourselves properly” (Majwala, Baalwa & Kaziimba 2002:2). The decision was made to initiate training in the Mukono Cathedral Deanery which would then act “as a springboard for the rest of the diocese” (:2).

⁵ From the Coordinator’s diary.

It is worth pausing and detailing the model that was then pursued. Mukono Deanery has five parishes with thirty congregations and approximately 9,500 Christians attending church on Sundays, it was deemed particularly strategic because, “the rest of the Diocese takes the Cathedral deanery as a model for ministry” (Majwala, Baalwa & Kaziimba 2002:2). Two individuals, capable lay readers, were taken from each parish to form a core team of ten. These ten were then expected to train ten others in the parishes who could then train and disciple others, less formally, in the congregations. Multiplication was thus in mind, but with all those in the programme being directly involved in parish and congregational ministry. In other words the ‘top level’ facilitators were also pastor-teachers. The training took place through a residential week that took place every six months, with two meetings per month in between. In this way the team was taken through all four of the Veritas modules by July 2004, and during this period they themselves were forming teams at the grassroots.

Limited financial support was given to the project and the emphasis was on sustainability at the lower levels. Workbooks were provided at a cost of 5,000 UShs, money that was then collected by the team of coordinators over the course of the module. Some teams raised small amounts, 2,000 UShs per member, from the congregations the previous Sunday to help with the feeding, and in one parish those lay readers with bicycles, roughly half the members, collected and transported the others.⁷ While not all those involved at the central level went on to train others, all benefited from the training. This had a direct impact on their own work and this central work led to the Bishop and Diocesan Secretary recognising the programme and promoting it, particularly for lay reader training in the diocese with the Principal of St John’s College, Nakanyonyi, integrating the training into the work of the college (Kajaminyo OI 29/03/2004). Discussions between the Coordinator and the Principal of the college took place in July 2004 regarding the process of adopting and adding to the core curriculum of Veritas College in order to include specific contextual and ecclesiastical concerns.⁸

⁶ This included time on a retreat with the senior clergy followed by an introductory meeting with clergy on the 8 November 2000. The Coordinator then carried out some training at the DTC the following week (15-16 November) and some youth leader training from the 13 - 14 December 2000 (ILD COU 2000c).

⁷ Personal communication with Rev Henry Mpungu Majwala, January 2004.

⁸ This is a process that was continuing under the new Provincial ILD Officer at the time of writing with a view to using an adapted curriculum in a number of Lay Reader Training Colleges, beginning with Central Buganda, Mityana, Mukono, North Kigezi and West Buganda. The process is being conducted in an integrated manner so that the integrity of both the Veritas Curriculum and the concerns of the COU are preserved. For example, in Module Three exegesis of Psalm 1 leads on to a Bible Study on the Psalm and the Subject of Praise and

8.3.5 Mityana

Returning to the chronology, training developed next in Mityana diocese, based on the relationships already mentioned, and from 1 February 2001 eight participants met on a monthly basis, with the Coordinator travelling to Mityana town (ILDCOU 2000c). Again it was early days and the group struggled through the lack of commitment from some, and only half the group completed Module One. However, this situation led to a focus on training in a parish setting, and, much later, to the adoption of the training into Bishop Lutaaya College for local lay readers. It also, significantly, led to the position of ILD in the Province being strengthened when the coordinator, Rev Canon Yonasani Lubanga, moved to the provincial offices as Acting PEC in 2003.

8.3.6 Mbale and North Mbale

The training of teams for Mbale and North Mbale began shortly afterwards. Once again this followed personal contact the Coordinator had with a key leader in the Diocese, Rev Isaiah Sesebu-Koko, who also led the Anglican Renewal Movement in the region. The Coordinator met with the Bishop, Rt Rev Samwiri Wabulakha, late in November 2000, who then wrote to say that:

We definitely need this training in leadership update (skills). I would even suggest ‘post ordination’ as appropriate. Most clergy went through ‘Christ programmes’ – but we are now living in a very crazy and challenging world which demands many approaches. It is also my feeling that a Minister should widen his academic and spiritual and social scopes (Wabulakha 2001a).

It is interesting that he also wrote to friends and supporters and reported that “we have taken almost seven years without sending someone for higher learning, hence depending on half-baked-crash programmes... It is my sincere prayer and wish that Veritas works in partnership with us to achieve greater goals for Christ’s sake” (Wabulakha 2001b). This concern was confirmed shortly afterwards when Bishop Wabulakha added that “this partnership... is God’s answer to my prayers and desires, that people should be well equipped with sound-basic theological background” (2001c).

Worship in the church is then taught (Wolvaardt & Wolvaardt 2002:65-75). At this point the adapted curriculum will teach on Praise and Worship in the context of the COU.

Some potential team members were gathered first at the Bubulo Renewal Conference in January 2001 and then, a month later, a team of twelve gathered at St Andrew's Community Centre in Mbale on 22 February 2001, and another twelve at St Luke's, Sironko, in North Mbale, the next day (ILDCOU 2000c). This programme moved slowly but surely, initially gathering for one-day-meetings on a monthly basis, with both teams joining together occasionally for longer periods. The Coordinator would co-train with the local coordinator at these times. In order to encourage the teams there was a re-launch of the programme by Bishop Wabulakha in 2002. There he thanked Isaiah Sesebu Koko for "holding the mantle" and exhorted the participants movingly as follows:

Friends, we cannot forget the first band of pioneers. Thank you for enduring and it is now your chance to exercise what you have been learning. As the first students of Veritas in Mbale Diocese there is a lot expected of you. We are sure that much cannot be achieved without the help of God the Trinity. Come together, formulate ideas, expand on and interpret what you have learnt into action. We are proud of you and congratulate you upon this; yet I warn you that this is only the beginning... you have to explore, carry out researches and contextualise the same information (Wabulakha 2002).

The participants responded to the call and the facilitator training was eventually completed by July 2004 through a number of week-long seminars; the participants had by then gone through all four modules, and had received help in, and materials for, training others. An Acting Provincial ILD Coordinator, Rev Canon Stephen Ssenyonjo Kewaza who worked with the Coordinator from late 2003, led some of these weeks. There are now a number of training teams in the archdeaconries and parishes in the two dioceses⁹ and the participants reported in May 2004 that "the programme has been an instrumental tool in the ministry of our Lord Jesus Christ in the two Dioceses". The new coordinators thanked "the late Isaiah Sesebu Koko, who tirelessly led the programme in both Dioceses to this level" (Katenya & Wakimwayi 2004). In addition a regional committee for ILD in Mbale, North Mbale and Sebei was set up at the same time to take responsibility for the support and development of the work (attachment to Katenya & Wakimwayi 2004). Thus it is worth observing that this group, reflecting a wider impact of the ILD programme, is a significant point of unity between the dioceses and the different groups within them that were discussed in Chapter Five.

8.3.7 Central facilitator and coordinator training

While the Coordinator trained regional coordinators in the field, and co-trained with them, the need for more formal and regular coordinator training was recognised; this corresponded with VCU's desire to enter a new phase of growth. Thus the VCU National Director, van de Ruit, began some central interdenominational facilitator training in Kampala, together with the Coordinator (van de Ruit 2001). Nineteen potential facilitators from a range of churches attended the first residential week of training at the Namirembe Resource Centre (NAREC), Kampala, from 26 February 2001. This group included six individuals from the COU: Rev Canon Yonasani Lubanga from Mityana, Rev Henry Maguzi from Namirembe Diocese (working in the Ssesse Islands), Rev Isaiah Sesebu Koko from Mbale Diocese, Rev Patrick Tugume from NAREC, Rev Canon Stephen Ssenyonjo Kewaza from West Buganda and the Rev Mark Angella, the then Education Secretary of Karamoja Diocese. Over the course of three years of occasional but ongoing training others joined from amongst those being trained in the field to the same level by the Coordinator: Rev Canon James Serugo and Rev John Kizza from Luweero, Rev Zadok Okello from Karamoja, Rev Capt David Katenya from North Mbale, and Rev Job Wakimwayi from Mbale. It is important to record the names of these early pioneers of ILD in the COU.

8.3.8 West Buganda

All of those mentioned above went on to lead local projects or train others in various ways, including Ssenyonjo Kewaza from West Buganda, then Vicar of Kako Cathedral who was also given responsibility by his bishop for coordinating the theological training programmes in the diocese. After some preliminary sensitisation with the Coordinator that included time with Bishop, the Rt Rev Samuel Kefa Wakuze Kamyia, Ssenyonjo Kewaza gathered an initial group for training on 16 May 2001.¹⁰ This group would persist and develop so that by late June 2004 all four training modules had been completed and groups were forming at the local level.

⁹ In November 2004 the Provincial ILD Officer found that there were over 250 participants in thirteen local groups that were being run by members of the teams of facilitators in Mbale and North Mbale, with more groups being formed.

¹⁰ From the Coordinator's personal diary.

8.3.9 Karamoja

It has already been noted that the Education Secretary of Karamoja Diocese, Rev Mark Angella, was present at the regular facilitator training and, encouraged by that, developed a work-plan, “to develop parish ILD teams who are encouraged and strengthened in their own leadership and are competent at discipling others” (Angella 2001a). The Coordinator travelled to Moroto to begin training a group of ten potential facilitators with Angella, beginning on 17 September 2001 (Angella 2001b). The programme was described by the Education Secretary to the Bishop as involving participants “from each Archdeaconry in the Diocese. They are trained to go and train others in their respective Archdeaconries and Parishes. This is a course on the Diocesan level, others to follow on other levels” (Angella 2001c). While many of these completed the first module, transfers of staff to other parishes and on for further education hindered the implementation. However, Rev Zadok Okello worked hard at implementation in Labwor Archdeaconry, despite attending Janani Luwum College in Gulu for some of the time, and he has successfully been training participants in the five parishes of Labwor with local contributions to basic feeding (Okello 2003). Rev Angella moved to the South Archdeaconry and plans to develop training there with participants from the earlier workshop who are also in the area, thus transfers of staff can be overcome, once a critical mass of ILD participants has been reached.

8.3.10 Luweero

The final pilot project began in Luweero Diocese with discussions beginning in July 2001 (Katusabe et al 2003). Rev Trevor Stevenson, of Fields of Life, who had been working with the diocese, initiated these talks. Stevenson was involved in annual leadership seminars there and the need for ongoing training was recognised. Visits from the Coordinator around the diocese and times with Bishop Evans Kisekka then led to team training beginning on 25 September 2001.¹¹

A small group of coordinators within the group successfully organised the work and wrote in one proposal that:

The most pressing need in the Anglican Church today is for spiritual care and guidance. Many of our people are torn to pieces by tornadoes from cultic gospels

¹¹ From the Coordinator’s personal diary.

and traditional rituals. Integrated Leadership Development has proved to be the solution.... People are generally demoralised and traumatised by satanic forces in Luweero Diocese. Traditional shrines, together with cultic prayer houses are on the increase.... The Diocese has got about 400 churches, yet she has only one hundred churches run by qualified lay readers and clergy. The majority of the churches are manned by caretakers who have inadequate theological foundations (Katusabe et al 2003).

The project aims to work down to the grassroots and not only to have “a well-equipped leadership team in every corner of the diocese” but also to have “Home Bible Circle Cooperatives for promoting food production and health care” (Katusabe et al 2003). The organisers are aware of the fact that “the constant transfers hinder the development of the trainees” (QSR 122), but seek to overcome this by assuring those involved that “their status and role would remain the same” in the programme despite their relocation (:3).

8.3.11 The Biblical Interpretation Course

While the projects continued to develop in the field, relationships in the colleges continued to grow, based on the initial points of contact. Exposure to ILD and other curriculum developments meant that the FDT looked to develop a Biblical Interpretation Course for the first time, as described in Chapter Seven. The Veritas approach was examined and approved, and in March 2002 the Coordinator began to teach the course at UCU using the Veritas book *How to interpret the Bible: A do-it-yourself manual* (Wolvaardt 1999) as the workbook, which all students were expected to purchase. Other colleges, the TEE programme, and, later, the Tentmakers Course, followed suit with the course being a standard part of the first year diploma and degree programme. Apart from the benefit to those taking the course as part of their studies, there is long term value for ILD in the COU as the book covers the Bible interpretation skills category, as well many of the elements of exegesis, across all four modules of the training materials, thus giving students and ordinands a foundation for later involvement in field-based ILD in the dioceses. Thus this is a potential area for creating integration between college and field.

8.3.12 Central training through the UCU Recess Programme

As the initial central training of trainers reached the end of the cycle it was decided that in order to increase the number of facilitators, and to help with the medium term transition to COU ownership of the work, central training should ideally become a recognised, formal or

semi-formal course of the FDT. In discussion with the Head of Faculty, Rev Alfred Olwa and Rev Dr Alex Kagume, the Deputy Vice Chancellor for Academic Affairs a Certificate in Biblical Understanding and Integrated Leadership Development (BUILD) was developed around the idea of a two-year cycle involving two-week face-to-face residential seminars for each module followed by time for implementation. The Coordinator began to teach this with Olwa, van de Ruit, and others, from 30 June 2003 (ILDCOU 2004), the intention being to “to train approximately twenty individuals every two years in order to strengthen and expand the regional projects and their existing teams of coordinators” (NCILD 2004a:4). The first group of seventeen BUILD students came from four of the existing areas (Karamoja, Luweero, Mbale/Buwalasi College, Mukono and Namirembe/Namugongo Seminary) as well as five new areas (Kigezi/Bishop Barham, Busoga, Kitgum, Nebbi and Sebei).¹² The assignments included implementation, with the initial months being given to a research and sensitisation stage; new programmes are now emerging, with a strong emphasis on sustainability.

8.3.13 Transition to a National Committee for ILD in the COU

With the original time frame and plan for ownership in mind the Board of VCU encouraged the Coordinator to gather together “those with responsibility for theological education in the COU, and board members and staff of VCU”,¹³ in order to “effect a transition of responsibility for the continuation and development of Integrated Leadership Development (ILD) within the Church” (NCILD 2003a:1). The meeting, held on 7 November 2003, decided unanimously that “the COU should now, with the help and encouragement of VCU and VCI, take responsibility for and develop ILD in order to more fully equip the Church for

¹² Participants from existing areas were: Rev Billington Okello and Canon Peter Logit, Karamoja; Rev Frederick Kabuye, Luweero; Rev Ivan Khabikula, Rev Tom Masete and Rev Job Wakimwayi, Mbale; Rev Daniel Balabyekubo, Mukono. The following came from new areas: Rev Peter Nantamu and Rev George Henry Tigaiza, Busoga; Rev Charles Okech and Rev Joel Agel Awio, Kitgum; Rev Fredrick Mubiru, Namirembe; Ven. Harry Ulwora Adokutho and Rev Manaseh Kermundu, Nebbi; Rev Henry Chemisto and Rev Wilfred Chepsigor, Sebei; Rev Samson Tusingwire, Bishop Barham.

¹³ Present were Rev Canon Dr George Tibeessigwa (Principal Bishop Barham University College and Board member of VCU), Rev Alfred Olwa (Dean of the Faculty of Divinity, UCU), Rev Canon Yonasani Lubanga (Assistant Provincial Education Secretary), Rev Canon Stephen Kewaza (Vicar of Kako Cathedral West Buganda, Diocesan TEE and ILD Coordinator), Rev Canon James Serugo (Lecturer Ndejje University, Diocesan ILD Coordinator), Rev Canon John Kateeba Tumwine (Director TEE), Mr Jonnes Bakimi (Director New Hope Uganda and Board member of VCU), Mr Richard van de Ruit (Team Leader, VCU) and Rev Jem Hovil (COU Coordinator, VCU). Apologies were received from Rev Dr Stephen Noll (VC of UCU, who was represented by Alfred Olwa), Rev Wilberforce Kamakama (Provincial Education Coordinator, who was represented by his assistant, Yonasani).

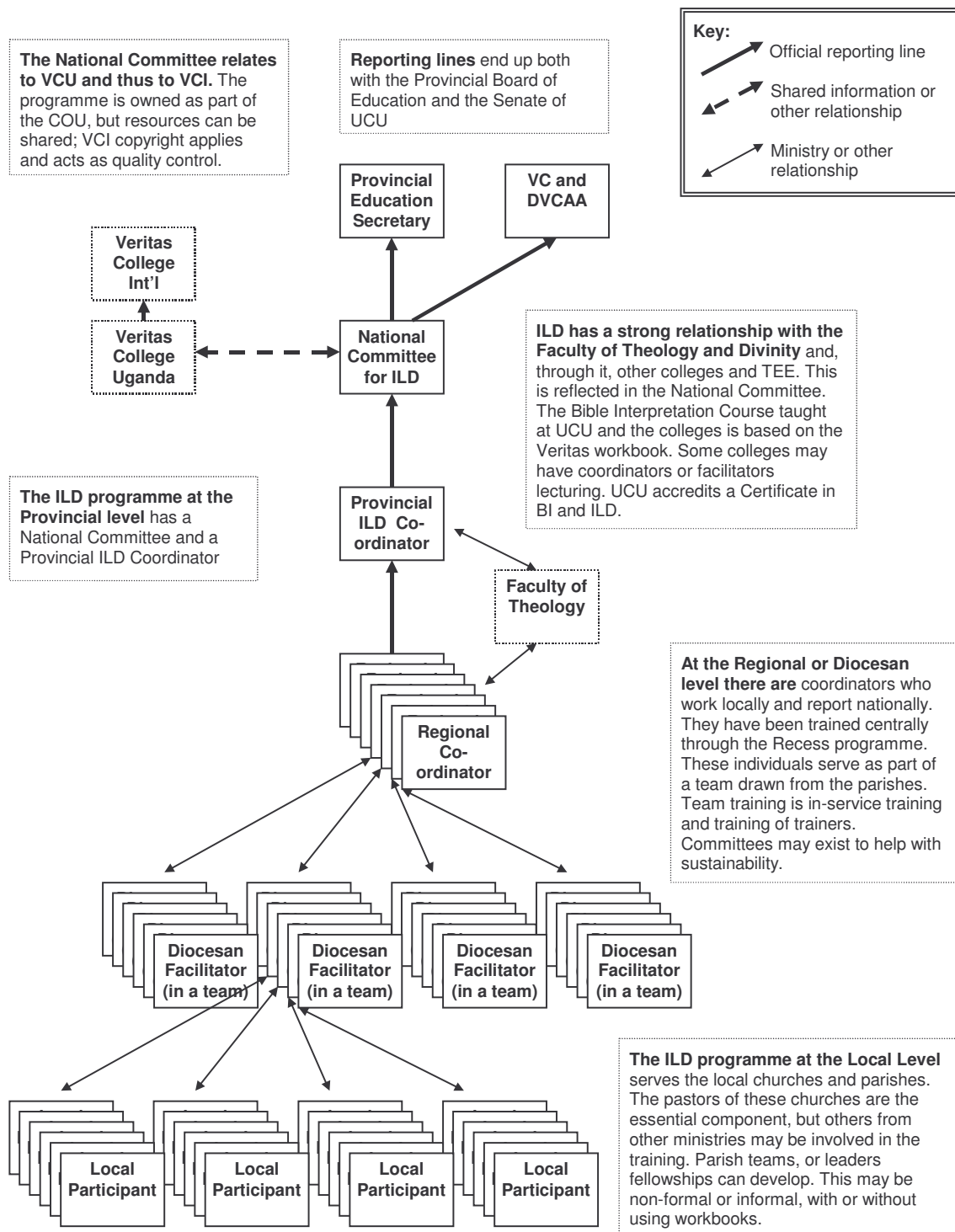
its mission” and to “back the formation and work of a National Committee for ILD in the COU” (:3). As a result the National Committee for ILD in the COU – made up of representatives from the University, the Colleges, the Province, ILD field projects, and Veritas College – met on 17 December 2003 for the first time and discussed, among other things, how best to discharge the functions of the committee for the continuation of the activities of ILD in the COU. “The outcome of this discussion was that the ideal was to look for someone who could coordinate nationally with the active help of the committee” (NCILD 2003b).

8.3.14 A Provincial ILD Officer for the COU based at the Provincial Offices

That discussion, concerning the overall coordination of the work, had begun some time earlier and continued in subsequent meetings of the NCILD. It was felt that the ideal would be to have individuals at both UCU and at the Province, in order to preserve the formal and non-formal aspects of the programme, a balance that had been lost to some extent in TEE with through its move to UCU (NCILD 2004b). The NCILD presented a proposal for an ILD coordinator to be based at the Province from October 2004 to the Provincial Board of Education that met on 28 May 2004, a proposal which was accepted (COU 2004:Minute 9/PBE/2004), with Rev Canon Stephen Ssenyonjo Kewaza named in it as the first coordinator (NCILD 2004a), to be based under the PEC at the Provincial Offices.

The relationship with the FDT remained strong, and is well represented on the NCILD. However, with the crisis in staffing at the FDT, it was decided that while having a faculty member to help coordinate the work was the ideal, it could not yet be fulfilled. Thus the decision was made to go with a structure in which a Provincial Coordinator based at the Provincial Offices, reported to the NCILD, but in order to maintain the dual nature of the programme, that committee would report both to UCU and the Province (NCILD 2004c). This is illustrated below in Figure 8.4, a diagram taken from minutes of a meeting of the NCILD.

Figure 8.4 Illustration of the structure of the ILD Programme in the COU (NCILD 2004c)



The first Provincial ILD Coordinator, Stephen Ssenyonjo Kewaza, began work based at the Province on 1 October 2004, sharing an office with the Assistant PEC, Rev Canon Yonasani Lubanga, and reporting to the new PEC, Rev Canon John Basingwire. Basingwire “has

welcomed us in the Department and has promised us his full support”, and thus, “the programme is in a new move with a focus on local ownership, sustainability and growth” (NCILD 2004d:1).¹⁴

8.3.15 Summary of the transitional phase of ILD in the COU, 2000 to 2004

Thus, based on the foundations laid by VCU in the 1990s, a programme developed over the period from 2000-2004, which held great promise for the training of the Church. The focus was on regional coordination in the field with decentralised projects providing in-service training and encouragement for all those involved but with an intended, final, output of increasing the quality and capacity of the pastors at the local level. In addition, connections with the formal training programmes of the COU had begun to develop and the potential for equipping leadership in other ministries of the Church was being explored.

Financial input had been selective and low with some limited funding being channelled through VCI and VCU for some of the central and regional training.¹⁵ However, the explicit emphasis was on long-term sustainability and the encouragement of local support committees to help decentralise the raising of support (NCILD 2004c).

This account of the development of ILD in the COU reveals a number of ways in which issues that were raised in Chapter Seven as needing particular attention might be resolved, in part through the development of the ILD programme itself, but also through its wider implications and ramifications. Areas with potential for greater integration and integrity have already been noted. For example, the level of integration within the curriculum content itself is one such area; the potential link between the colleges and the field through the Bible Interpretation Course is another; and the emphasis on local sustainability is another still.

The remainder of the chapter develops this analysis further with a focus on the essential principles of *integrity* and *flexibility* that were singled out earlier on. The study demonstrates

¹⁴ In the initial months of this new stage of the work some of the programme’s terminology was fine tuned to the structures of the COU with the Provincial ILD Coordinator becoming the Provincial ILD Officer and the National Committee for ILD in the COU becoming the Committee for ILD.

¹⁵ Funding for the operational and project costs had come from CMS for the first year. CMS continued to help with the Recess programme but Trust in Christ then provided central operational costs for the Coordinator. Various churches and trusts, including Fields of Life, mentioned above, provided for some local project costs.

how ILD has particular strengths that in planned, as well as in apparently unplanned ways, promote these two critical motifs.

8.4 ILD and developing integrity in theological education in the COU

While, as has been seen, there have been setbacks and struggles in introducing ILD to the COU, the initial recognition of its potential in the 1990s and the reception since then, indicate that there are features of ILD which suit it to the context, or have, in other words, allowed for its integration into the context. Thus this section looks at integrity and integration widely, examining some connections with socio-economic, socio-cultural, and ecclesial aspects of the context, as well as integrity within the form. Thus integrity here speaks of consistency and coherence, as well as connectivity.

8.4.1 Encouraging integration through the integrity of ILD as an educational form for the COU context

8.4.1.1 An approach that can retain the orality and textuality tension

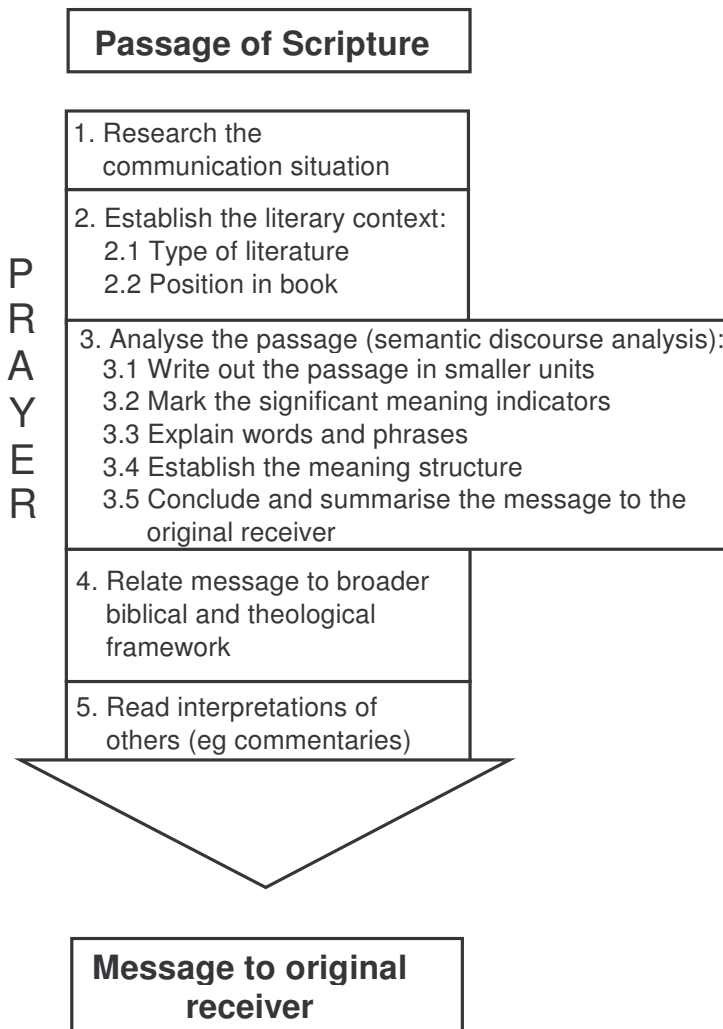
The cultural analysis and the reflection on the theological education of the Church have both stressed the significance of the literacy-orality tension in adult education in the Ugandan context, and have noted the importance of Slater's well developed and argued observation that "discourse theory provides a bridge spanning the gap between literacy-based formal education and orality-based indigenous education" (2002:143).

It is thus of great and particular relevance that the Veritas approach to learning, understanding and interpretation is *discursive in nature*. In seeking to develop an approach to biblical interpretation that reaches to the heart of what language, and the interpretation of language, is about, Veritas has utilised the insights of semantic discourse analysis in order to transcend the limitations of less linguistically rigorous approaches to exegesis. In its focus on the semantic or meaning level of texts it has unwittingly touched on an approach that has enormous potential in the particular cultural context of Uganda and has wider ramifications for doing theology and theological education than it may realise. The fact that much of the potential is latent, rather than realised, is suggested in the way that the materials and methods are still very much text based and oriented, but they have potential for connecting more

explicitly with orality and thus making contact with both sides of the tension. This demands explanation.

The model of exegesis that is presented in Module One and adapted to the different types of literature as the modules unfold, is, in many regards a traditional model of critical exegesis, taking the context – historical, literary and theological – into account. However, the analysis at its heart is discursive, as shown below.

Figure 8.5 The Veritas model, or steps, of exegesis (Wolvaardt & Wolvaardt 2000a:25)



Step 3 relies on the insights of semantic discourse analysis, and involves moving from the surface structure, the form, of language, to establishing the semantic relationships involved in order to arrive at the intended meaning (Wolvaardt 1999:96; cf Louw 1979:1,4). Part of the value of this approach is that it transcends grammatical categories, which are bound up

with particular languages, by using universal semantic ones. This in itself means that an approach is being taught that can then be applied consistently to the different languages of Uganda. In addition it is visual and practical: actual texts can be displayed (for example on a white-board, chalk-board, overhead projector or paper), and can be visually marked so that patterns of meaning can emerge.

Much of the potential remains latent however. This is illustrated by the fact that it is based on looking at a text, rather than listening to it, and, as can be seen in Step Five, participants are encouraged to 'read' other interpretations. However, encouraging participants to 'listen' to the text as well as 'look' at it, and also to 'compare' their exegesis with that of others is a simple transition, and is an approach that has already been encouraged with ILD in the COU.

This discursive 'fusion' of oral and textual horizons has a wider potential still, however, as it can encourage participants to listen to and interpret the discourses in the world around them, and give them confidence in this task. In addition it provides a meeting point for a cluster of tensions and so has a wider significance. Skinner (1999:5) draws attention to this in terms of the interface between the scholar and the ordinary reader and he refers to Lategan who responds to a varied collection of essays on the promise and complexity of this very interface. Lategan points out that, "the node 'critical/ordinary' is also the cross-over point of at least the following contrasts: 'dominant/dominated', 'theoretical/empirical', male/female', 'text-centred/oral culture', 'exegesis/theology', 'North/South'" (1996:244). Slater's (2002) 'local/global' tension could be added to this list as it affects acquisition and handling of knowledge and is synonymous with some of those tensions. Therefore the bridge that discourse analysis provides between these different horizons may well open up fresh avenues for doing and transmitting theology.

The potential of these connections has yet to be explored by Veritas College, but this analysis suggests that at the heart of the materials lies an approach that unwittingly cuts to the centre of many of the ruptures within Ugandan, and other African, contexts, not least the fundamental one of orality and textuality. Thus the model may have extraordinary latent potential for transforming training in the COU more generally, potential that merits further research.

8.4.1.2 Participatory pedagogy

Connected closely with the above, and expressed in Lategan's set of tensions, is the need for integration in one further aspect of theological education in the COU: that is the gap between learners and educators, riddled as it is with issues of power and prejudice.

ILD takes and encourages an approach that participants recognise to be deliberately "interactive and participatory" (Integrated Leadership Development Questionnaire Survey Respondent (ILDQSR) 10). The Veritas language of 'participant' and 'facilitator' is more than a gesture to the politically correct: it cuts to the heart of the need for learners and educators to be brought closer together and as such encourages theological education to draw on the insights of adult education, the "revolution in learning" that Heron brings together in his work *The facilitator's handbook* (1989).

ILD encourages contributions, practical work on texts and reflection on issues: "At [the DTC] the facts were too much in lecture form whereas with Veritas training we have been allowed to interact" (QSR 81). It also keeps the possibility of participants becoming facilitators themselves constantly in view which is extraordinarily empowering. One new facilitator commented that, "as they come you are not lecturing; it is a kind of discussion, a chance to study and learn" (Ssenyonjo Kewaza OI 13/11/2002). As such it shares many of the values of REFLECT, described in the previous chapter. Again this has unbounded possibilities and openness to the incorporation and development of local learning styles.

Thus while there is room for development within ILD itself, as a form it offers educational integrity and possibilities for encouraging greater integration and connection between theological education, learners, teachers and the context.

8.4.1.3 Training and translation

The issue of translation in relation to training is again connected with Lategan's tensions, and the contextual analysis: that theology is often best done in the vernacular. In the Ugandan context there is a tension between English (and other second languages, such as Luganda) and the local language. English provides access to resources and knowledge, and in some more plural settings, such as urban ones, encourages unity and mission. However, if integration is to be encouraged in theological education, and the curriculum is to be

developed, translation and local resources are essential. Again ILD points a way forward here.

The skills based approach means that if basic models of exegesis, hermeneutics, and reflection are grasped they have a wider applicability. This means that the translation of the limited number of core resources can have a great impact. The core curriculum of ILD is, at its current level, eminently translatable due to the limited length of the four modules and the consistent formatting, which lends itself to translation. VCU's aim is to translate the materials into the main language blocks of Uganda, and field tests of the Luganda version are promising. In the development of ILD in the COU the Coordinator and co-facilitators trained the main teams in English but many of these then trained others at the local level in the vernacular. One head of a DTC shared his struggles with the current system of lay reader training because, for many, the English language medium made learning inaccessible. He confided that, "we cannot use the material required and the books that are recommended – the fact that ILD materials are being translated into Luganda interests me" (Kajaminyo OI 29/03/2004).

In addition use of such materials in the more traditional college settings would help students to connect with the context and provide ways for them to take their theology 'home' with them after college and pass it on to others.

8.4.1.4 Cost effectiveness in a low resource setting

Resources are a core element of the curriculum development model and the contextual analysis has emphasised the low resource nature of the setting. The costs of modern forms of training have placed strict limitation on theological training in the Church; they have militated against integration and have reinforced elitism. The description of ILD in the COU has emphasised cost effectiveness and participants recognise the benefits of this. For example one archdeacon commented that, "this programme has enabled serving church leaders to further their theological education almost free of charge and within their locality or area of work" (ILDQSR 15).

In terms of the integration of training ILD shows a way in which the value of more centralised and formalised forms of training can be multiplied in the field setting. One

facilitator noted how ILD is “affordable and quicker” and he added that, “it resembles what they are doing in education with Grade Three teachers. Mubende has two colleges producing thirty teachers per annum, 600 are needed. Colleges alone cannot, *cannot*, solve the problem”, and so in the Ministry of Education they are using more field based, in-service approaches in some areas (Ssenyonjo Kewaza OI 13/11/2002).

One feature of the training that has been repeatedly mentioned by participants is the way in which the Bible-centred approach to exegesis implicit in the exegetical model above, means that it is ideally suited to situations where there is little access to other written resources. One participant, comparing the ILD training received earlier in the field with his current study at UCU commented that, “this course sends us to the library, ILD sends us to the Bible.”¹⁶ Chapter Two described the way in which biblical theology encourages an appreciation of the hermeneutical sufficiency of Scripture (Vanhoozer 1996:35), a concept that is encouraged by the ILD approach to biblical texts. This hermeneutical sufficiency is encouraged in Step One of the model where participants are encouraged to look for indicators of the communication situation within the text itself; in Step Two where the argument of the whole book can be examined; in Step Three where the meaning of the text is derived on its own semantic terms; and in Step Four where it is related to the wider theological and biblical context, in line with the Reformers’ *Analogy of Scripture*.

8.4.1.5 Structures that fit with the context

The flexibility of ILD encourages integration with the context. The story of ILD in the COU shows how, while aiming to influence the structures, it has attempted to work within them. In part this has been a deliberate recognition of the fact that, “all the programmes that have come and have not followed these structures have failed. If the lay readers start a programme on their own the clergy can feel embarrassed and insecure”, thus ILD needs to follow the structures of the Church (Ssenyonjo Kewaza OI 29/03/2004).

But there are also signs that ILD is connecting with factors highlighted in the contextual analysis. For example that analysis stressed the importance of the clan community as a model for the Church. ILD, in encouraging groups with a specific identity to develop, fits with this long-standing aspect of the culture. Not only does it connect with traditional values

and features, but also with the way in which these were taken up in the Revival fellowships, an essential element of the ecclesiastical context. Even the decentralisation of the programme fits with the approach encouraged by the Movement form of political organisation. Thus, again there are signs that ILD can point theological education in the direction of greater integration of its forms with the context.

8.4.2 Encouraging integration through the theological approach of ILD

8.4.2.1 *Practical theology*

The chapter has already noted the centrality of practical theology to the approach of ILD. The development of ILD in the COU has stressed this with facilitators encouraging participants to reflect on local issues. The materials lend themselves to this. For example in Module One a simple model of reflection is introduced for finding answers to questions that are not directly addressed in the Bible. This is a model and a lesson that needs to be developed further in the materials, as already indicated, but even as it stands it can be used usefully to lead into discussions on local issues such as family planning, mob justice and HIV/AIDS. Again such an emphasis has wider implications for theological education in the COU.

8.4.2.2 *Biblical theology*

As with the above the chapter has already noted the relationship between ILD and biblical theology. Here, however, it is simply noted that there is a further connection that should be noted: between ILD, biblical theology and *the context*. The point to be noted particularly is the connection with the normative, Revival shaped framework of the Church. The theological framework of ILD, summarised in the diagram earlier in the chapter and developed throughout the material is Christocentric and evangelical, as is the hermeneutic of the Revival. This author would argue that this match between the theology of ILD and the ecclesial-theological context has bred confidence, and has aided the adoption of the materials. But taking this further, it suggests that while the theology done in theological education in the COU needs to be critical rather than pre-critical, it must also be post-critical and relate to the biblical and narrative theology movements described in Chapter Two. Through those theological developments it will then relate to the Revival shaped context of

¹⁶ Comment from Rev Simon Aisu, UCU, March 2004.

the COU. This reinforces and affirms the discussion of Chapter Seven, which indicated that this is a direction in which the BTSDT is moving the curriculum.

8.4.3 Encouraging integrity through contextually appropriate approaches to leadership development

8.4.3.1 Integrated leadership

Chapter Seven stressed the importance of a holistic training of head, heart and hands; something that is acknowledged within the curriculum of the COU but has tended to be incidental rather than core and planned. ILD points in the more missional direction of making this central with its emphasis on the fact that, “the elements of knowledge, character and skills should be integrated” (Wolvaardt 2000a:vii), and thus sets a challenge for theological education in the COU to develop the curriculum in a similar direction. This integration in leadership development is of particular importance in the Ugandan context given the need for servant leadership.

8.4.3.2 Integration within, and integration of, the structures of the Church

The ecclesial analysis of Chapter Five revealed the true *de facto* pastoral order of the Church; and the need for the true pastors of the church to receive adequate training has been stressed repeatedly. The study has shown how the rupture between clergy and lay readers in the field is mirrored in the training of the church. There is an essential need to close this gap through clergy and pastors who can effectively train and equip others. ILD in the COU has aimed to promote such training as well as encouraging clergy and lay readers to be trained together in teams. As such the training “wipes out all these barriers” (ILDQSR 4). Again the programme seems to point theological education in a direction that is critical for the health of the Church.

In addition ILD has emphasised the decentralisation of aspects of training. While Chapter Seven argued for the value of community and identity in centralised aspects of theological education, it also stressed the need for coordination and connection. ILD in the COU can operate at a range of different levels and has potential for connecting these different levels. It is a form of training that has the potential to bridge the gap between the colleges and the field and can act as an illustration of coordination and connection, one that needs to be taken further in integrating the various training initiatives of the Church.

8.4.3.3 Transmitting training

This has already been touched on above, as the transmission of training also functions to integrate the mission of the Church. Chapter Seven noted ‘problems in the transmission and transmissibility of training as it is received by the clergy’, and related this to the rupture between western/non-western or global/local forms of education, as well as to issues of language. As has already been seen, but must be explicitly stated, ILD is radical in encouraging the transmission of training. In doing so it is helping pastors and leaders to discharge basic responsibilities, rather than burdening them with a new set of demands. One lay reader put it this way: “the training which I received first at Nakanyonyi was not clear about giving help in training other people for ministry but Veritas College has given much help about helping other people for ministry” (QSR 81).

8.4.3.4 Transforming training

Finally, it is important to note that ILD is deliberately transformative in nature. With missional aims and objectives it is ideally suited for equipping the Church for mission, as well as for much needed renewal within itself, encouraging a new Revival and change in a situation that includes a great deal of nominalism. Comments such as, “since we underwent the first ILD training there is a change theoretically and practically” (QSR 111), and “Christians will be nourished with the word” (ILDQSR 8) were therefore common.

At this critical juncture in the life of the COU it is essential that the curriculum is developed for transformation; ILD points a way ahead. ILD has potential as a programme, and as an influence, to help transform theological education in the COU, particularly in encouraging integrity and integration. However, flexibility is also encouraged by ILD as the chapter goes on to show, albeit more briefly.

8.5 ILD and developing flexibility

The chapter has noted that ILD is deliberately tailored to take into account the “needs of a changing church in a changing society” (Wolvaardt 2000a:iii), and thus it is generally and specifically suited to the issues the study has raised.

8.5.1 Skills based learning

Skills based approaches to learning have been mentioned as particularly appropriate for increasing flexibility and responsiveness in a changing context. ILD has a particular focus on providing models and skills which are taught and practiced, and can then be applied more widely.

The exegetical model itself is taught as a skill and it is adapted to different types of biblical material. When well taught it opens up the whole of Scripture, rather than simply the set texts that are often a feature of traditional biblical studies courses. In addition there is an emphasis on moving on to the application of the meaning of the text to the context, something that a number of participants who had experienced a more traditional model commented on: “We did exegesis, but I did not know how to use it in pastoral work. We grappled as we were wanting to pass the exams” (Lubanga OI 30/01/2003). Another valued the fact that in the course, “church leaders go deep in exploring the biblical truth, especially in the area of exegesis which is shallow in the theological colleges” (ILDQSR 19).

The study has already noted that one of Slater’s key findings is the need for interpretation skills in theological education, ILD has just that emphasis and is thus pioneering a fundamental transition in outlook by providing skills for applying texts to the participants’ contexts. In addition, the importance of reflection on the text and the context for good praxis has been stressed in the study, and again there is an emphasis on the development of reflection skills throughout the modules. Such reflection models create responsiveness to change, something that is harder to build into a syllabus, which is more vulnerable to change and the obsolescence that could result.

8.5.2 An adaptable curriculum

The Veritas core curriculum is ‘core’ in that it does not aim to cover all areas of theological training. Rather, it seeks to teach skills, as shown above, and illustrate the application of these in some essentials of theology. It is, of course, much simpler to produce a flexible curriculum for more limited basic training that requires relatively few contact hours, and VCI itself is having to expand on this curriculum as it works on different levels of accreditation. However, because of the skills-based and inductive approach, there is a

principle of flexibility in the curriculum that can inform other approaches to curriculum development.

The integrated, thought through approach of the ILD methods and materials, is a reminder of the need to put fundamental principles of design in place when renewing curricula. Much of the curriculum change in the COU, including CRM 2004, has been haphazard; there is a distinct need to go back to first principles and build the curriculum in a principled, rather than piecemeal way. The working group that followed CRM 2004, and that produced CRFR 2004, achieved this in a limited way, but there is a need for ongoing renewal and transformation to happen from first principles, and ILD is illustrative of this approach.

8.5.3 Flexible organisational structures

Integration into, and operation through, the structures of the Church was mentioned above. However, it has also been noted that the structures are often overly inflexible and hierarchical: “The focus of the Church has been very narrow in the COU. First of all not very many are trained, the laity are not a focus of training. Lay involvement in ministry is low; it is not encouraged. Train to be ordained, that is the focus, and those who are ordained then have their focus on promotion within the church” (Ebong OI 27/01/2003). Thus there is a need to relate training to the structures, whilst maintaining a flexibility that gives the Church room to manoeuvre in response to changes in the context and the mission of God. Again ILD gives some pointers in this area. Whilst patterns emerged as the programme developed in the Church, there was also room for local, participatory, research based adaptation of the training to the setting. The Coordinator constantly had to change plans and decisions based on what local participants and facilitators were suggesting. Within the system of theological education as a whole in the Church there must be space for and the possibility of such flexibility.

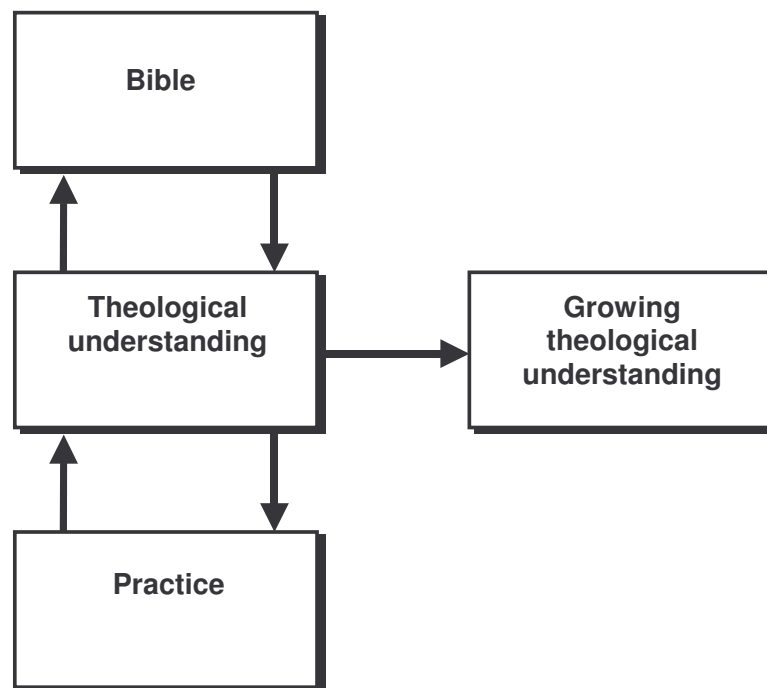
8.6 ILD in dynamic interaction with the theological education of the Church

Whilst ILD has much to offer as an agent of change Veritas College is aware that, “not one programme can, at any stage in its ministry, relax and think they know how to do everything in the correct manner,” because, “contexts are changing too quickly for this” (Skinner

1999:72). Veritas is also committed to “ongoing discussion regarding the ILD philosophy in order to ensure its continual reformation and lasting effectiveness for leadership training” (Wolvaardt 2000a:iii). In other words while many of the principles are sound and in place, there is a need for ongoing evaluation and appraisal. The ILD approach itself needs to come under regular and constant scrutiny.

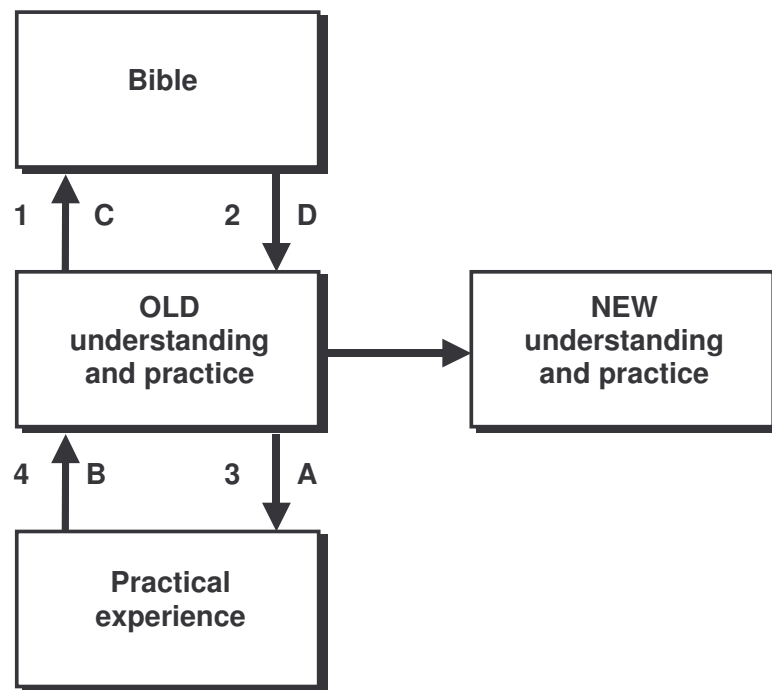
There is, for example, room for development in the areas of models of application, interpretation, and, most importantly, reflection in the Veritas materials. The modules give priority to biblical exegesis and allocation of space in the materials reflects that. For example in Module One, while the exegetical model is explained, taught, and applied in detail and at length, the model for theological reflection is given very minimal attention and is simply presented as a diagram, shown below in Figure 8.6, with just two sentences of explanation: “There should always be a dynamic interaction between the message of the Bible and every aspect of life. One’s theological understanding is formed through this interactive process” (Wolvaardt & Wolvaardt 2000a:139). The facilitator is expected to expand on this, but little formal direction is given when compared to the sections on exegesis.

Figure 8.6 “How to practice theology” (Wolvaardt & Wolvaardt 2000a:139)



Thus there is an imbalance in the materials. One suggestion that has been made by this author, on the basis of this study, is that while this diagram is explained in more detail in Wolvaardt's book (1999), it seems to be the nearest thing to a practical theological reflection model in the materials and, arguably, needs to be developed much further, and with examples, if the materials are to be true to the stated objectives of contextualisation (Wolvaardt 2000a:ix). Thus while one respondent could say that a strength of ILD is the process of, "studying the Bible in great depth and trying to relate it to the context," they went on to say that a weakness is that, "it does not involve much theological reflection" (ILDQSR 2). One simple set of changes that begins to redress this is reflected in the diagram below.

Figure 8.7 "How to practice theology", a basis for revision (Hovil 2004)



The alteration of the titles of the various blocks reflects the fact that the central idea is praxis (described simply in terms of its components, 'understanding and practice'). Practical theology moves from old praxis to new praxis, and 'practice' in the original thus corresponds more with 'practical experience'. The letters and numbers indicate that this cycle of reflection can begin at two points, either with the Bible and associated normative values challenging an old form of praxis (starting at step '1' in the diagram), or alternatively it can begin with a specific challenge to praxis that comes from the practical experience of the individual or group (starting at step 'A' in the diagram). These steps could then be explained

and unpacked one at a time to create a model of reflection that can be applied to different issues and situations.

More could be said about the need for ongoing work on the ILD approach, but this one example is given in order to demonstrate how, in practice and as training is done in context, an interactive process of evaluation and development can take place. And in the context of ILD in the COU, this development must take place in all humility as this newcomer interacts with over 130 years of history of theological education in the COU.

8.7 Conclusion

This chapter has explored issues that earlier chapters have revealed to be critical for the transformation of theological education in the COU: the integrity and flexibility of theological education. Having evaluated theological education in the COU in some detail in Chapter Seven, and having suggested areas for change and renewal, this chapter has examined what that might mean in practice, particularly in the area of integrity.

This has been achieved practically rather than hypothetically, by looking at the work of the ILD programme in the COU, a programme that illustrates several potential directions for change. In particular ILD points towards ways of creating theological education that has greater connection, coordination and continuation.

The chapter has also shown and noted that ILD has itself undergone change and development during the pragmatic implementation process, and it closed by recognising that such change and development must continue. All theological education systems and approaches need to be open to critique, including ILD.

The concluding chapter of the dissertation builds on both these areas: the need for greater integration and the importance of ongoing curriculum development. It does so in two main ways: first by developing a flexible curriculum development model that draws on the analysis and findings of the study, and which can therefore be applied to transforming theological education in the COU; and second, by looking at some specific ways in which that model might be applied. In other words the study will close with some strategic proposals for change.

Chapter 9

Conclusion: transforming theological education in the COU

“The training of the Church should be changed to be people-centred, church-centred, and community-centred – and above all to remain Christ-centred” (ILDQSR 2).

9.1 Introduction

9.1.1 The development and application of a flexible curriculum development model

Chapter Six began with a summary and analysis of the findings up to that point, and this concluding chapter will not repeat that work. Instead it will build on it by drawing mainly on Chapters Six, Seven and Eight, chapters that have evaluated theological education in the COU with a view to transformation.

A critical orientation to theological education in the COU was given in Chapter Six, for which the discipline of curriculum development and the summary and analysis of findings were utilised. The chapter took a wide historical view and concluded that limited flexibility and integration has hindered the effectiveness of theological education in the Church, particularly in a changing context, and has thus stifled the mission of the Church.

Chapter Seven then looked in detail at the curriculum (in the narrow sense of content and goals), pedagogy and structures of theological education in the COU, and reinforced the findings of Chapter Six: the need for integration and flexibility in the training of the Church. The chapter noted that change is taking place, but it pointed to the need for more radical renewal.

Chapter Eight took this analysis further still through examining the ILD programme in the Church. The programme illustrated some potential directions for change, not least, again, in terms of the thorough integration of training in all aspects.

This conclusion builds on these findings and ends the work on a strategic note. It does so in two main ways: first, it develops a flexible, integrated curriculum development model for use in transforming theological education in the COU, and second, it then applies that model and makes a number of specific recommendations. As such the conclusion echoes the work of Kajaminyo (2004) and it is important to engage with that work because it is recent and overlaps with this study.

9.1.2 Moving beyond a recent study on theological education in the COU

Kajaminyo's (2004) MA dissertation looks at models of theological education in the COU and it also recommends, "an integrated approach to theological education" (:64). However, when compared with the way in which that theme has been established, developed and applied in the current study, Kajaminyo uses the concept of integration in the more limited sense of training and developing the whole person (:65). And despite a focus on the holistic mission of the COU (:69), and the critical need for cost effectiveness (:71), he does not follow through the implications of integration fully, for example in relation to culture, Church structures or in terms of consistency within training forms.

Kajaminyo makes specific recommendations; it also is an action-oriented piece of work. The first recommendation is to discard the "seminary monastic model of theological education" altogether (:79). This study, in Chapter Seven, looked at the development of the University, it critiqued the homogenous approach, and made a case for a community within a community, with a focus on its value for ministerial and spiritual formation. It also welcomed the development of BTSDT, which occurred within months of Kajaminyo completing his work. Thus it does not so much recommend that the seminary approach should be discarded, but rather that it needs to be transformed and integrated with other approaches.

The second recommendation comes as a set of ways in which, "a University setting model of theological education" can be enhanced (:80). His suggestions include: the integration of subjects across faculties; an emphasis on practical work; a focus on spiritual formation; links with the outside community; and specialised training courses (:80-81). Again this study critiques the first of these suggestions. While valuing the opportunity for specialist input

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from other departments and faculties it values highly the ‘school of ministry approach’. This study agrees with the other emphases but would want to take them beyond the bounds of the University based model and into a school of ministry and the total theological education enterprise of the Church.

The other recommendations are on the whole excellent and relate to: continuing education (:81); a diversification of teaching methods (:82); an emphasis on lay training (:82); the development of TEE (:82); involving “all stakeholders in the formulating and appraisal of theological education curriculum” (:83); and finally, the need for the COU to “step up investment” in theological education (:83). Space precludes detailed engagement with all these proposals but some of these will in effect be built on, and reinforced.

This conclusion aims to be distinct in as much as it not only gives a more coherent and comprehensive model of curriculum development, but it also offers fresh recommendations and from a more substantial research base. The emphasis of the current study on change and transition offers an approach to transforming theological education in order to create the flexibility and capacity that is required in a situation of change, a leading feature of the contemporary context. In addition, as Chapter Eight has shown, this study illustrates what such training might look like, through an introduction to the ILD programme.

9.2 A curriculum model for integrating and transforming theological education in the Church of Uganda

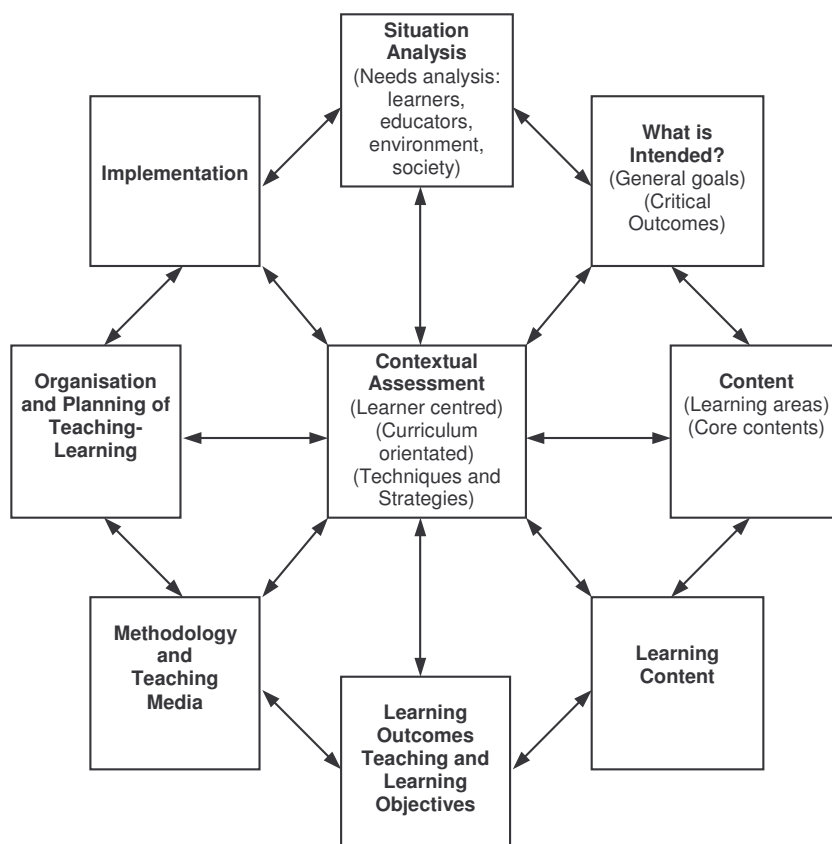
9.2.1 The relevance of curriculum development models to this study

Chapter Six introduced the fact that curriculum development in the broad sense involves a wide range of different elements. This is true particularly when the concept is applied to take in the whole enterprise of theological education in the COU, something that involves a multiplicity of levels, institutions, structures, and approaches, and all set within a rich heterogeneous context, as this study has demonstrated. Given the complexity of the total system there is a real need for a model of curriculum development that can be applied to theological education in the COU: a model with the capacity and ability to operate at all levels.

Such an approach is found in the work of Carl (2002), who has developed just this type of model, one that can help with decisions and development at the macro, meso and micro levels. Carl reviews a number of different models that have been developed for specific situations and he finds that they share common elements (:95-99). These elements include:

- (1) Situation analysis/Contextual evaluation/Initial evaluation.
- (2) Objectives and goals.
- (3) Selection and classification of contents.
- (4) Selection of methods, techniques and media.
- (5) Selection and classification of learning experiences.
- (6) Planning and implementation of the instructional learning situation.
- (7) Evaluation of pupils (Carl 2002:99).

However, Carl notes that there are problems with these models and components: “they are either not comprehensive or not discriminatory or cannot be utilized on all curriculum levels, or cannot be applied in every particular educational system and community” (2002:99). He therefore develops a model that aims to resolve such problems, and that can therefore be used at any level and in any system and situation. It is thus a flexible and generic model that emphasises the “dynamic interaction of the various components” while recognising that not all these elements will be used in any one situation of curriculum development (:100). The model is given below in Figure 9.1.

Figure 9.1 The Carl model for curriculum development (2002:100)

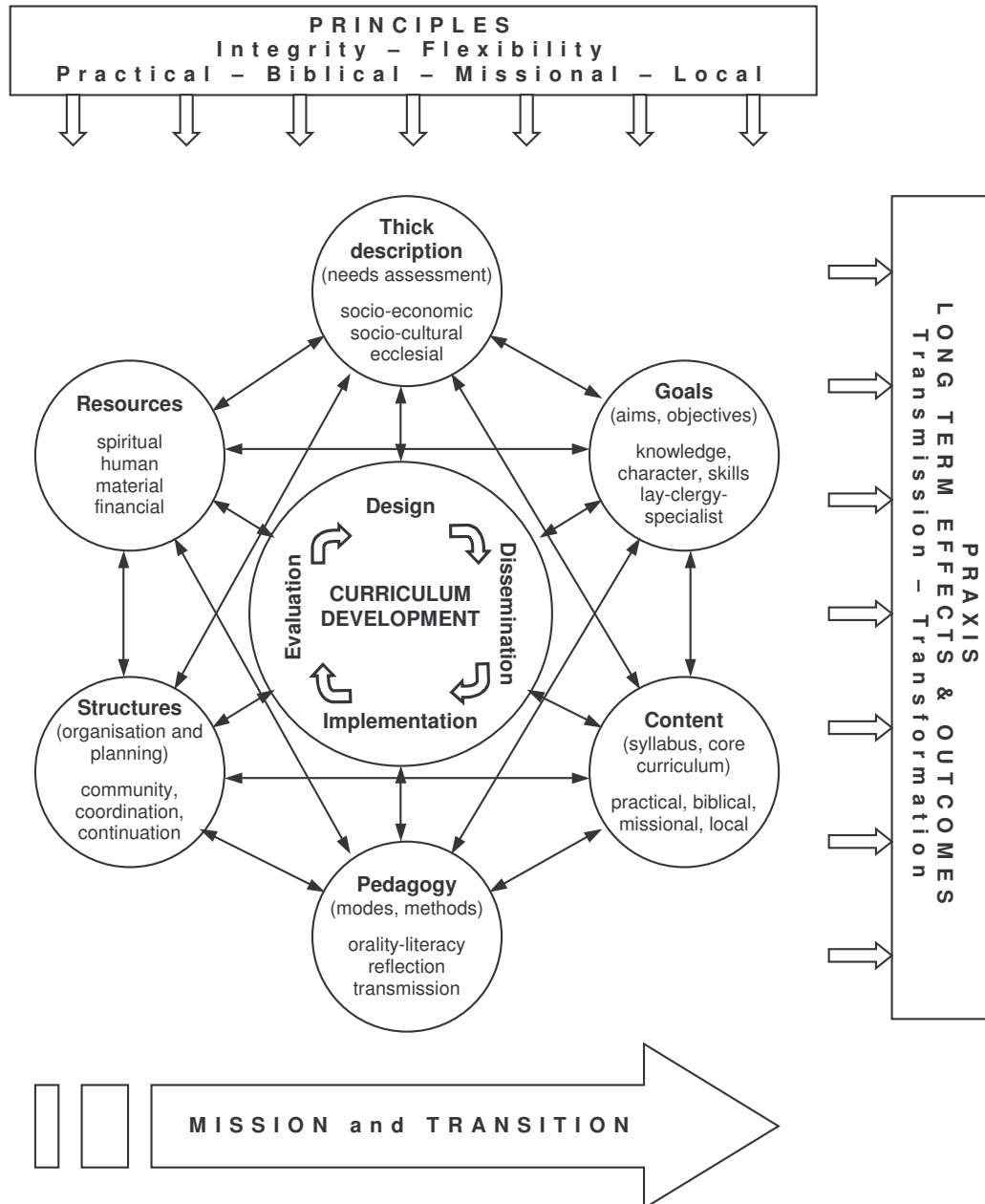
A look at those elements above reveals correspondence with many of the issues contained in this dissertation. This connection is reinforced when it is realised that the first element, that of situational analysis, is not only similar to thick description, but also relates to philosophies and values (Carl 2002:101), and thus relates to the descriptive and normative stages of this study. In addition, Carl's intention to develop a model that can be used at a range of levels is of particular value in the context of this study, where, as stated above, a more global, macro-level model is required, but one that can also inform and direct decisions at the lower levels: a model is needed for the integrated development of the curriculum of theological education in the COU as a total system.

9.2.2 A curriculum development model for transforming theological education in the COU

Thus there is great potential in adapting the Carl model, and this is attempted in Figure 9.2 below. It draws selectively on Carl's categories, translates them into the terms and grammar

of this dissertation, and it then presents them in a similar way to the Carl model, in order to illustrate the dynamic interaction of the elements. As can be seen the model has some additional elements, specific to the study, and these will be explained first, in the description that follows the diagram.

Figure 9.2 A curriculum development model for transforming theological education in the Church of Uganda



9.2.2.1 The three elements on the edges of the model

Principles

The curriculum development model of Posner & Rudnitsky (1982:12) stresses the priority and importance of values by having a ‘values box’ at the beginning of the diagram, values that feed into and control the whole process. The model here translates this into ‘principles’ that are put at the top as a way of showing their priority and as a reminder to those who develop curriculum in the COU that these must feed the whole process. The position at the top also corresponds with the position of the normative stage in the methodology of practical theology that has been followed in the study. Integrity sums up the need for integration in every aspect, and flexibility highlights a key quality of curriculum in a changing setting. The need for the curriculum to be practical, biblical, missional and local is also flagged up.

Praxis

Praxis, as theory and value-laden practice, is put on the right of the diagram as a reminder that the ultimate impact of theological education must be kept in view throughout: curriculum for transformation needs an outcome-oriented perspective. Transformation is the ultimate aim of the good praxis that flows from effective curriculum at all levels. The transmissibility, and the actual transmission, of training has also been demonstrated as a key penultimate aim in the study: transmission of the gospel in mission, and transmission of training so that the people of God can be equipped to build the Church.

Mission and transition

The large arrow at the base of the model is a dynamic reminder that God, in his mission under-girds any truly effective transformation in and through theological education. This is the ultimate dynamic to consider and curriculum development needs to be responsive to that mission. Not only is God’s mission bringing transformation, other related transitions are taking place. The study has stressed the irrelevance of all curriculum that happens without reference to those transitions.

9.2.2.2 The dynamic of curriculum development at the centre

The process of curriculum development is put at the centre and the common cycle of design, dissemination, implementation and evaluation (Carl 2002:54) is shown. This reminds users that curriculum development is an ongoing, cyclical process spiralling into the future as

curriculation responds to the factors mentioned under ‘mission and transition’ above, and all four stages are essential.

Carl also describes the four main approaches to this process of curriculum development: academic, experiential, technological and pragmatic (2002:55-63). Those involved in the process of curriculum development can benefit from an awareness of these different orientations. The first three are distinct, but the fourth, the pragmatic approach, assumes that “the curriculum development process is the outcome of a long and interactive process of involvement and interaction” (:62), as such it contains aspects of the first three, being theoretical, subjective and analytical. Thus, the process of curriculum development that this thesis connects with is pragmatic in nature. The discussion of the introduction of ILD into the COU illustrated just such an approach.

9.2.2.3 The main elements that must shape the process

The main elements at the centre of the model (clockwise: thick description, goals, content, pedagogy, structures and resources), relate not only to the model of Carl and to the common categories, but also to the key findings and approaches in the dissertation. As such they are a way of applying these findings.

Thick description

Thick description has been dealt with at length; here it is worth noting that it involves situational analysis and needs assessment and these research-based activities are essential for curriculum development at all levels.

Goals

Goals were analysed in Chapter Seven: for integrity and flexibility in training, and for forming integrated and flexible individuals and teams, specific aims and objectives must be kept in mind when developing and renewing the curriculum.

Content

In the context of all the other elements it is helpful to remember that the content itself must be practical, biblical, missional and local. This local aspect assumes issues of orality and

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textuality as well, and so materials and translation relate to the issue of content, although they also relate to the next element.

Pedagogy

The modes and methods of teaching must be prioritised as curricula are formed. The orality-literacy, or textuality, tension is vital in relation to this as and affects facilitation and learning styles, as well as resources. Reflection has been shown to be important for creating flexibility and integrity in training, while transmission and transmissibility is not only a desired outcome, but also a control and a check. Such approaches have been discussed in Chapter Seven and illustrated through the work of ILD in the preceding chapter.

Structures

Structural organisation and planning play a key role, and developing community, coordination, connection and continuation are all vital. Again an issue discussed in Chapter Seven, and built on in Chapter Eight.

Resources

Given all the above elements it is crucial to address and plan for the spiritual, human, material and financial resources that are required. This will be of special importance for authentic, locally sustainable patterns of training, and the resource element must be kept on the agenda throughout the process so that goals, content, pedagogy and structures are appropriate, based on the situational analysis.

Such a dynamic model of curriculum development has enormous potential for transforming training in the COU and can give direction to curriculum design at the macro-level, the meso-level and the micro-level. Select, illustrative, applications of the model are based on these three levels.

9.3 Applying the model in practice: select recommendations for transforming theological education in the COU

A number of recommendations have already been made at various points in the study, particularly in the various conclusions to the chapters. In addition part of the value of the

flexible curriculum development model is in the way in which it presents the various concerns of the study and therefore acts as a conclusion of sorts in itself. Thus here, rather than isolating and reiterating all the recommendations, a few are selected as a way of illustrating the use of the model. Some of these reveal where an ILD type approach could lead if it were applied more widely and deliberately to theological education in the COU.

9.3.1 Application of the model at the macro-level to generate specific recommendations

The terms macro, meso, and micro are used in a variety of ways depending on the context (see for example Hendriks 2004:76-79). Here, within the COU, 'macro' is applied to the provincial level, and to bodies and organs that operate and connect at that level.

9.3.1.1 The importance of recognising and remembering the richness of the COU's story

One theme that has developed through the study is the richness and uniqueness of the story of the COU (see for example Hastings 1979:272). This may seem an unusual application of the model, but it is fundamental. This flows out of the *thick description*, relates to *resources* and to the *mission* of the Church. And with a denomination the size of the COU this legacy and heritage needs to constantly be told, recorded and retold at the provincial level so that the mission of God can be discerned for the COU, and so that there is a sense of direction in the midst of the various changes that are going on in church and culture. Theological education must respond to this story. In particular it has been argued that, particularly from the perspective of the Revival, that this story is gospel shaped.

The COU has a rich command of an authentic, indigenous understanding of that gospel, one that is crucial, not only for its own renewal, but also for informing and challenging other churches. The fear of this author, and others, is that many (but not all) of the more recent churches, rather than being based on a local assimilation of the gospel, as in the story of the COU, are grounded in a local form of faith-prosperity teaching (Gifford 1998:152ff). Thus the gospel, and therefore authentic Christianity, is being eroded rapidly and could be lost within a few generations. The COU therefore has a critical contribution to make in this context.

9.3.1.2 The encouragement of integration, coordination and connection within the macro-level structures

The *structures* element of the model, fed by the *principles* of *flexibility* and *integrity*, stresses the need for *coordination*. In this area the lead must be taken at the macro-level and the Province must take responsibility for central, strategic planning. This not only means having an active and functioning Theological Education Committee within the Provincial Education Department, but also having an effective, working relationship with the BTSdT, so that together those bodies can integrate and plan widely and connect the various colleges, study-centres and programmes. In addition it should also include having a specific individual post within the province for theological education, someone who can visit widely and have a global picture of theological education in the Church.

Such integration and coordination does not mean dispensing with the community based college model but rather connecting in an integrated way with the other training programmes of the Church. Perhaps surprisingly, Ross Kinsler, one of the founders of the TEE movement, does not advocate for only developing that sole form in the Church, rather he writes:

The debate between full time or centralised and extension or decentralisation models is reaching a happy conclusion in what some are calling a diversified model of theological education... It suggests that centralised institution and decentralised programmes should work together to construct *diversified and integrated models of theological education* [italics added] (Kinsler 1999:12).

Or as one respondent (QSR 410) put it, “all methods of training whether residential or distance learning should be used”, however, such a construction job requires central coordination, and both the Province and the BTSdT are critical. The capacity for creating such integration must be developed in both. Thus the transition from the FDT to the BTSdT is a welcome one, but it must be taken further so that there is a deliberate and deep theological focus within the central structures of the COU.

9.3.2 Application of the model at the meso-level to generate specific recommendations

Dioceses, regional colleges and study centres are in mind here at the meso-level of curriculum development.

9.3.2.1 Developing connectivity and integration between the colleges and the field

This type of integration has been raised at several points. Again the *structures* element comes into play and it stresses the need for *connection* between different elements of theological education. One way to encourage such connectivity is through having part-time faculty who are involved in ministry and teaching. It is interesting that Namugongo Martyrs Seminary, which was evaluated as the most practically oriented of the regional colleges, has high numbers of such staff. Lack of resources often force colleges down this route, but there can be a gratifying pay-off in the shape of a strong link between college and field, and a real emphasis on praxis.

Programmes like ILD, which are both formal and non-formal in nature, and can straddle the divide, are particularly significant in this regard. Thus the study recommends developing that programme more widely and using its materials in both college and field, and at a range of levels to create connections throughout the system.

Doing theology in the vernacular also helps to create this connectivity and so translation, considered under *pedagogy* and *content*, is critical. It is recommended that the formal English language courses develop and introduce learners to local language resources, and to the practice of doing theology in the vernacular. The ILD materials are again a valuable resource for this.

These recommendations are true for all types of college not only at the regional level,¹ but also at the DTC level. The use of flexible, skills-based, praxis-oriented approaches throughout the system will generate far greater integration within the whole and will heal some of the real and perceived ruptures in the system.

9.3.2.2 Increasing transmissibility and transmission

At the meso-level *transmission* can be encouraged at the individual colleges through a greater emphasis on TOT and on using transmissible materials and concepts. In addition, the role of pastor-teachers as those who equip whole congregations and parishes for mission must be emphasised. At the diocesan level, clergy job descriptions must be tailored to this,

¹ In other words any colleges that relate to UCU whether through being constituent, affiliated or study-centres.

with a stress on the need for the clergy to be equipping lay readers. Simple, skills-based materials, of the sort used in the ILD programme would facilitate this, and their use in mixed teams of clergy and laity would break down some of the barriers that hold back the mission of the Church.

9.3.3 Application of the model at the micro-level to generate specific recommendations

There is a wide range of domains for the application of the curriculum development model at the micro-level. For example it can be applied to individual learners, faculty members and to learning experiences. In addition congregations and even whole parishes could be considered at this level in the case of the COU, particularly given that there are the archdeaconry and diocesan levels above them.

9.3.3.1 Building more integrated and flexible learning experiences in the class room and field

The *pedagogy* sphere of the curriculum development model is one that needs particular attention and that focus must be driven by the *principles* of *integrity* and *flexibility*, and with a view to *transmission* and *transformation*. There is an urgent need for a greater range of methods and modes, and especially ones that connect more firmly with local culture so that learning can be truly owned.

9.3.3.2 The development of faculty members who can think in an integrated and biblical way

Curriculum development must empower the educators themselves in a range of different ways and the acquisition and use of the fresh pedagogical approaches mentioned above is one such area. But perhaps more fundamentally there is a need for the type of leaders that Wells describes as those who can, “think biblically and theologically about themselves and their world, and to do so out of godly commitment” (Wells 1996:297). Wells says this in the context of the fragmentation of theology through specialisation and calls for those who, “regardless of their discipline, are able to think theologically within a larger theological frame” (:297). Without such leaders any other attempts at coherence will fail. There is an urgent need for all faculty members to think theologically in an integrated way so that such skills can then be passed on to others at the grassroots and a culture of coherent biblical theology can be created. Since CRM 2004 courses are being designed in a more integrated

way but this needs to be taken further with a view to consistency throughout the system (Cole 1999).

9.3.3.3 Theological education must become more praxis-oriented for the transformation of congregations and society

Keeping the *outcome* of right *praxis* in mind, including the *transformation* at the congregational level is a critical emphasis, but it is lacking in theological education in the COU. The curriculum must be developed so that it is earthed at the grassroots level in practical outcomes, and should be designed and implemented with that in mind. Placements are an important contribution but on their own they are not enough. Theological education must thoroughly form individuals who will break cycles of irrelevance and lead the people of God in mission.

9.3.3.4 Sustainability at the local level

Theological education must become more radically grassroots oriented and sustainable at that level. While there is a place for centres of excellence such as the BTSĐT, there is also a need for a grassroots movement that mobilises resources locally for training and for mission. The ILD programme, while itself in transition, provides some informative indicators in this regard.

9.4 The problem and hypotheses revisited

The development of the generic curriculum development model and the recommendations above all relate to the problem statement and hypotheses of the research design that were presented in Chapter One. However, before closing the dissertation, it is important to revisit those statements in a more deliberate manner.

The problem that the research set out to investigate centred on the apparent inadequacy of the patterns of theological education that the COU has inherited and adopted, particularly when it comes to equipping the Church for mission in its current setting. On the one hand it would be amiss not to draw attention, once again, to the richness of the COU's story and the associated spiritual resources. The research has indicated that there is a sense of God's continuing hand on the COU, a perception that is grounded in a number of changes taking

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place in the training of the Church. However, on the other hand the study has confirmed and reinforced the intuition of the problem statement, and has done so strongly at points: for example it has highlighted weaknesses in training when it comes to the equipping of the many grassroots pastors of the Church. Much of the data has pointed consistently to the need for training to be transformed for mission.

In the light of these problems facing theological education in the COU, the broad central hypothesis was a simple one: that training might be transformed through the deliberate appraisal of all the attendant theologies, processes and patterns. The research was designed to approach this hypothesis in an explorative, descriptive and action-orientated way, rather than an explanatory one; in other words it was a hypothesis to be explored more than tested. However, thorough evaluation of the context for theological education and theological education itself in the COU indicates the veracity of this general hypothesis. Analysis of extensive primary data and secondary sources indicates that a complex system of training must be carefully tailored to the context, and that its transformation must be guided by this analysis. The dynamic curriculum development model offers such guidance, demonstrated in a number of discrete applications.

The ILD programme has played a special role in exploring and ‘testing’ this general hypothesis. While the main implementation stage of the ILD programme began before this study did, there was significant overlap and the programme was developed with the general hypothesis in mind. In other words it was developed with an awareness of the need for an evaluation of the context, including the context of other theological education programmes in the COU. Informants and respondents, and the growth of the programme and the way it has been welcomed into the Church, all revealed numerous signs that ILD in the COU is having and will continue to have a wide impact: forming, informing and transforming not only those involved in the programme, but also the wider theological education systems of the COU, the Church itself and the local communities it is involved in. Thus the growing ILD programme in a sense proves the hypothesis: training that is based on and continues with careful appraisal will be transformational.

Similarly, the ILD programme points to the veracity of the subsidiary hypotheses, for example the hypothesis that contextualised training, training designed or adapted to the context, will be effective training. ILD was implemented in close conversation with the

context: both through deliberate but participatory planning, and also through a providential ‘fit’ between aspects of the ILD programme and the story, situation and structures of the COU. Those providential features included: the connection between the discursive approach to textual analysis in the Veritas materials and the oral-literary nature of the context; and the practice and theology of the Revival. Again the programme is a pointer to the importance of contextualised training, and it is thus encouraging that the ongoing curriculum review that is taking place from the centre (coordinated by the BTSDT), aims to develop more deeply contextualised approaches.

Another subsidiary hypothesis, that the apparent lack of coordination, at a number of levels, is holding theological education back, has also been borne out through the study. The data and discussion has not only confirmed this lack, but has also shown that the fruit of greater connection between elements, as illustrated in the ILD programme, is higher impact training. The suggestion that training with and for integrity would be the more effective training has also been confirmed, not least through the desire for such training that respondents expressed repeatedly.

The value of the subsidiary hypothesis regarding resource availability and the need for cost effectiveness to be a primary concern in programme development has also been borne out in the course of the study. However, the research has also revealed the extraordinary spiritual, relational and material resources that are available to this unique Church. A discussion in Chapter Five, provoked by the Acclaim Report (1997), highlighted the fact that such resources are there to be released through a thorough application of gospel grace at the grassroots. Theological education must aim at just such a release through a thorough equipping of the pastors of the Church, in the hope that, in opposition to a vicious cycle of haemorrhage and decay in the COU, a spiral of Revival can be initiated and sustained.

Finally, a thorough exploration of multiple transitions has revealed their significance and the need to take transitions, shifts and change into account in the training of the Church. Again, the ILD programme suggests that flexible approaches to training, in terms of content, pedagogy and structures, are the ones that will have an impact on the COU and Uganda itself.

9.5 Closing remarks

This study has been an ambitious project of practical theology. It has attempted to encompass a study of theological education in the COU from a range of perspectives: historical, cultural, theological and sociological, and with a particular view to engaging with themes of change. In doing so it has taken a broad view and has carried the author on a long journey that, it is hoped, has not only made a contribution to the wider discourse, but has also pointed to possibilities for further study.

It has been written at a critical time for the wider Church, and particularly for global Anglicanism at a time when its tectonic plates are shifting. From 26 October - 1 November 2004 The African Anglican Bishops met in a historic gathering in Lagos, Nigeria, under the theme: 'Africa comes of age – an Anglican self-evaluation'. One key item in the final communiqué ran as follows:

The time has come for the Church in Africa to address the pitfalls in our present theological and western world-view education, which has failed to relate with some of the socio-political and economic challenges and Christian faith in Africa. We need well-resourced, highly rated and contextually relevant theological institutions that can engage intelligently with our peculiar challenges from an African perspective (Akinola 2004).

This thesis hopes to contribute to the process of working through what this means practically in terms of creating practical, biblical, missional and local forms of responsive theological education that will serve the mission of God in this great continent.

It is a time too when northern churches are facing transitions in the area of mission and leadership development. The post-Christendom situation calls for new patterns of Church and mission, and thus renewed patterns of training. The recent report of a working group of the COE's Mission and Public Affairs Council, *Mission-shaped Church* (Cray 2004), looks at those challenges in detail. In a keynote address at a conference following the report, the Archbishop of Canterbury, Rowan Williams, pointed to the need for ministerial formation to be driven by a theology of mission, noting that, "there is of course a culture of training for ministry, including ordained ministry, which can get bogged down with the servicing of the community, full stop", in other words in a focus on maintenance rather than mission (Williams 2004). Here too this study will have some important applications for that different context.

Further study is needed at these macro-levels, but this study also raises the need for practical-theological research at the local level. This work carried out broad-based contextual analysis, as a basis for evaluating and transforming theological education, but more focused studies are needed.² For example studies on local livelihoods in particular geographical areas could be carried out in relation to the sustainability of theological education at the grassroots level. In addition there is a need for a further practical and participatory study on local learning; a thorough practical-theological appraisal and application of REFLECT to theological education and local mission would be one way of approaching this. All such studies need to be conducted in the hope that theological education in the COU will continue to be developed to serve God's mission in and to a changing world.

² Two such studies are underway. Samson Tusingwire's study of Bakiga traditional learning as it relates to the relevance theological education is promising in the area of focussed research on pedagogy, and that study has been mentioned earlier in the current work. Samuel Mfitumukiza's research on contextual leadership training for pastoral mission in the Kigezi area is a work in progress that offers more of a geographical focus.

Sources and references

The sources and references are arranged in two sections: Primary Sources and Secondary Sources.

Primary sources

The primary sources are organised as follows:

1. Oral interview informants.
2. Main Questionnaire Respondents.
3. ILD Questionnaire Respondents.
4. Tentmakers Course Questionnaire Respondents.
5. Meetings, presentations, addresses, papers, letters and minutes of meetings.

Secondary sources

The secondary sources referred to are grouped together following the Harvard system used in the text of the dissertation. These sources include: selected books, articles in books and journals, and also some more general archival sources, reports, newspapers and material from the Internet, whether published or unpublished.

Primary sources

1. Oral interview informants

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- Muhindo, Rev Janet 27/01/2003. Provincial Children's Work Secretary. Interviewed in Kampala.
- Mwesigwa, Ven Samuel 12/09/2003. Treasurer, West Buganda Diocese. Interviewed at Kako, West Buganda Diocese.
- Nabakooza, Miss Mary 18/11/2002. Lecturer, Namugongo Martyrs' Seminary. Interviewed in Namugongo.
- Obetia, Rev Joel 20/01/2004. Theology lecturer. Interviewed in Mukono.
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- Olwa, Rev Alfred 20/01/2004. Head of Faculty of Theology. Uganda Christian University. Interviewed in Mukono.
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- Serugo, Rev Canon James 16/10/2002. Bishops Chaplain, Luweero Diocese. Interviewed in Luweero.
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- Tugume, Rev Patrick 07/11/2003. Warden of Namirembe Resource Centre. Interviewed in Kampala.
- Tusingwire, Rev Samson 12/11/2003. Lecturer, Bishop Barham University College, Kabale. Interviewed in Kampala.
- Wabulakha, Rt Rev Samwiri 17/10/2003 Bishop of Mbale. Interviewed en route from Mbale to Kampala.

2. Main Questionnaire Respondents

- QSR 1 08/11/2002. Bukenya Mwesigwa, Mr Steven. Born 1947, Church Teacher, West Buganda.
- QSR 2 s a. Ndengah, Mr Henry. Born 1957, Lay Reader, Kigezi.
- QSR 3 28/11/2002. Wamera, Rev Eridad. Born 1950, Parish Priest, Mbale.
- QSR 4 28/10/2002. Bahdire, Rev John. Born 1940, Parish Priest, Rwenzori.
- QSR 5 10/11/2002. Oceru, Mrs Jolly. Born 1966, Laity, Karamoja.
- QSR 6 12/11/2002. Tumwine, Mr Robert. Born 1971, Church Teacher, Kigezi.
- QSR 7 12/11/2002. Rutembesa, Rev Capt Dick. Born 1960, Parish Priest, Kigezi.
- QSR 8 21/10/2002. Tumwesigye, Mr Elly. Born 1980, Church Teacher, West Buganda.
- QSR 9 23/10/2002. Kalwese, Mr Robert. Born 1963, Lay Reader, West Buganda.
- QSR 10 04/10/2002. Katureebe, Rev James. Born 1961, Parish Priest, West Buganda.

- QSR 11 09/09/2002. Mugisha, Rev Jackson. Born 1962, Parish Priest, West Buganda.
- QSR 12 21/10/2002. Sserwadda, Mr Edward. Born 1958, Lay Reader, West Buganda.
- QSR 13 27/10/2002. Luzzi-K, Rev Elisha. Born 1963, Parish Priest, West Buganda.
- QSR 14 27/10/2002. Bukululu, Mr Tom. Born 1954, Lay Reader, West Buganda.
- QSR 15 02/12/2002. Kemigisa, Ms Margaret. Born 1973, Lay Reader, Rwenzori.
- QSR 16 s a. Kamanywa, Rev Frank. Born 1947, Parish Priest, North Kigezi.
- QSR 17 26/11/2002. Twongime, Rev Godfrey. Born 1958, Parish Priest, Rwenzori.
- QSR 18 02/12/2002. Mukhama, Mr James. Born 1954, Church Teacher, North Mbale.
- QSR 19 25/11/2002. Bafuraiwala, Ms Violet. Born 1966, Lay Reader, Mukono.
- QSR 20 21/10/2002. Katojo, Ven Rev Enoch. Born 1948, Archdeacon, West Buganda.
- QSR 21 21/10/2002. Kaworawo, Rev Kamuhanda. Born 1953, Parish Priest, West Buganda.
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- QSR 23 10/11/2002. Kasusse, Mr Faison. Born 1962, Lay Reader, West Buganda.
- QSR 24 21/10/2002. Zawedde, Mr Rovincer. Born 1961, Lay Reader, West Buganda.
- QSR 25 03/12/2002. Khaukha, Mr Brutus. Born 1953, Lay Reader, North Mbale.
- QSR 26 18/11/2002. Obonyo, Mr John. Born 1968, Evangelist, Luweero.
- QSR 27 17/11/2002. Mukama, Mr Livingstone. Born 1964, Laity, Luweero.
- QSR 28 25/11/2002. Tumusiime, Mr Justus. Born 1956, Lay Reader, Kigezi.
- QSR 29 s a. Munaku Kaama, Mr Moses. Born 1971, Lay Reader, Mukono.
- QSR 30 s a. Tiwangye, Rev Can Charles. Born 1947, Diocesan Mission Coordinator, North Kigezi.
- QSR 31 10/11/2002. Byarugaba, Rev Robert. Born 1970, Parish Priest, Kigezi.
- QSR 32 25/11/2002. Turyatunga, Rev Erasmus. Born 1957, Parish Priest, Kigezi.
- QSR 33 25/11/2002. Twesigye, Mr Stephen. Born 1956, Lay Reader, Kigezi.
- QSR 34 25/11/2002. Amana, Mr Alex. Born 1955, Lay Reader, Kigezi.
- QSR 35 26/11/2002. Turyamureeba, Mr Yosamu. Born 1944, Lay Reader, Kigezi.
- QSR 36 s a. Tumwerekurire, Mr Stanley. Born 1950, Lay Reader, Kigezi.
- QSR 37 09/11/2002. Twinomuhangi, Mr Julius. Born 1972, Lay Reader, Kigezi.
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- QSR 40 15/11/2003. Besigye-Mwebesa, Rev H. Born 1960, Parish Priest, Kigezi.
- QSR 41 14/11/2002. Turyasingura, Rev Eliphaz. Parish Priest, Kigezi.
- QSR 42 25/11/2002. Masereka, Rt Rev Zebedee. Born 1943, Bishop, South Rwenzori.
- QSR 43 15/11/2002. Tumwesigye, Mr Fred. Born 1953, Church Teacher, Kigezi.
- QSR 44 09/11/2002. Kezaara, Mr Christopher. Born 1967, Lay Reader, Mukono.
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- QSR 46 04/11/2002. Namutebi, Mr Justine. Born 1964, Lay Reader, Luweero.
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- QSR 59 24/10/2002. Mudiru, Rev Gilbert. Born 1950, Parish Priest, North Mbale.
- QSR 60 10/10/2002. Abura, Mr William. Born 1975, Laity, Karamoja.
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- QSR 62 10/11/2002. Logit, Rev Peter. Born 1950, Parish Priest, Karamoja.
- QSR 63 04/11/2002. Mulindwa, Mr Christopher. Born 1926, Lay Reader, Luweero.
- QSR 64 19/11/2002. Kyaliumpa, Rev Clovis. Born 1952, Diocesan Secretary, Rwenzori.
- QSR 65 25/10/2002. Bateganya, Rev Livingstone. Born 1953, Parish Priest, Luweero.
- QSR 66 08/11/2002. Kayiira, Rev Rose. Born 1953, School Chaplain, West Buganda.
- QSR 67 12/11/2002. Katarahweire, Rev Can Richard. Born 1949, Parish Priest, Kigezi.
- QSR 68 11/11/2002. Akankwasa, Mr Jackson. Born 1966, Lay Reader, Kigezi.
- QSR 69 13/11/2002. Mushwaza. Born 1956, Lay Reader, Kigezi.
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- QSR 75 22/11/2002. Byamugisha, Mr William. Born 1967, Lay Reader, Kigezi.
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- QSR 149 20/10/2002. Owilli, Mr Christopher. Born 1970, Laity, Karamoja.
- QSR 150 20/10/2002. Opio, Mr Martin. Born 1964, Evangelist, Karamoja.
- QSR 151 20/10/2002. Ongom, Mr Edward. Born 1956, Laity, Karamoja.
- QSR 152 20/10/2002. Okello, Rev Zadok. Born 1964, Theological student, Karamoja.
- QSR 153 20/10/2002. Ocheru, Mr Charles. Born 1981, Church Teacher, Karamoja.
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- QSR 155 23/10/2002. Musamaali, Mr Patrick. Born 1974, Lay Reader, North Mbale.
- QSR 156 s a. Okello, Mr Jimmy. Born 1973, Laity, Karamoja.
- QSR 157 22/10/2002. Waniale, Mr Wilson. Born 1958, Lay Reader, North Mbale.
- QSR 158 20/10/2002. Awaka, Rev David. Born 1954, Parish Priest, Karamoja.
- QSR 159 s a. Akankawata, Rev Elly. Born 1950, Diocesan Education Secretary, North Kigezi.
- QSR 160 25/10/2002. Kisekka, Rev Wilson. Born 1972, Parish Priest, Mukono.
- QSR 161 25/10/2002. Atibuni, Mr David. Born 1958, Lay Reader, Mukono.
- QSR 162 25/10/2002. Orio, Mr Samuel. Born 1971, Church Teacher, Mukono.
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- QSR 164 01/11/2002. Kalanzi, Mr Charles. Born 1970, Lay Reader, Mukono.
- QSR 165 24/10/2002. Erema, Mrs Milly. Born 1964, Lecturer, Madi/West Nile.
- QSR 166 29/10/2002. Senyonyi, Rev John. Born 1956, University Chaplain, UCU.
- QSR 167 30/10/2002. Nyangatum, Rev Yolam. Born 1951, Theological student, Kumi.
- QSR 168 30/10/2002. Bagadira, Ms Sarah. Born 1974, Theological student, Bunyoro Kitara.
- QSR 169 28/10/2002. Seggane, Rev James. Born 1958, Theological student, Luweero.
- QSR 170 30/10/2002. Kapson, Rev Charles. Born 1954, Theological student, West Ankole.
- QSR 171 27/10/2002. Komunda, Rev Enos. Born 1960, Theological student, Kinkizi.
- QSR 172 30/10/2002. Kanami, Mr Barnabe. Born 1967, Laity, Bujumura, Burundi.
- QSR 173 26/10/2002. Babua, Rev Isaac. Born 1957, Parish Priest, Mukono.
- QSR 174 29/10/2002. Bikanja, Mr Eric. Born 1970, Theological student, South Rwenzori.
- QSR 175 29/11/2002. Magumba, Rev John. Born 1953, Lecturer, Busoga.
- QSR 176 15/11/2002. Masete, Rev Tom. Born 1960, Parish Priest, Mbale.
- QSR 177 19/11/2002. Waniale, Mr Ambrose. Born 1972, Lay Reader, North Mbale.
- QSR 178 s a. Nambuba, Ms Elizabeth. Born 1952, Church Teacher, Mbale.
- QSR 179 01/11/2002. Wamumbi, Rev Godfrey. Born 1964, Parish Priest, North Mbale.
- QSR 180 29/10/2002. Kibedde, Mr Darlison. Born 1946, Lay Reader, Luweero.
- QSR 181 29/10/2002. Sebuufu, Mr Samuel. Born 1965, Lay Reader, Luweero.
- QSR 182 28/10/2002. Wasswa, Mr Livingstone. Born 1968, Lay Reader, Luweero.
- QSR 183 29/11/2002. Muyomba, Mr David. Born 1962, Lay Reader, Luweero.
- QSR 184 23/10/2002. Watera, Mrs Beatrice. Born 1967, Laity, North Mbale.
- QSR 185 29/10/2002. Mwesigwa, Mr Esawo. Born 1971, Lay Reader, Luweero.
- QSR 186 29/10/2002. Kanyike, Mr Patrick. Born 1971, Lay Reader, Luweero.

- QSR 187 29/10/2002. Lubwama, Mr Jamson. Lay Reader, Luweero.
- QSR 188 27/10/2002. Wogidoso, Mr Samson. Born 1956, Lay Reader, North Mbale.
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- QSR 190 26/11/2002. Buziina, Mr James. Born 1950, Lay Reader, North Mbale.
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- QSR 193 05/10/2002. Chegem, Rev James. Parish Priest, Karamoja.
- QSR 194 08/10/2002. Lutaaya, Rev Esther. Born 1947, Curate, West Buganda.
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- QSR 199 08/10/2002. Kakulu, Rev Stephen. Born 1953, Parish Priest, West Buganda.
- QSR 200 04/11/2002. Sesebu, Rev Isaiah. Born 1956, Mbale.
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- QSR 206 06/11/2002. Lapuka, Mr Samuel. Born 1959, Theological student, Kitgum.
- QSR 207 06/11/2002. Ochen, Mr Washington. Born 1981, Lay Reader, Northern Uganda.
- QSR 208 06/11/2002. Olweny, Mr George. Born 1966, Lay Reader, Kitgum.
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- QSR 227 07/11/2002. Zagyenda, Rev P. Born 1950, Parish Priest, Kigezi.
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- QSR 529 10/11/2002. Wamurubu, Mr Nathan. Born 1962, Lay Reader, Mbale.
- QSR 530 06/11/2002. Wandono, Rev Esimeyo. Born 1954, Parish Priest, Mbale.
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- QSR 532 s a. Anon.
- QSR 534 20/02/2003. Kaana, Mr James. Born 1959, Lay Reader, Namirembe.
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- QSR 538 15/02/2003. Ochola, Rev Richard. Born 1954, Parish Priest, Lango.
- QSR 539 20/02/2003. Olwa, Rev Susan. Born 1959, Mother's Union Worker, Lango.
- QSR 540 19/02/2003. Odurkami, Rt Rev Charles. Born 1952, Bishop, Lango.
- QSR 541 01/12/2002. Muzaki, Ms Margaret. Born 1958, Laity, North Mbale.
- QSR 542 14/02/2002. Kabwerere, Rev Charles. Born 1947, Parish Priest, North Kigezi.
- QSR 543 20/04/2003. Okawa. Born 1954, Church Teacher, Karamoja.
- QSR 544 15/04/2003. Ocheng. Born 1964, Church Teacher, Karamoja.
- QSR 545 20/10/2002. Akech, Miss Florence. Born 1969, Theological student, Karamoja.
- QSR 546 20/04/2003. Akullo, Miss Mary. Born 1968, Laity, Karamoja.
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- QSR 548 20/04/2003. Omara, Mr Jimmy. Born 1978, Laity, Karamoja.
- QSR 549 06/11/2002. Acaye, Mr David. Born 1961, Church Teacher, Kitgum.

QSR 550 06/11/2002. Chol, Mr Moses. Born 1972, Church Teacher, Bor, Sudan.
 QSR 551 10/11/02. Byobusingye, Mr Lauben. Born 1958, Lay Reader, Mityana.
 QSR 552 s.a. Kasirye Bakka, Mr Joseph. Born 1955, Lay Reader, Luweero.

3. ILD Questionnaire Respondents

ILDQSR 1 Khabikula, Rev Ivan 21/09/2003. Priest, Mbale Diocese.
 ILDQSR 2 Tusingwire, Rev Samson 27/07/2003. Lecturer, Bishop Barham University College.
 ILDQSR 3 Mubiru, Rev Frederick 11/07/2003. Priest, Namirembe Diocese.
 ILDQSR 4 Ulwora Adokutho, Ven Harry 09/07/2003. Archdeacon, Nebbi Diocese.
 ILDQSR 5 Tigaiza, Rev George 11/07/2003. Curate, Busoga Diocese.
 ILDQSR 6 Balabyekubo, Ord Daniel 11/07/2003. Lay reader, Mukono Diocese.
 ILDQSR 7 Kermundu, Rev Manasseh 09/07/2003. Priest, Nebbi Diocese.
 ILDQSR 8 Chemisto, Ord Henry 10/07/2003. Church teacher, Sebei Diocese.
 ILDQSR 9 Masete, Rev Tom 11/07/2003. Vicar, Mbale Diocese.
 ILDQSR 10 Wakimwayi, Rev Job 11/07/2003. Curate, Mbale Diocese.
 ILDQSR 11 Chepsigor, Rev Wilfred 10/07/2003. Priest, Sebei Diocese.
 ILDQSR 12 Kabuye, Rev Frederick 11/07/2003. Vicar, Luweero Diocese.
 ILDQSR 13 Nantamu, Rev Peter 11/07/2003. Curate, Busoga Diocese.
 ILDQSR 14 Aisu Akol, Rev Simon 19/05/2003. Priest, Karamoja Diocese.
 ILDQSR 15 Ssali, Rev John Wycliffe 06/05/2003. Archdeacon, West Buganda Diocese.
 ILDQSR 16 Mutabaluka, Rev Livingstone 01/04/2003. Vicar, West Buganda Diocese.
 ILDQSR 17 Muhwezie, Rev Fred 22/04/2003. Vicar, West Buganda Diocese.
 ILDQSR 18 Wasolo, Rev Patrick 24/09/2003. Priest, North Mbale Diocese.
 ILDQSR 19 Walimbwa, Rev Wilberforce 25/09/2003. Priest, Mbale Diocese.
 ILDQSR 20 Musapiti, Rev Peter 25/09/2003. Priest, Mbale Diocese.
 ILDQSR 21 Kanywamusayi Musedde, Rev Peter 25/09/2003. Priest, North Mbale Diocese.
 ILDQSR 22 Wandwasi, Mr Michael 25/09/2003. Lay reader, North Mbale Diocese.
 ILDQSR 23 Wangaile, Mr Robert 25/09/2003. Teacher/Lay reader, Mbale Diocese.
 ILDQSR 24 Katenya, Rev Capt David 25/09/2003. Parish Priest, North Mbale Diocese.
 ILDQSR 25 Kakulu, Rev Stephen 01/04/2003. Evangelist, West Buganda Diocese.
 ILDQSR 26 Namisi, Rev Stephen 25/09/2003. Parish Priest, North Mbale Diocese.
 ILDQSR 27 Gidudu, Rev John 25/09/2003. Parish Priest, North Mbale Diocese.

4. Tentmakers Course Questionnaire Respondents

- TQSR 1 27/03/2003. Bakunda, Mr Bernard. Graduate working as General Secretary of Uganda HC Fellowship, from Kigezi Diocese.
- TQSR 2 25/03/2003. Rugyendo, Mr Medard. Lecturer, Makerere University Department of Religious Studies, from Kigezi Diocese.
- TQSR 3 27/03/2003. Musiime, Mr Polycarp. Ministry working with Christian NGOs, from Namirembe Diocese.
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Appendix: Questionnaire survey

Main questionnaire

The content of the questionnaire is given below, with the preamble and then the questions that follow. Please note: *The white space has been reduced here and the original layout altered.* While the original was on six sides of A4 and in a larger font size, this appendix gives a guide to the information that was gathered.

The purpose of this questionnaire is to gather data on theological education in the COU. This information will be used in doctoral level research that aims to encourage leadership training in the COU and so help the Church to fulfil its calling. Please take time to fill it in as carefully as possible.

About the researcher: I am ordained in the Church of England and have been based in Kampala since 2000 as an associate of Crosslinks and as a facilitator with Veritas College. Through the invitation of the COU I have been involved widely in theological education initiatives, including teaching at UCU. Thank you in advance! Rev'd Jem Hovil (BSc Hons, PGCE, BTh Hons, MTh), PO Box 6016, Kampala, Uganda.

- Notes:
1. If you have done several training courses please answer questions 4 to 14 in general terms and in the comments point out any significant exceptions you have experienced.
 2. If you would prefer to remain anonymous in any finished work please tick this box: ☐
 3. If you would like help with any of the questions don't hesitate to 'flash' or 'text' me (if you have access to a mobile phone) and I will call you back. My MTN number is 077 612230.
 4. English responses ease processing, but do answer in your first language if you prefer.

Today's date: Your date of birth:.....
Your name: Your diocese:.....
Your address and contact 'phone (if possible):
Current position/s:
Educational level: First language:.....

1. Describe your ministry setting by putting a circle around one of the following:

Village Trading centre Town City Other

If you circled 'other', then please describe it (e.g. school, college):

Any comments on how issues (positive and negative) in that setting influence your work?

2. Indicate what written resources you have access to by answering the following:

Do you have your own Bible/s? Tick one: Yes ☐ or No ☐

If 'Yes' then which? Circle: *Vernacular NIV RSV KJV Good News Others*.....

Indicate how many theological books you have in the home (circle one):

none Fewer than 5 5 to 10 10 to 20 More than 20

Do you have access to a library (tick one)? Yes ☐ or No ☐

3. Have you attended a course of theological training? (tick one) Yes ☐ or No ☐

If 'No', please go on to answer questions 15 to 17.

If you ticked 'Yes', please continue the questionnaire below.

Which programme/s have you attended? (*Note – if you have studied outside Uganda do include that experience and draw on it for comparison when answering questions*)

4. Did the training tend to be theoretical or practical? Circle one:

Only theoretical *Mainly theoretical* *Both* *Mainly practical* *Only practical*

Any comments (including your own thoughts on this issue)?

5. How relevant has your training been for your work? Circle one:

Very irrelevant *Fairly Irrelevant* *Not sure* *Fairly relevant* *Very relevant*

Any comments (including your own thoughts on this issue)?

6. How would you describe the involvement of the teachers? Circle one:

Very uninvolved *Fairly uninvolved* *Not sure* *Fairly involved* *Very involved*

Any comments (including your own thoughts on this issue)?

7. To what extent were facts just passed on to you (lecture) or were you encouraged to interact?

Circle one:

No interaction *Slight interaction* *Some interaction* *Good interaction* *Much interaction*

Any comments (including your own thoughts on this issue)?

8. Was the training aimed mainly at the maintenance of the Church as it is, or for mission and growth? Circle one:

Only maintenance *Mainly maintenance* *Both* *Mainly mission* *Only Mission*

Any comments (including your own thoughts on this issue)?

9. How significant was an understanding of the Bible in your training? Circle one:

Very insignificant *Fairly insignificant* *Not sure* *Fairly significant* *Very significant*

Any comments (including your own thoughts on this issue)?

10. Did the course give help in training other people for ministry? Circle one:

No help *Very little help* *Not sure* *Some help* *Much help*

Any comments (including your own thoughts on this issue)?

11. How involved was your local church during your training? Circle one:

Very uninvolved *Fairly uninvolved* *Not sure* *Fairly involved* *Very involved*

Any comments (including your own thoughts on this issue)?

12. What impact did the training have on your family? Circle one:

Only negative *Mainly negative* *None* *Mainly positive* *Only positive*

Any comments (including your own thoughts on this issue)?

13. Can you give an impression of the overall value of your training? Circle one:

Very poor *Poor* *Adequate* *Good* *Excellent*

Any comments (including your own thoughts on this issue)?

14. React to and comment on the following statement: “My theological training has prepared me for ongoing theological reflection throughout my ministry.” Circle one:

Strongly disagree *Disagree* *Neither agree nor disagree* *Agree* *Strongly Agree*

Any comments?

15. React to and comment on the following statement: “Theological education should always be done in a traditional residential setting over a period of a few years.” Circle one:

Strongly disagree *Disagree* *Neither agree nor disagree* *Agree* *Strongly Agree*

Any comments?

APPENDIX

16. Describe the most significant changes in Church and Society that you are aware of and suggest how should the training initiatives of the Church respond?

17. What further or continuing training might you benefit from and why?

Please use the rest of this page and page 6 for any further comments

Explanatory sheet for questionnaire distributors

The content of a sheet that was used in questionnaire distribution is given below.

Name of distributor:.....
Name of diocese or college:.....
No. of questionnaires given – Total:.....
Total above made up of – Either: Clergy:..... Lay leaders:
Or: Staff: Students:
Either, Diocesan data. No. of Active Clergy: Lay readers:
Archdeacons: Parishes: Churches:
Or, College data. No. of Staff:..... Students:.....(Year 1:...Year 2:...Year 3:...)

The main thing to work on is GETTING THE QUESTIONNAIRES BACK! The ideal is to get people to fill them in at meetings and hand them to you to post or bring to me. You could offer them the stamp-addressed envelope (SAE) as an incentive – they can take that with them if they give you the form! PLEASE stress the importance of the study and that if they do take them away to fill in they must set a deadline and return them. (If they take them for their lay readers they must supervise the filling in and take them to the post themselves.)

With that in mind, the ideal time for distribution to a diocese is at a clergy gathering, and so, *if necessary*, do wait a few weeks for that event. Give out 3 questionnaires to each individual member of the clergy present and explain that one is for themselves to fill in while two are to be given to lay readers in their churches (the aim is to work on the ratio of 1 clergy to 2 lay readers/leaders). Each questionnaire is in an SAE that is self-sealing (DO NOT LICK). (For a college this could be done at a gathering of the theological students, or at a faculty meeting).

Get them to take out one of the questionnaires and look through it. Explain the purpose of the questionnaire, as on the questionnaire itself: “to gather data on theological education in the COU. Etc.” You could also explain who I am from the questionnaire and go through the notes.

Explain that most questions require two things: First, for them to circle an answer that best fits for them. Second, for them to comment on their answer and on that issue generally. Show them some examples. E.g.: question 4. What are their thoughts on whether training should be theoretical or practical? Then Go through any other questions as you decide. 1,2,3,16 and 17 follow different formats.

Get them to fill theirs in there and then. This can be done in around 40 minutes. You can also supervise and help them. They can then each take two with them for the lay readers – explain that they will need to pass on this explanation to them. Alternatively, if you must, give them a deadline to complete it by (I would recommend within one week) and encourage them to take them to the post office, as that is simplest and most direct.

Thank you for your hard work! Note: *Ideally I will do the above with you and many of the clergy and laity are known to me personally. However, for some dioceses/colleges I may be absent at the time.*