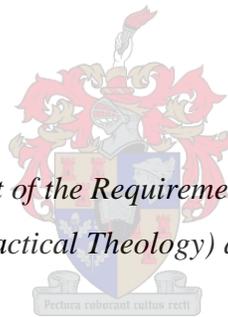**Towards the Introduction of Community Development within a Theological Curriculum: Murray Theological College of the Reformed Church in Zimbabwe**

Webster Vhembo



*Thesis Presented in Partial Fulfilment of the Requirement for the Master's Degree in Theology in the Faculty of Theology (Practical Theology) at the University of Stellenbosch*

Supervisor: Prof Nadine Bowers-du Toit

Department of Practical Theology and Missiology

April 2019

## Declaration

By submitting this thesis, I declare that the entirety of the work contained therein is my own, original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

**Signed** …………..                                        **Date**: April 2019

Webster Vhembo

# Abstract

Many church leaders in Zimbabwe are not equipped for the struggle against poverty in their context. This study is prompted by the desire to provide the church with expertise to meet the challenges and subsequently effect the desired change in the society. The study, therefore, deals with the question of an educational strategy that could be employed in order to equip the future clergy of the Reformed Church in Zimbabwe (RCZ) to meet the contextual challenges.

The research attempts to provide (as an outcome) some guidelines towards the introduction of a curriculum design that could eventually produce ministers who are able to contextualise the theology in an African context - a brand of ministers who are sensitive to the needs of the community and ready to work as agents of change in the community of their service. When approaching the context of Zimbabwe, the church is viewed as a non-partisan agent that is likely to contribute to a holistic development as mandated in the Bible.

It is, however, argued that the Biblical mandate could be hampered, when the seminary training of ministers offers little or no preparation for the kind of transformational ministry that incorporates Community Development. Its introduction within the Theological curricula at Murray Theological College will, therefore, enable the prospective ministers in the RCZ to become successful agents of change in both Church and society.

To be credible, theological education should produce (as its outcome) responsible and productive ministers who have the ability to think critically on social related matters. Its curriculum should have multiple foci that stretch beyond a specific set of knowledge. Inserting development within a theological curriculum at Murray Theological College could possibly lead to that end and this could be the first phase of an educational strategy that could be employed in order to equip the future clergy of the Reformed Church in Zimbabwe to meet the contextual challenges.

# Opsomming

Baie kerkleiers in Zimbabwe is nie toegerus om die uitdagings van armoede in hul konteks aan te spreek nie. Hierdie studie vloei uit die behoefte om die kerk te voorsien van die kundigheid om hierdie uitdagings die hoof te bied en gevolglik die gewenste veranderings in die samelewing mee te bring. Die studie gaan dus oor die vraag na 'n opvoedkundige strategie wat gebruik kan word om toekomstige predikante van die Reformed Church in Zimbabwe (RCZ) toe te rus om kontekstuele uitdagings aan te spreek.

Die navorsing streef om (as uitkoms) riglyne te bied vir die ingebruikneming van 'n kurrikulum-ontwerp wat uiteindelik predikante kan oplewer wat teologie in 'n Afrika-verband kan kontekstualiseer – predikante wat sensitief is vir die behoeftes van die gemeenskap en gereed is om te werk as agente van verandering in die gemeenskap waarin hulle dien. In die Zimbabwe-konteks word die kerk gesien as 'n nie-partydige agent met die potensiaal om by te dra tot holistiese ontwikkeling soos die Bybel opdrag gee.

Daar word, egter, geargumenteer dat die Bybelse opdrag belemmer kan word wanneer die kweekskool-opleiding van predikante min of geen opleiding bied vir die soort transformatiewe bediening wat ook Gemeenskapsontwikkeling insluit nie. Die insluiting daarvan by die teologiese leerplan van die Murray Theological College sal dus voornemende predikante van die RCZ in staat stel om doeltreffende agente van transformasie in die kerk en samelewing te word.

Om geloofwaardig te wees, moet teologiese opleiding (as uitkoms) verantwoordelike en produktiewe predikante oplewer wat die vermoë het om krities te dink oor maatskaplike kwessies. Die kurrikulum behoort veelvuldige foci te bied wat meer is as 'n spesifieke kennis-stel. Die insluiting van Gemeenskapsontwikkeling by die teologiese leerplan van Murray Theological College kan moontlik hierdie doel dien, en kan die eerste fase wees van 'n opvoedkundige strategie wat gebruik kan word om toekomstige predikante van die RCZ toe te rus om kontekstuele uitdagings die hoof te bied.

## Dedication

I dedicate this thesis to the Almighty God, who made it possible for me to reach this far, to the Reformed Church in Zimbabwe, and to my lovely wife Tambudzai Vhembo, my daughter Alpha Vhembo and my son Mufarowashe Vhembo for your unwavering support.

# Acknowledgement

- Special thanks to God who has been so gracious throughout the course of the study.

- My heartfelt appreciation to Professor Nadine Bowers du Toit for your meticulous supervision and guidance. May God richly bless you?

- To the Reformed Church in Zimbabwe, Murray Theological College Board of Governors, Management , staff, fellow lectures and students, I thank you.

- To the Commission for Witness of the Dutch Reformed Church, your financial support all through the course is greatly appreciated.

- To Dr Susan Nyaga – my editor, your excellent work is highly cherished, I thank you.

- Last but not least, Tambudzai Vhembo my wife, Alpha and Mufarowashe my children; I don't have enough words to express my gratitude for your love and support.

## Abbreviations and Acronyms

ABCD            Asset-Based Community Development

AIDS             Acquired Immune Deficiency Syndrome

AIPA            Access to Information and Protection of Privacy Act

BOG            Board of Governors

CBO            Community Based Organisation

CD            Community Development

CDW            Community Development Worker

DRCM            Dutch Reformed Church Mission

FBO            Faith Based Organisation

GNU            Government of National Unity

HIV            Human Immune-deficiency Virus

IACD            International Association of Community Development

MThC            Murray Theological College

NetACT            Network for African Congregational Theology

NGO            Non-Governmental Organisation

PAR            Participatory Action and Research

PLA            Participatory Learning and Action

POSA            Public Order and Security Act

PRA            Participatory Rural Appraisal

| | |
|---|---|
| RCZ | Reformed Church in Zimbabwe |
| TEE | Theological Education by Extension |
| TD | Transformational Development |
| UKZN | University of Kwa-Zulu Natal |
| ZIMASSET | Zimbabwe Agenda for Sustainable Socio-Economic Transformation |
| ZPS | Zimbabwe Prison Services |
| ZRP | Zimbabwe Republic Police |
| ZNA | Zimbabwe National Army |

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**Map of Zimbabwe**



Murray Theological College

**Figure 1. Map of Zimbabwe showing the location of Murray Theological College[1] - 32km South West of Masvingo.**

[1]Source: http://www.un.org/depts/cartographic/map/profile/zimbabwe. [Accessed 2018, 1 November].

# CHAPTER ONE

## THE BACKGROUND TO THE STUDY

### 1.1.Introduction

The Reformed Church in Zimbabwe (hereafter referred to as RCZ) is the brand of the mission enterprise of the Dutch Reformed Church, Cape Synod in South Africa. According to Van de Merwe (1981:46-50), RCZ was founded on the 9th of September 1891 by the pioneer missionary, Reverend Andries Adriaan Louw (commonly known as Rev. A.A Louw or just Andrew Louw) with the help of seven Sotho evangelists, namely Micha Makgato, Jozua Masoha, Lukas Mokele, Jeremia Morudu, Petru Morudu, David Molea and Izak Kumalo.

Cronje (1982:122) finds that "Mission" was at the centre of all activities of the church right from the very founding of the RCZ. This explains why upon their arrival, pioneer missionaries of the Dutch Reformed Church Mission (DRCM) in Zimbabwe applied a comprehensive approach to mission. They focused on not only the spiritual needs of the people but also their social, economic, political and environmental needs. This resulted in the substantial development as observed in the four fields, namely evangelism, education, health, and industrial work.

According to Mutumburanzou (1999:16), the above mentioned developments have been divided into the following five stages: (i) from 1891 to 1952 – the period of missionaries characterised by the establishment of mission work (congregations, hospitals, schools, etc.), (ii) from 1952 to 1974 – the period of the preparation for handover, 1975 to 1979 – period of war and full control of whole mission enterprise by the indigenous church, (iii) 1980 to 1986 – the dark moments characterised by war and severe drought, (iv) from 1986 to 1991 – period of great hope within which RCZ celebrated 100 years of existence, and lastly (v) from 1991 onwards – years of recovery and development.

From the late 1990s up to this day, Zimbabwe experienced a sudden shift in the socio-economic and political landscape. The church is caught up as it attempts to define its role in order to serve the situation – to address these socio-economic and political challenges.[2]

Over and against this background, the introduction of Community Development within the Theological Curricula at Murray Theological College[3] (MThC) – a theological college of the RCZ - is prompted by the desire to equip prospective ministers for the task of community development. It will be argued that this will provide clergy with access to relevant and appropriate training for dealing with the socio-economic and political challenges faced by the people in Zimbabwe and even beyond.

This chapter provides the reader with a synopsis on the problem and focus statement, the motivation for the study, the preliminary literature review, the research question, aim and objectives, the methodology, potential impact, conceptualization and the chapter outline.

## 1.2.Problem and Focus Statement

Poverty is regarded as the prime cause of many challenges affecting countries with poor economies such as Zimbabwe. Millions of people are facing a miserable existence without the possibility of self-improvement (for themselves and their families). Many have no access to clean water and health care while sanitation in most towns is drastically deteriorating. Despite a

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[2]VISON OF THE RCZ

To be a missional and communal Church that witnesses the Kingdom of God in Jesus Christ, bringing transformation to human kind.

MISSION STATEMENT

We obediently and faithfully witness the Kingdom of God to human kind through:

•Preaching, teaching, and living the Word of God, through the inspiration of the Holy Spirit in a holistic way,

•Promoting and encouraging an understanding of interdependence between man and environment,

•Provision of education to able bodied and special needs persons,

•Provision of health care,

In order to address the spiritual, physical, and social needs of the people,

CORE VALUES

We believe in:

•Triune God

•The Bible as the true Word of God

•Covenant

•Reconciliation

•Resurrection of Christ

•Second coming and eternal life

•Love – Faith –Hope

•Good governance (Reformed Church Zimbabwe 2017:12).

[3]Murray Theological College is an institution of the Reformed Church in Zimbabwe where Ministers are trained for Congregational ministry.

pride in the plenteous of natural resources and high literacy rate, Zimbabwe remains one of the poorest countries in Africa with high unemployment rates (Africa and the World 2016). As a result, many graduates are involved in various merchandising on the streets and thousands of young people are out of the country in search of employment (The Standard 2014).

Attempts have been made by the government and Non-Governmental Organisation NGOs[4] to improve the living standards of the population, but poverty continues to take its toll while the initiated development programmes are receiving little support owing to politicization. As a result, there is increasing demand for a radical response from the people of God, and the church cannot ignore this if it operates in context. Besides evangelism, the church should be deeply involved in relief, aid, development and the search for social justice and peace in society. While this should be the case, the major problem is that the church does not have the expertise to meet the challenges and needs of society – and this means it cannot effect change. Ministers and laity often feel inadequate to respond positively to the contemporary challenges since there is currently no formal church-based training or education in community development at seminary level.

As aforementioned, this study is focused on the curriculum of Murray Theological College (MThC) – an academic institution belonging to the Reformed Church in Zimbabwe (RCZ). It should be noted that the RCZ, is one of the largest churches in Zimbabwe and its influence has, therefore, been widespread. RCZ has many congregations across the country and has been involved in social service delivery in addition to evangelism. If its ministers are equipped with Community Development skills RCZ has the potential to be an effective agent for social transformation in the country because of its biblical mandate to the world. The focus is, therefore, on the revision of the current curriculum seeing that it is the means through which the prospective ministers are equipped for ministry in various congregations of the RCZ. The goal is to equip student ministers with the knowledge and skills in Community Development before they are sent to different congregations. Potentially, this will enhance the capacity of the church to meet the challenges and needs of the modern society.

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[4] NGO stands for Non-Governmental Organizations

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## 1.3.Motivation

Right from the very founding of the Network for African Congregational Theology (NetACT) (in the year 2000), upgrading the standards of curricula at its member institutions has been one of its major goals (Du Preez 2013:7). As a member institution, MThC has an obligation to fulfil that goal. To this end, the Board of Governors (BOG) of MThC appointed this researcher as a lecturer in the department of Practical Theology at the Seminary as from January 2014, with instructions to explore what educational strategy could be employed in equipping their students for the development of community.

The curriculum is of prime importance to this researcher because it determines the content and method of the course (what will be taught, who will be taught and how it will be taught). The curriculum also determines the intended outcomes (what the learners should know and be able to do) after participating in the curriculum activities. As a student in Theology and Community Development at the University of Stellenbosch and as lecturer at MThC, the researcher has an influence on the curriculum. The researcher sees the opportunity to design a curriculum as a way to hand 'on the baton' of knowledge and skills he has acquired in the field of Theology and Community Development) to his fellow ministers (who will finish the race when they get in the field).

Curriculum designs in Theology and Community Development are in existence in South Africa at institutions such as the University of Kwa-Zulu Natal (UKZN), the University of Stellenbosch, Cornerstone Institute and elsewhere in Africa at institutions such St Paul University in Kenya, Justo Mwale Theological University in Zambia, to mention but a few. No such designs are inexistence in Zimbabwe, thus, the development of such a curriculum or the insertion of the field into the current programme is a welcome contribution to the body of academic knowledge particularly in context of the socio-economic and political situation in Zimbabwe. It is hoped that a holistic and contextually grounded curriculum will provide student ministers with critical eyes (from perspective of the Church) when looking at the national agendas.

## 1.4.Preliminary Literature Review

August (1999), De Gruchy(2003), Swart (2008), Bowers Du Toit (2015) and others, have written on Theology and Community Development from the lenses of South African context. As it were, no curriculum exists in Zimbabwe to equip prospective ministers at Murray Theological College

in this area of study nor has much been written on programmes in Theology and Community Development from this context as none exist. To explore this gap, the literature reviewed here will provide a starting point for an in-depth study of the subject matter.

De Gruchy (2003) addresses some key issues to do with curriculum design for Theology and Development in South Africa. He does so around three headings, namely: the politics behind the design, the preference within the design and the praxis throughout the design. Drawing on experiences in the Theology and Development at the School of Theology in Pietermaritzburg, his article raises questions rather than provides answers. The bottom line is that a curriculum does not develop in a vacuum - it must consider the values, traditions, beliefs and the culture of the society. Curriculum decisions must, therefore, involve the complex network of social, cultural, moral, economic and political issues of the society (Bishop 1985:2).This implies that a College like MThC is not an island in itself but an integral part of society. It is, therefore, imperative to consider all contexts in relation to questions on the curriculum for Theology and Community Development at MThC.

Furthermore, it is important to note that this research is carried out within the field of Practical Theology. Hendriks (2004:21), describes Practical Theology as "a continuing hermeneutical concern, discerning how the word should be proclaimed in word and deed in the world".

 In this respect, the church should continuously ask itself the questions: Where are we? Where should we be? And how should we get there? In other words, the church should be contextual – which is also another principle guiding this research. MThC has a good reputation of training Ministers, Evangelists and Youth Counsellors for Congregational/Pastoral Ministry in the RCZ, which goes as far back as 1925. In the last 85 years of its existence, however, its vision had not changed until 2009, when NetACT provoked the need for curriculum reviews within its member institutions. This led to the formulation of the current curriculum (Murray Theological College 2013:3).

A review of the current curriculum in the Department of Practical Theology reveals that a curriculum for Theology and Community Development at MThC is a real need. The College, however, holds on to its mission statement, statement of faith and statement of purpose (Murray

Theological College 2013:5-6). In these statements, MThC presents its contextual character – the basis from which the designed curriculum is also to be built.

For responsible Reformed theological training to take place, Murray Theological College understands that *Sola Scriptura* is not negotiable (Rutoro 2013:3). This tradition has been inherited from the Dutch Reformed Church Mission (D.R.C.M) in Zimbabwe but, it appears to be lacking in the contextual relevance of the mission.

Cronje (1982:122) indicates that pioneer missionaries of the DRCM in Zimbabwe applied a comprehensive/holistic approach to mission – not only focusing on the spiritual need of the people, but also on the social, economic, political and environmental needs. This resulted in extensive-substantial developments being started in the field of: Evangelism, education, health, and industrial work. In 1977, the property of the DRCM in Zimbabwe was handed over to the daughter Church (RCZ) (Van de Merwe 1981). Successive Synods of the RCZ show that there is a drastic deterioration in terms of Mission that has been experienced during the first years of autonomy. This, in a sense, portrays the difference in the nature of theological training acquired by the pioneer missionaries when compared to that of current RCZ ministers. Although some improvements are noted in the areas of Evangelism and Education, RCZ is increasingly lacking in the capacity to respond to the current poverty situation in Zimbabwe. There is, therefore, an urgent need for a curriculum for Theology and Community Development at MThC.

August (1999:5) finds that a curriculum in Congregational Theology and Community Development will equip and empower the Church and its workers to become reactants for community development. Right from the beginning, it has been argued, that Church is a non-partisan agent that has the potential to contribute to a holistic development. It is a central institution and a location of the marginalized, particularly the most vulnerable people in society such as women and children. This has been complemented by the view that the Church is an important NGO. which can play a major role in addressing the numerous problems and challenges that confront the society like HIV/AIDS and other chronic diseases, sexism, abuse of power, corruption, poverty and economic injustices (Hendriks 2004:11).

While poverty and its associated expressions of human suffering has become an area of concern for international practical theological scholarship, the absence of theological work with regard to

the practical ministry in addressing poverty is being recognized. Even though there are a few notable exceptions, Practical Theology has largely ignored the whole issue of poverty (Van Rensburg, 2013). As it were, practical theologians are required to not only take up the issue as a new intellectual task for reflection, but also make confessions on many different violations upon God's creation. At the same time, communities ought to confess their failure to engage sufficiently with practices that address the most hurting in the world (Swart 2008; 104-105).

For the community to participate on practices that address the most marginalized in the world, there is a need for stimulation and encouragement (Regional Partnership for Resource Development 2014:1). In the light of this, the development of a strategy for promotion of Theology and Community development within the curriculum at Murray Theological College should be able to develop leaders who will empower local congregations with a vision and methodology to address the challenges in the society. The prospective leaders (Ministers) will assume the role of change agents–responsible for the conscientization of people for development and provide linkages between the communities and other development agencies (De Beers and Swanepoel 1998:56; Swanepoel 1997:40 and Burkey1993:73-76).

Du Preez (2013) provides a framework for Curriculum Development in Theological Institutions of the Network for African Congregational Theology (NetACT). This may be used by the researcher, as a guideline for the curriculum for Theology and Community development at MThC.

**1.5.Research Question, Aim and Objectives**

**1.5.1.  Research Question**

This research shall be guided by the following question:

*What educational strategy could be employed at MThC in order to equip future clergy of the RCZ to meet the challenges of poverty in their context?*

**1.5.1.  Research Aim**

The aim of this study is to explore a strategy which could help to equip the prospective ministers for Theology and Community Development at MThC in order meet the challenges of poverty in their context.

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### 1.5.2.  Research Objectives

In order to respond to the research question and achieve the aim of the study, the following research objectives have been formulated:

- To provide a descriptive narrative of Zimbabwe's contextual challenges

- To explore the core principles and practices of community development
- To examine transformation as a theological framework for the church's involvement in community development
- To describe the basic issues around theological education while discussing the integration of theology and development within the curriculum
- To propose a strategy for the inclusion of Theology and Community Development into the curriculum at Murray Theological College (MThC)

### 1.6. Research Design and Methods

The researcher recognizes that Curriculum Development is regarded as a science linked to education. In this sense, this is an interdisciplinary study between Theology and Education (Du Preez 2013:25). As a result, some educational principles for curriculum development are applied in coming up with a Curriculum for Theology and Community Development at MThC.

To come up with a standard theological curriculum design that incorporates community development, an extensive literature study is a pre-requisite. In this regard a qualitative research method will be employed by the researcher. Since prominent issues related to theology and community development are going to be ascertained and theorised, the qualitative method is suitable since the field is new within the curriculum of MThC. Shazia (2014:87) views textual interpretation / literature review as one of the qualitative methods that the researcher may employ in order to have an in-depth and extensive understanding of the new field. Sources include textual materials that have been published such as minutes, books, book chapters, journal articles among others.

 A preliminary literature review has been done in order to explore the gap and how the field of study relates to the curriculum for Theology and Community Development at MThC. Also, critical analysis, comparison and assessment of secondary documents of selected African

institutions (with similar curricula) will be done in order to assist in the benchmarking of the research.

Literature review is of great importance because it enables the researcher to explore the field of study in order to gain a clearer understanding of the nature and meaning of the problem that has been identified. It should, however, be acknowledged that literature study may have different purposes within either a quantitative or qualitative research such as:

- To disclose if someone else has already done essentially the same research. In such a case, the some deficiencies may be identified by the researcher.
- To clarify what the researcher might have been grappling with during the selection of the problem by providing a substantially better insight into the dimensions and complexity of the problem.
- To equip the researcher with a sense of the importance of the undertaking and provide a thorough justification for the subsequent steps (Arkava and Lane 1983:25; De Vos 1998:64).

Apart from the literature review, qualitative research methods will also be used because of its flexible nature – thus, the role and perspectives of the researcher in the research process is acknowledged (Ritchie et al 2014:3).

### 1.7. Potential Impact and significance of the study

Through a holistic - contextual curriculum for community development, MThC students will acquire the knowledge, attitudes, skills, and behaviour needed to make informed decisions amidst different challenges affecting the communities they will serve. In line with the vision and mission statement of the RCZ, students will be taught how to facilitate and mobilize resources for community development, and in so doing, help the Church to effect the desired social transformation. Therefore, the value of this study lies in developing the first ever curriculum for theology and community development in Zimbabwe. It also fills the gap for lack of one, as well as the scholarly gap in this regard.

### 1.8. Scope and Limitation of the Research

The research is targeted at the students of MThC, who are to be trained as Ministers, Evangelists and Youth Counsellors in various congregations of the RCZ, where they will be agents of change. A consideration to extend the programme to the Spiritual Worker's spouses and the laity

is recommended by the researcher, since they also have a role to play in the church. As for those who are already in the ministry, he proposes that through the blessing of the church, MThC will reach out to them through organized workshops.

Although the inclusion of community development within the theological curricula at MThC is significant, it should be noted that there are some limitations attached especially on the successful implementation of the programme. These include:

- Lack of financial resources for research purposes and also to buy books for the library and to install internet for students to use in this course. The Seminary needs to link up with its funding partners like NetACT and find out for the possibility to be included in the New Internet Portal project.
- The current curriculum of the College is fully packed; therefore, there might be a danger of not getting enough slots on the timetable for Theology and Community Development modules. Since the vision of the Seminary involves mission in context, the researcher (with the consultation of the lecturer for missiology) will establish how development can work together with missiology.
- In addition, there are no models of a curriculum that incorporates development in Zimbabwe and this makes the task of coming up with the design become hectic.

### 1.9.Positioning the Thesis within the field of Community Development

The visions of both RCZ and MThC are missional in character. They reflect a strong commitment to the mission of God in context. In this regard, the Church as a heavenly institution in the world has a clear theological mandate - to serve God and humanity through the preaching of a liberating gospel and service to alleviate human suffering. This implies that church has its human nature and a divine mandate. The nature of the Gospel demands that the Church should participate in the transformation of the social, economic and political systems/environment within which God's people live (Churches of Zimbabwe 2006:12).

In this regard, participation involves the development of self-confidence, pride, initiative, creativity, responsibility and co-operation and to guarantee that, the community should take initiative and action that is stimulated by their own thinking and deliberation. When that happens, community members learn to take charge of their lives and resolve their own problems.

As such, the community needs to be mobilized, motivated and energized in order to collectively participate in issues that concern them (August 2010:9-10; Yoms 2013:65).

This researcher has observed a gross failure by the church to fulfil its mandate in all spheres of human life. As argued earlier, the church's leadership lacks in the skills require for mobilizing the community to be the agents of change in the society, yet the field of community development has everything to offer in this regard. I argue here that future clergy of the RCZ, through the curriculum for Theology and Community Development that will be proposed here, will be exposed to the theories and practices of Community Development. This educational strategy could, in turn, equip them to meet the challenges of poverty in their context.

## 1.10.          Conceptualization of Key Terms

It should be acknowledged that the concepts of development are as broad as the concept itself. The researcher provides definitions of the key terms that make the topic of this research such as: theology, community development, curriculum and the Church. Many others will be conceptualized as they arise within a given chapter.

### 1.10.1. Theology

Hendriks (2004:34) summarizes Theology as, "discernment that takes place in the faith community. That leads to its active involvement in Church and in society. This comes as its reaction to the presence of a Triune missional God who: speaks to the faith community through Scripture and tradition in context and beckons to it from the future".

From this understanding, it shall be argued; therefore, that theological education is not only the task of a selected group – the clergy - but the laity too should be involved. Any action that has to be done is determined by the community's understanding of God's missional character. He extents His very being by calling His people (Church as a community) to participate in His missional praxis. Since Theology is hermeneutical by its very nature, empowerment of the local church so that it could be able to discern God's will for its own contextual situation is imperative (Du Preez 2013:12). The curriculum for Theology and Community Development will, therefore, empower the prospective ministers so that they will effectively participate in God's mission wherever they serve.

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### 1.10.2. Community Development

Without getting too deep into the development debates (to be discussed in the next chapters), Community Development could be defined as consisting of a number of central concepts. This includes: the community as a unity of action, development as a process to be initiated and driven from within the community itself, aid from internal and external donor sources as essential for development, participation by the community as a pre-requisite, the development process as a holistic process, and the goal-setting and achievement of the objectives in the process of development should in all respect be democratic and rational (August 2010:6). However, some lines that distinguish Western macro Development approach and Community Development shall be investigated in chapter three of this research.

### 1.10.3. The Curriculum

The word curriculum is a multi-faceted concept – it has many meanings. The most common definition being the one derived from the Latin word "*curro*" which means a "race course" and the verb "*currere*" which means "a race". This implies that the term embraces not just academic material/content but other issues like administration, library, buildings, staff and so forth (Du Preez 2013:32).

Ylimaki (2011:5) defines curriculum as that activity which gives systematic attention to the question of what we should teach. This question gives rise to other problems such as: (1) why should we teach one thing rather than the other? (2)Who should have access to that knowledge? (3) What rules should govern the teaching of whatever content has been selected? (4) How should the various parts of the curriculum be interrelated in order to create a coherent whole?

### 1.10.4. Church

The word "Church" has been controversial throughout the history. It has been configured as: a worshiping community, a local congregation, a denomination, an ecumenical body/body of Christ, as believers in their involvement with voluntary organizations and as a local assembly of believers/individual believers in their daily lives (Smit 1996:120,121; August 2003:30; Bowers 2005:20). These configurations shall be explored in detail in the chapter four of this research.

It has been highlighted above that the church as a community, is the Body of Christ - made up of human beings, created in God's image and saved through Christ. Through its participation in God's missional praxis in the world, it incarnates the Divine presence in the world. As it continues with the work started by Christ - transforming the world for the better, improving people's relationship with each other, challenging corrupt and unjust people and structures, supporting the poor and the marginalized, it is depicted as both the sign of the Kingdom and the argent of transformation(Hendriks 2004:24-25; Du Preez 2013:12).

## 1.11.                    Chapter Outline

*Chapter 1*: Gives the background of the study and is divided into the following sub headings: the problem and focus statement, the motivation for the study, the preliminary literature review, the research question, aim and objectives, the methodology, potential impact, conceptualization and the chapter outline. .

*Chapter 2*: Provides a descriptive narrative of Zimbabwe's contextual challenges. After providing the introduction, it provides the definition of poverty before dealing with the contextual challenges.

*Chapter 3:* Explores the core principle and practices of Community Development by examining the nature of the field - its, history, principles, the environment, processes, and the skills required of community developers and conclusion.

**Chapter 4:** Examines Transformation as a theological framework for the Church's involvement in Community Development. The chapter covers the historical witness and the theological discourse of the RCZ, the understanding of Transformational Development (TD), justification for TD as a theological framework for the Church's involvement in Community Development (CD), the role of the Church in TD and the characteristics of holistic practitioners as well as the role of ministers in TD.

*Chapter 5:* Is a benchmarking chapter that calls for the integration of Theology and Development within the curriculum. It looks at the following as its main sub-headings: Curriculum Development definition and processes, the understanding of Theological Education, Theological Education and Community Development - design at the University of Stellenbosch

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(SU) and University of Kwa-Zulu Natal (UKZN) and an analysis of Murray Theological College followed by a conclusion.

*Chapter 6*: Provides the summary of the findings, and conclusions flowing from these findings and recommendations – which are of course subject to the buy in by the management and the Board of Governors of Murray Theological College. The chapter attempts to answer the question of: *an educational strategy that could be employed in order to equip the future clergy of the RCZ with regards to the challenges of poverty in their context.*

## CHAPTER TWO

## A DESCRIPTIVE NARATIVE OF ZIMBABWE'S CONTEXTUAL CHALLENGES

### 2.1.Introduction

There is overwhelming evidence that the role of the Church in promoting sustainable development in Africa has been contested. On the one hand, however, consensus has been far reached that the church has enormous responsibility in a continent ravaged by many challenges (Hendriks 2004:11; Malesela J. et al 2016:1). On the other hand, theological education in Africa should produce competent leaders who will meet those challenges (Wahl 2013:268).

Since a curriculum cannot be developed in a vacuum, this chapter seeks to give a descriptive narrative of the social, economic, political, environmental, cultural and religious challenges in Zimbabwe. This it does following the specific context of the Reformed Church in Zimbabwe (RCZ). It is within this context that the relevance of the Curriculum in Theology and Community Development for Murray Theological College (MThC) will be tested. RCZ's response to the contextual challenges could be equated to the fulfilment of the biblical command according to which we are to be the light of the world and the salt of the earth (Matthew 5:13-14).

It should be noted that, at this juncture, the challenges under discussion are summed up in the concept of poverty. Thus, defining poverty becomes a pre-requisite. Poverty in this respect is portrayed as both the cause and the effect of contextual challenges such as political challenges, economic challenges, environmental challenges, historical challenges and socio-cultural challenges. These will be identified together with the macro development plans of the state. The researcher intends to apply the given definitions to the Zimbabwean context before dealing with the responses by the RCZ in the next chapters.

### 2.2.Conceptualization of Poverty

Poverty has become an epidemic phenomenon at local, regional and global levels. Its reality and influence is enormous and devastating. It is, therefore, important to articulate our view of it because this strongly influences our thinking about a relevant developmental response (Myers

2011:113). In view of this, different scholars have highlighted the multifaceted reality of poverty as follows:

### 2.3.Poverty as deficit

Poverty is largely understood when "basic needs" or certain minimum requirements for a family's private consumption are missing. These include but are not limited to adequate-balanced food, shelter, clothing, safe drinking water, sanitation, transport, health and educational facilities (Burkey 1993:3; August 2010:2; Manjengwa et al 2012:1).In addition, there is a poverty when the assets are few, shelter is small and with little furniture, sanitation is inadequate or when there is no land (that is, if the land is marginal and does not assure subsistence), family labour has low productivity (the stocks, flow of food and cash are low and unreliable) (Burkey 1993:5; Chambers 1983:109).

When poverty is classified according to the level of experienced disadvantage, it is either "absolute" "relative". Absolute poverty, happens when an individual, a community or a nation is unable to satisfactorily meet their basic needs (Burkey 1993:4). An appropriate illustration of this is when the absence of the next meal means the difference between life and death. This is associated with peoples whose incomes are so low (earning less than US$1.25 per day) that food, shelter and personal necessities cannot be maintained (Swanepoel and de Beer 2011: 3).

Relative poverty on the other hand may be defined in relation to social norms and standards of living in a particular context. It includes the ability of a person to participate in social activities and can also refer to the overall distribution of resources within or between different countries. Therefore, it could be said that relative poverty is an expression / comparison of the poverty of one entity in relation to another (Swanepoel and De Beer 2011:3).

Relative poverty, however, is not completely separate in its definition from absolute poverty. It is rather a supplementary to the definition of absolute poverty and a condition in which the basic needs of the people are met, but because of their social environment: individuals, a community or a nation still experience some disadvantages. In other words, while managing to survive, some people are materially disadvantaged. Compared with other people living in the same community, some people are not able to meet other perceived and desired needs (Swanepoel and De Beer 2011:3 and Burkey 1993:4).

Sharing a similar line of thought, August (2010:1) argues that relative poverty is somehow synonymous with case poverty and is found in societies that are more affluent – where an individual or a family suffers poverty. August further indicates that case poverty occurs where certain individuals or families do not share the general well-being of the society. It should, therefore, be noted that case poverty is distinct from community poverty as the latter manifests itself where almost everyone in a community is poor and the living conditions of the more affluent individuals (or families) are more visible compared to most of those living close to them.

Deficit also has to do with things people do not know or skills they do not have. For example, people (especially the poor) may not understand aspects such as the basics of nutrition, importance of child spacing or they may not have survival skills for sustainable agriculture or understand the importance of running small businesses and of saving money. According to Myers (2011:114), this extends to a situation where the poor lack access to good land, health systems, markets or credit facilities and the like (Myers 2011:114).

In view of this, limiting our understanding of poverty to the deficit framework is dangerous. This is because it invites programming based on the assumption that people will no longer be poor if the missing things are provided – that is, if, for example, they learn enough; if health systems are provided; if good land is provided; if markets or credit facilities are put in place or the deficit is corrected, etc.(Myers 2011:114). Considering the levels of education in Zimbabwe and land reform of the year 2000, it is important to note that meeting some of the deficits will not necessarily result in the reduction of poverty, if other conditions are not in place (Murisa 2010:3).

**2.4.**Other Perspectives of Poverty

Myers (2011:115 -132) endorses the multi-faceted nature of poverty by engaging other scholars who describe poverty as entanglement (Chambers 1983:103-139), lack of access to social power (Friedmann 1992:26-31), diminished personal and relational well-being (Prilleltensky 2003:19-34), disempowering systems (Christian 1994:334), and lack of freedom to grow (Jayakaran1996:14). However, only the entanglement definition will be applied to Zimbabwe's contextual challenges in this investigation.

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## 2.5.Towards a descriptive narrative of the Challenges in Zimbabwe

Dancing to the rhythm of poverty, the Zimbabwean challenges are an entanglement. This is, according to Myers (2011:115),a cluster of disadvantages that trap and deprive the poor's hard-working and indigenous efforts. In other words, they are multi-dimensional in nature and are driven by linking factors to curb social, economic, political, cultural, environmental and religious challenges (Manjengwa et al 2012:2).

### 2.5.1.   Descriptive Narrative of Social Challenges

The situation of the poor in Zimbabwe is characterized by a gross lack of access to social power. The household as a social unit of the poor is, therefore, placed within four overlapping kingdoms of social practice: the state, the political community, the civil society and the corporate economy. The household is, therefore, trapped between four distinctive types of powers: the state power, political power, social power and economic power and is faced with some difficulties in improving the condition of its member's lives. (Myers 2011:118). The result is, therefore, accordingto Murisa (2010:6), a gross disintegration of relationships between various institutions in Zimbabwe.

Manjengwa et al. (2012:1) find that the economic melt-down associated with the shrinking of industrial activity as from the late 1990s resulted in many manufacturing companies and firms undergoing liquidation and some downsizing. Thousands of people lost their jobs and the unemployment rate shot to an estimate of 70 per cent of the total labour force in 2010. For those who are still employed, some have gone for months without being paid and are receiving wages that are below the poverty datum line. The poverty datum line is currently at $545 per month while the lowest civil servant is paid between $350 and $400 (Chronicle 15 May 2018).

Between the year2008 and2009, the situation isolated the people from good service delivery. This is because the Local Government's overall performance drastically declined and this led to the failure of service delivery system especially on roads, electricity, water and sewer. The absence or inadequate provision of water, drainage and sewage services have serious health consequences. For example, in the year 2008, most of the urban areas were hit by cholera resulting in the death of more than 4000 people in Zimbabwe.[5]In Glenview and Budiriro– both

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[5](https://www.dailynews.co.zw)

high density suburbs in Harare– a cholera outbreak was declared on the 6th of September 2018. People's vulnerability to cholera in those areas is facilitated by inadequate supplies of piped water and poor health infrastructure. About 30 lives were claimed while about 5 460 were infected.[6]

In Zimbabwe an estimate of 31.1 per cent of the total population of 16 982 617 are living in urban areas.[7] This indicates that the existing infrastructure such as land, housing and related services are heavily strained due to overcrowding and the result is illegal occupation of land in and around the cities and towns (Murisa 2010:10). This, in a way, is a form of geographical isolation where households are isolated from the world of good life. They are instead located at the periphery where they lack access to social services and information (Myers 2011:115; Swanepoel and De Beer 2011:6).

Despite the high literacy rates, people graduate from various colleges and universities with degrees upon degrees but they are unable to use them to make better their living conditions. As a result, thousands of graduates venture into small businesses such as vending while other young people and professionals in different areas of specialization (doctors, teachers, scientists, engineers and the like) go outside the country.[8]

Davids et al (2005:40) describe another dimension of isolation that is associated with the treatment given to some groups of people (the disabled in particular), who are the targets of people's compassion. Regardless of the regular disability awareness campaigns, these groups of people are excluded from the mainstream benefits of the society and are prevented, in some ways, from fully enjoying the general prosperity.

In rural areas of Zimbabwe, assets are regarded as indicators of wealth and their lack implies therefore poverty. For example, the availability of land and livestock are the indicators that define an African household's ability to meet its needs – food, shelter, clothing, health care and education of children. Although the Fast-Track land reform programme of 2000 has addressed the pro-independence land alienation, it also has some social effects. Some commercial white farmers were expelled from their farms and some even lost their life. The new occupants (small-

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[6](www.reliefweb.int)

[7](https://www.worldometers.info)

[8](www.africaw.com; http://www.thestandard.co.zw)

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holder farmers) – most of whom are politicians – still face some production problems due to lack of agricultural expertise, equipment, inputs and reliable market. This, coupled with the major shocks of economic crisis, drought, HIV/AIDS epidemic and such other challenges, the food security of the country has drastically dropped and the nation's poverty situation has been magnified (Manjengwa et al 2012:2).

The situation has increasingly left many households with no buffers against contingencies or disasters, because they lack reserves. This makes them vulnerable or fails to meet some cultural demands (such as feasts and funerals), and some are left physically weak due to poor nutrition. These things push them to do what they may not have wished to do like selling their land and livestock. Some are subjected to unproductive expenditures (such as beer drinking, drugs, poor business investments and the like while some even exchange/sell their girl children for food (Myers 2011:115; Chambers 1983:114-30; Myambo 2016:17).

Vulnerability of this nature makes the poor household powerless and unable to compete for employment and other services with others in the vicinity. Such a household becomes a victim of exploitation by the powerful, with the consequential results of inheriting a low social status as Chambers (1983:110) confirms. This exploitation manifests in three forms,  namely: (1) the local non-poor stand as nets between the poor and the outside world, trapping resources and benefits that are intended for the poor, (2) the local police, politicians and landowners use deception, blackmail and violence to rob the poor, who in turn lack recourse to justice, and (3) when it comes to bargaining, the poor are often treated unfairly – their labour is paid for at a very low cost and their assets are bought at prices far below the market value. When borrowing, they are charged exorbitant interest rates leaving many unable to meet the borrowing terms (Myers 2011:117).

When the system is faulty, vulnerability of the poor is the result. The household will be trapped in a complex framework of interacting psychological, social and cultural systems and each system will be playing a god in the life of the poor –reinforcing the powerless of the poor through exclusion and exploitation (Christian in Myers 2011:123). The non-poor, in this regard, see themselves as superior, essential and anointed to rule because they consider themselves as messiahs (Musendekwa2011:1). When this happens, poor become captives of the non-poor (Myers 2011:124) and end up accepting the status quo. A continuous exposure in that

environment results in a tragic marring of their identity again manifested in three ways: (i) the poor are treated not as subjects but as objects because they are systematically excluded as actors of transformational development since they are seen as having nothing to offer, (ii) lifetime suffering, deception and exclusion is internalized by the poor resulting in the loosing of their identity; as a result, they no longer know who they truly are or the purpose for which they were created and, (iii) children of the poor inherit the situation – taking it as normative, ordained and unchangeable (Myers 2011:127).

It should be noted that in Zimbabwe, women and children are the most vulnerable persons because they are targets of all sorts of abuses by those in positions of power. Most of them are victims of exploitation and exclusion and have limited access to social arrangements/opportunities that influence their substantive freedom to live better. As such, women and children are always subjected to psychological dimensions of poverty such as powerlessness, voiceless, shame and humiliation, domestic violence, and depression (Myers 2011:121; Sloan 2003:308; Myambo 2018:56-9). Unequal power relations oppress women and children, which results in deficiencies in the personal, collective and relational domains of life – and this lead to diminished identity and function (Myers 2011:122).  For this reason, education and health care are important not only for the conduct of private lives, but also for effective participation in economic and political activities (Sen 1999:39).

## 2.5.2.  Descriptive Narrative of Economic Challenges

Zimbabwe has experienced a deterioration of its economic and social environment since the year 2000 and the continuous shrinking of the economy has resulted in the majority living below poverty line or less than $1.25 a day.[9] Furthermore, Zimbabwe has adopted quite a number of economic policies/blue-prints since attaining independence in 1980. Those policies/blue-prints have been aimed at promoting sustainable economic growth and poverty alleviation.[10]

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[9](www.africaw.com)

[10]For the sake of this study, the researcher will focus on the recent policies – the Short-Term Emergency Recovery Program (STERP 1 & 2) 2009 -2012, the Medium Term Plan (MTP) 2011 – 2015 and the Zimbabwe Agenda for Sustainable Socio-Economic Transformation 2013 – 2018 (Sibanda and Makwata 2017:24-34).

**2.5.2.1.The Short-Term Emergency Recovery Program (STERP 1 &2) 2009 -2012**

In 2009, an Inclusive Government was formed by Zimbabwe African National Union Patriotic Front (ZANU PF) and Movement for Democratic Change (MDC) formations with MDC ministers heading the economic ministries. This resulted in the adoption of a nine months' programme (the STERP 1), which would run from March to December (Sibanda and Makwata 2017:24).Under the banner of the Inclusive Government, Zimbabwe dollarized its economy and eight legal currencies were introduced in an effort to curb hyperinflation. The United States dollar, the South African Rand, and the Botswana Pula were the dominant currencies and their choices facilitated the spontaneous disappearance of inflation. The objective was to establish a full economic recovery in the country, which was projected at 3.7 per cent in 2009 – implying that the budget deficit was expected to narrow down from 21.4 per cent in the same year to 19.9 per cent in 2010. The resumption of the Regional and International trade, some inflows from the International financial institutions and donor support for social and public services, guaranteed the potential in the direction of economic prosperity as observed by Bandauko (2014) and Robertson (2010:1).

The Unity Government dealt with political issues that surrounded the constitution, media, legislation and the reforms on the promotion of the Rule of Law. Some other specific objectives that were to be achieved include the promotion of equality and fairness with regard to gender, implementation of growth-oriented recovery programs. They also included restoring the value of local currency and increasing capacity utilization in all sectors in addition to coming up with a people-centred Labour Market and National Employment policy that is natured on the basis of people driven development agenda. Furthermore, the objectives were about reviving the industrial capacity from 10 per cent in 2008. All these could not be achieved and some programmes and projects would not be implemented in 9 months, therefore, STERP 2was launched on the 23rd of December 2009 (Sibanda and Makwata 2017:25).

STERP 2 had also its set of objectives that generally facilitates the rapid growth and furthers the development of the economy. The challenge was to repeal all laws and regulations that interfere with the basic pre-requisite for investment. Also, Zimbabwe's physical and social infrastructure (such as roads, railway lines, power, telecommunications municipal water supplies, hospitals,

schools and colleges) had to be restored to acceptable levels of efficiency. In short, the programme had to seek for conscious and deliberate strategies that prevents unresolved problems of the past from derailing efforts to achieve full recovery (Robertson 2010:2).

In the first three years of STERP 2, the macro-economy was stabilised because there was political will as politicians were working together. As a result, inflation dramatically fell to 5 per cent in 2010 and capacity utilisation in the manufacturing sector increased from 10 per cent to 40 per cent. Also per capita GDP increased from US$403.1 in 2007 to US$499 in 2010. However, the interference politics – the Inter-party fights that emerged in 2012 ahead of the 2013 polls jeopardised the whole programme (Sibanda and Makwata 2017:26).

The Government of Zimbabwe (2013:18) confirms that a substantial economic growth during the STERP programme has been realised as evidenced by the Gross Domestic Product (GDP) of 5.4 per cent in 2009, 11.4 per cent in 2010 and 11.9 per cent in 2011. However, there was a decline from 11.9 per cent in 2011 to 10.6 per cent in 2012 and 3.4 per cent in 2013. If this trend had continued, a negative growth would have been experienced in 2015 and even beyond (Scoones et al 2011:24). This was attributable to the gross lack of implementation of the STERP 1& 2 objectives / targets, partly due to the lack of political agreement or progress in the constitutional reforms leading the international community to shun the policy and results in the introduction of the Medium Term Plan (MTP) (Sibanda and Makwata 2017:26-27).

Furthermore, the economic growth of Zimbabwe has been hampered by severe liquidity crisis. As a result, the support for social protection initiatives and basic social service delivery has been affected. Coupled with the lack of investor confidence, the economy is faced with a serious challenge as evidenced by 9.0 per cent growth rate in domestic credit in 2013 – 2014.The situation has been worsening owing to the acute liquidity shortages. In addition, interest rate is very uncompetitive, which results in the shortage of funds in the market (Scoones et al 2011:26).

### 2.5.2.2.The Medium Term Plan 2010-2015

With the aim of guiding all governmental plans beyond short term stabilisation and building foreign exchange reserves, the Medium Term Plan (MTP) was launched by the Ministry of Economic Planning and Investment Promotion in July 2011. Its theme was crafted towards the

restoration and transformation of capabilities for sustainable growth and development (Sibanda and Makwata 2017:28).The MTP's objectives included infrastructural development with the emphasis of rehabilitating and completing outstanding projects, creating employment, doing human centred development, entrepreneurship development, macroeconomic stability, resource utilization and poverty reduction. The targets of the MTP include average annual GDP growth rate of 7.1 per cent, inflation reduction, average annual employment rate of 6 per cent, and sustainable poverty reduction in line with the Millennial Development Goals (MDGs). For MTP to be fully implemented, an estimate of US$9.5 was required which is quite a big constraint for the country. Like other programmes, it lacked consistence and buy-in by the donor community. According to Sibanda and Makwata(2017:29), when ZANU PF won the 2013 elections, MTP was abandoned to pave way for the Zimbabwe Agenda for Sustainable Socio-Economic Transformation (ZIMASSET).

### 2.5.2.3.The Zimbabwe Agenda for Sustainable Socio- Economic Transformation (ZIMASSET) 2013 -2018

ZIMASSET has been crafted as a sanction busting strategy focused on the full exploitation and value addition to the country's own human and natural resources (Government of Zimbabwe 2013:17). Under the ZIMASSET programme, the economy was expected to grow by an average of 7.3 per cent and continue up to 9.6 per cent by 2018. There was also the assumption that the liquidity and access to credit by the key sectors of Zimbabwe's economy such as agriculture will improve, sovereign wealth fund will be established, revenue collection from the key sectors such as mining will improve, investment in infrastructure such as roads, railway, water and sanitation will be increased, Foreign Direct Investment (FDI) will be increased and multi-currency system will continue to be operational (Sibanda and Makwata 2017:30-31).The ZIMASSET, however, lacks the provisional reference to the vision 2020 implying that the capacity to turnaround the economy has been impaired owing to its short-sighted nature. Its success was based on the strong resource base – US$ 27 billion was required for its full implementation, which was not attainable (Sibanda and Makwata 2017:30-32). Since elections normally dilute most of the government initiated programmes, 2018 elections marked the end of the road for the ZIMASSET programme. This paved way for the new dispensation under the banner that Zimbabwe is open for business (Dore, D. 2018).

The Government of Zimbabwe (2013:8), however, ascribes the untold suffering of the populace to illegal sanctions imposed by Britain and its allies (Western Countries) after the Zimbabwean government embarked on the Land Reform Programme in 2000. Thus, sanctions keep Zimbabwe isolated from the international community which denies the country access to economic power such as credit from international financial institutions. As a result, the country is continuously subjected to the captivity to the god complexes of the non-poor (the Westerners) as Myers (2011:124) argues. Sanctions from the perspective of the Westerners were, however, imposed to force Mugabe and his ZANU PF government to step down.

### 2.5.3.  Descriptive Narrative of Political Challenges

Political challenges in Zimbabwe cannot be discussed in isolation or divorced from the socio-economic challenges such as poverty. In this vein, many commentators have highlighted some of the common political causes of poverty (Burkey 1993:19). Here, I would contend that the colonial legacy, lack of democracy, tribalism and nepotism are some of the key political factors that have perpetuated poverty in Zimbabwe's post-independence era.

**2.5.3.1.** The Legacy of Colonialism

Zimbabwe, just like many other African colonies, has been crippled by the impact brought by colonialism. This is defined within the confines of European imperialist aggression, diplomatic pressures, military invasions, and eventual conquest. The aim has been to satisfy the Europeans' economic, political and social needs resulting in the marginalisation of the indigenous people (Musendekwa 2016:82).

From time immemorial, the distribution of land had been a serious issue in Zimbabwe. The legislative frameworks, especially during the colonial period, denied the indigenous African peasants access to land, resources and agricultural markets (Zhou and Zvoushe 2012:215). Land in the high rainfall agro-ecological regions has been dispossessed from the indigenous black people and was given to a white minority. The alienated black people were resettled in the drier agro-ecological regions (Manjengwa 2012:3) and about 44 952 900 acres of (fertile) land was allocated to the 250 000 Europeans, whilst 44 944 500 acres of (unfertile) land had been reserved for approximately 5 million Zimbabweans – a situation which has been detrimental to their socio

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– economic freedom. The need for equitable distribution of land among the landless Zimbabweans therefore, has been the reason for the liberation struggle (Musendekwa 2016:82-83).

Land Reform, therefore, has been the defining characteristic of the post-independence era (Manjengwa 2012:3). The land issue was, however, not addressed immediately after independence in 1980 because of the disagreements between the government of Zimbabwe and the British government (on behalf of the white commercial farmers) on the modalities and mechanism for the smooth implementation of the land redistribution due to the restrictions in the Lancaster House Agreement (Church and Civil Society Forum (CCSF) 2009:10). The land which the government bought on the willing buyer – willing seller basis was enough to settle at least 70 000 families (Manjengwa 2012:3; Zhou and Zvoushe 2012:215).

Frustrated by the slow pace at which the land redistribution exercise has been taking place, a chaotic, land grab / invasions at the instigation of the Zimbabwe War Veteran Association were started across the country in the late 1990's.This coincided with the formation of the Movement for Democratic Change (MDC) in September 1999 (Madebwe and Madebwe2017:30). With the desire to monopolise the political power–regain the lost favour with the frustrated landless peasant farmers, the Ruling Party government was left with no option but to formalize the land invasion by launching the Fast-Track Land Reform Program in July 2000 (Manjengwa 2012:4; Zhou and Zvoushe 2012:218).This controversial land reform has been regarded as the source of most of challenges facing Zimbabwe today (Church and Civil Society Forum (CCSF) 2009:10).

When the land was redistributed, those in position of power (the members of the ZANU PF party) could get vast lands of good soil while the majority remained landless. This is best described as neo-colonialism because instead of giving the people freedom, the new government proceeded to enslave them. Indeed as Musendekwa (2016:83) observes, what changed was the skin of the oppressor.

### 2.5.3.2.Lack of Democracy

Since the formation of the MDC in 1999 the political landscape has been in turmoil – elections have been characterised by violence, manipulation and intimidation against ZANU PF's

opponents. Madebwe and Madebwe (2017:30) site the 2000, 2003, 2005 and 2008 elections as good examples of such. Although the 2018 elections that takes place after the ouster of Mugabe in November 2017, has been violence free as compared to the previous ones, some anomalies associated with vote buying and rigging have been detected and the results then ended up being contested in the courts (Karidza 2018).

Controversial issues that surrounded the elections in the previous regime have been carried over into the so called "New Dispensation". This has resulted in a gross lack of democracy – a situation whereby people are denied their fundamental rights and basic freedoms (such as freedom of choice, expression, and access to information, association and assembly). Critical to this is the need of the separation of power between the Legislature, the Executive and the Judiciary– the hallmark of a democratic system of governance. The partisan nature of the Judiciary, however, has misaligned Zimbabwe from the principles of good governance since the Judiciary is seen by many as an extension of the Executive (Church and Civil Society Forum – CCSF 2009:10).

The Security Sector has become a threat to democracy in Zimbabwe because of its partisan nature. Instead of protecting the citizens and ensuring peace and stability, its effective operation as a professional and accountable entity has been compromised and enmity has been created between the Security Sector and the citizens. This has a negative effect on the social fabric of the society (Maringira and Masiya 2017). In 2005 the government embarked on a clean-up exercise popularly known as Operation Murambatsvina (Restore Order). This has been a controversial exercise whereby all unregistered residential settlements were demolished across the country (Zhou and Zvoushe 2012:217). Many commentators see this as a deliberate move aimed at limiting the urban people who have caused the uncontrollable growth of the Informal Sector. More so, they had supported the opposition in the 2000 and 2005 elections and approximately 70 000 people were displaced and their livelihoods were ruined (Madebwe and Madebwe 2017:31).

Following this emotive political climate, restrictive legislations (which are still standing up to this day) have been imposed. These include the Public Order and Security Act (POSA) and Access to Information and Protection of Privacy Act (AIPPA) (Zhou and Zvoushe 2012:217). Such legislations impinge on the people's access to political securities (Zimbabwe Human Rights

2011:2).According to Sen (1999:38), political securities refer to the freedoms or opportunities that the people have that determine who should govern and on what principles, the possibilities to scrutinize and criticize authorities, to have the freedom of political expression and an uncensored press, to enjoy freedom of choice between political parties and the like.

Furthermore, the legislations above stand in contradiction with section 58-62 of the constitution of Zimbabwe which gives people freedom of assembly and association, freedom to demonstrate and petition, freedom of conscience, freedom of expression and freedom of the media, and access to information(The government of Zimbabwe 2013:30-31).Along these grounds, AIPPA and POSA have been contested because their imposition was aimed at serving the interests of the elite - especially those of the ZANU PF party. Moreover, they were crafted when ZANU PF was questing for political survival and legitimacy. As a result, no event, public gathering of any kind could take place without the approval of the Zimbabwe Republic police (Zhou and Zvoushe 2012:218).

AIPPA was also imposed in order to control media. A government appointed panel (is predominantly ZANU PF) was given the mandate to accredit both the local and international journalists. With AIPPA in place full-time operations of foreign correspondents and the reporting on cabinet and other government meetings has been prohibited as well. This gives the government full rights to suppress any publication that may engender public alarm. Through POSA the publication or the making of any false statement which may cause rise to feelings of hostility or hatred especially towards the president is a criminal offence. The implication is that AIPPA and POSA leaves no room for the political opposition –especially of the president (Zhou and Zvoushe 2012:219).

In the context of the above legislation, the people's personal, relational and collective domains of well-being have been diminished. Psychologically they are oppressed by the unjust political and economic structures that limit their well-being. Also their interactions are marred by disrespect, exclusion, humiliation and hatred. It is imperative therefore; that the people's power / capacity in relation to the three domains should be increased. This can only be done through collective working for social justice and greater accountability expressed through a sense of community.

This also means there is a need for the mobilization of institutions to provide for fair and equitable distribution of resources, opportunities and responsibilities (Myers 2011:162).

### 2.5.3.3.Tribalism and Nepotism

Moyo (2018:1) acknowledges the prevalence of tribalism in Zimbabwe describing it as worse than racism and people (especially those from Matabeleland) are living in pretence yet bitter inside. In a nation made up of 16 constitutionally recognized languages, the naming of provinces that identifies them by a particular tribe (such as Manicaland, Mashonaland Matabeleland and so on) has been perpetuating/fuelling tribalism in Zimbabwe.[11]

Much of the hatred between the Shona and the Ndebele people seems to have been worsened by the political and ethnic violence of 1983-87 known as the Matabeleland Massacre or the Gukurahundi whereby between 10 000 – 20 000 people lost their lives in Matabeleland and Midland provinces of Zimbabwe. This is seen as a continuation of the longstanding tension between ZANU PF and the Zimbabwe African People's Union (ZAPU) – two parties that had fought the Rhodesian regime (Cameron 2017:6).

The Matabeleland Massacre was characterized by massive physical torture, intense brutality (associated with beatings, burning and shooting) and trauma. This resulted in long standing hatred towards the Government officials and the Shona people. The signing of the Zimbabwean Unity Accord in 1987 marked the end of the violence and a National Peace and Reconciliation Commission was put in place. Through the responsible Minister, the Commission could submit reports to the Parliament on matters relating to national peace and reconciliation (Constitution of Zimbabwe Amendment (No. 20) Act 2013).A continuous mentioning of Gukurahundi is a clear indication that the issue has never been discussed in Parliament and no recognition whatsoever of the victims was made as a way of showing commitment to the healing of the survivors' souls(Cameron 2017:7).

Nepotism is one of the major drawbacks to development and also a major source of corruption in Zimbabwe. In the context of high unemployment rate, favouritism is the order of the day – a threat to equal opportunity and development. Notable examples of nepotism in Zimbabwe include: the appointment of Simba Chikore to a position of Air Zimbabwe Chief Operations

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[11](www.newzimbabwe.con)

Officer, Patrick Zhuwao – Youth Minister, Albert Mugabe – ZINARA[12]Board Chairperson, Sydney Gata – former Zimbabwe Electricity Supply Authority (ZESA) Executive Chairperson and many others. All these are the relatives to the former President Robert Mugabe (Chitsanzara 2018).

### 2.5.4.  Environmental challenges

The world of today is confronted with a multi-dimensional crisis including, inter alia, population crisis, environmental/ecological crisis, raw material crisis and the like. As stewards of God's creation, it is imperative that we critically examine our ethical and theological assumptions on which our developmental activities are premised otherwise our efforts at socio, political and economic development may be meaningless. This is a clear contrast to Modernization thinking, which states that "human beings are over nature", and, therefore, should subdue rather than respect it and the results in different parts of the world have been disastrous (Sine 1987:10, 26).

Zimbabwe takes pride in the abundance of its natural resources (such as mineral deposits, arable tracks of land, abundant sunlight and water) in a bid to fulfil her developmental agenda (The Government of Zimbabwe 2013:16). However, if their exploitation is not continuously checked, ecological disaster will result. All that is needed is a development strategy that is environmentally sensitive – a strategy that seeks to preserve a resource base that is compatible with the needs of the future generations (Sine 1987:45-46).

Just like its neighbouring countries, Zimbabwe is blessed with abundance of natural resources such as gold, copper, nickel, platinum group metals, iron ore, vanadium, lithium, asbestos, chromium ore, and coal, tin among others. However, poor mining and industrial practices remain some of the major environmental issues facing Zimbabwe today. Such practices lead to soil erosion and land degradation while some toxic waste (especially from agricultural and industrial run-offs) cause air and water pollution and heavy metal deposition cause land pollution.[13]

Air pollution is not just a Zimbabwean challenge, but a global one, which the Industrial Sector should be cautious of. Toxic industrial wastes affect the ozone layer, which in turn has a serious effect on the climatic changes across the world. As a result of this, Zimbabwe has been

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[12]ZINARA stands for Zimbabwe National Road Authority
[13](www.africaw.com)

experiencing some sporadic droughts in the past few decades. When the rain comes, it tends to come all at once causing floods and water logging. The widely known example in Zimbabwe is the Muzarabani floods of 2007.[14]

As a landlocked country - bordered by the Republic of South Africa to the south, Mozambique to the east, Botswana to the southwest, Zambia to the North and a tip of Namibia to the northwest, Zimbabwe has quite a number of limitations especially in the fish production and motor industry. The fishing industry is determined by availability of plenty water while the motor industry relies much on imports. To boost production in such industries is capital intensive as more and more dams will need to be constructed across the country (like the Tugwi Mukosi Dam in Masvingo[15]). Good relations with the neighbouring countries should be maintained in order to allow for this (The Government of Zimbabwe 2013:79).

In 2000, Zimbabwe embarked on a Fast-Track Land Reform Programme, resulting in the resettlement on most commercial land. The access to land through the land reform programme has opened access to other resources for the newly resettled farmers. The resettled areas which were inaccessible to the majority are now accessible resulting in people getting involved in rampant deforestation. For example, in the tobacco farming areas, the majority of smallholder tobacco farmers rely solely on firewood to cure their tobacco because coal and electricity, and the associated infrastructure, are beyond their reach. Farmers are left with no option other than indigenous forests.[16]

As it were, fire, which has been used in natural resource management as a means to control vegetation, for hunting purposes and for recycling nutrients, is now improperly used. Here, extensive tracks of grassland, wildlife and property are being destroyed every time and then (Nyamadzawo et al 2013:1). Veld fire is a challenge to environment management especially in the context of rural community development where the newly settled small holder farmers have been found to contribute to increase incidences of massive losses of this manner (Dube 2015). An example of this is a situation whereby about 126 000 hectors of land – about 2.6 per cent of

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[14](www.ifrc.org)

[15]Tugwi Mukosi Dam is a US$260 million, 1.8 billion cubic metres of water dam constructed by the Government of Zimbabwe in Chivi District of Masvingo planned for water games, fishing, Wildlife Park and farming (www.masvingomirror.com).

[16](https://zimdev.wordpress.com)

the province's total land was destroyed in the Midlands Province of Zimbabwe as a result of human activities such as poaching, land clearance and illegal mining operations[17]

### 2.5.5. Cultural and Religious Challenges

Hendriks (2004:35) is convinced that diversity is a natural phenomenon in society and that true development should take culture seriously if it is to succeed. In other words, development initiatives should be culturally fit, that is, they must be appropriate to the culture that is impacted by them. Christ demonstrated this by entering into the social and religious life of the Jews. In their attempt to bring material benefits, modernization development theorists have often ignored the customs and the social patterns of the local people. This has meant that development has not always been as effective as it could have been (Bragg 1987:45).

Culture is that which defines people and their world – it involves inter alia: the values, norms, customs, heritage worldviews and stories of a particular group of people. In this way, people/the society is divided into meaningful groups, sub-cultures and classes which they form on the bases of tribal affiliations, language, religion, political affiliations, gender, age, race, nationality and the like (Hendriks 2004:89).

Although Zimbabwe is not as culturally diverse as most other African countries, there are a handful of tribes and racial groups living in Zimbabwe. These include the Shona (the indigenous and dominant group - forming about 82% of the total population), the Ndebeles and other indigenous Africans make up about 16% of the total population, while the mixed, Asian and whites form about 2% of the total population.[18]

It is important to note that, historically, the Shona people came to be called the Shona because they speak one of the dialects, which the linguists have classified as the Shona cluster of the Bantu languages. These include the Karanga, Korekore, Ndau, Manyika, and the Zezuru. Although the people understand each other, some distinctions are evident. For example, people

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[17]www.newsday.co.zw

[18]www.africaw.com

who live in the same chieftaincy are often members of the same clan, sharing the same totem[19] and ceremonial greetings and the like. The Shona totemic code contrasts them with the material individualism of the West – as brothers, sisters and neighbours possess and share everything for the common good. In this regard, brotherhood and neighbourliness are pillars of the Shona culture (Rutoro 2018:77).

The Ndebele tribal /language group consist of people from diverse linguistic and cultural backgrounds. They originated from the Zululand in South Africa and are a mixture of the Nguni, the Sotho, Venda, Kalangas, Shona, Tonga, and Nambya among others. In terms of culture, there are quite a number of similarities between the Shona and the Ndebele (Nhongo et al 2015:77, 88).

Both the Shona and the Ndebele cultures are highly patriarchal which is why the male gender is more dominant. This is evident in the way they assign some responsibilities to either men or women in the society. Myambo (2018:18) provides an example of the Shona culture of Zimbabwe where a girl child grows up with a clear understanding of her roles in a home. She is groomed in an environment which prepares her for marriage and in close conduct with the mother, the aunt, sisters and other women in the village – she is moulded by the anticipation that she would become a self-reliant wife and mother. With the notion that high places (like the chair, stool and the like) are places of authority reserved for men, the girl sits and dress in a modest way – on the ground and never on such places. This, in a way, alienates her to certain privileges and rights in the family.

Along with these ethnic groups, there are different religions such as Christianity, African traditional religion and Islam. However, syncretism[20] is a common feature in Zimbabwe today. In terms of percentage, syncretists form about 50% of the total population, Christians 25%, African traditional religion 24%, Islam and other religious groups forming the remaining 1%.[21] If not checked, the gods of this age, embedded in these religions, create fear and deceit that blinds the minds of the people and by so doing reinforces the powerlessness of the poor. This comes as a result of the inadequacies in the worldviews of the religious cultural systems that are

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[19]Totem in the Shona culture refers to a symbol (associated with an animal name) chosen by the clan for the purpose of reinforcing the social identity of that clan.

[20] Syncretism refers to the twinning of indigenous beliefs with Christianity

[21](www.africaw.com)

disempowering people through discouraging change (Christian 1994:252,199, 262; Myambo 2018:37-8).

The household may be experiencing spiritual poverty – may never have heard the gospel thereby experience broken and dysfunctional relationship with God, each other, the community and the creation. Its members suffer spiritual oppression in the form of fear of the unseen spiritual world – the gods, demons and angry ancestors and the result is lack of hope and belief that change is possible (Myers 2011:115; Myambo 2018:42).

At the very foundation of the Reformed Church in Zimbabwe (RCZ), the missionaries of the Dutch Reformed Church Mission (D.R.C.M) condemned some of the traditional and cultural practices of the Shona people. These include brewing of fermented bear, consultation of the diviner (divination), early marriages and payment of bride price (Van de Merwe 1981:109). The condemnation should also include the myth of the bumper harvest practiced by some people under the instruction of Witch Doctors. They believe that if a man wants to increase productivity in his field, to be cured from HIV, prosper/attract more customers in business and the like, he has to commit incest with her daughter. All these practices increase the vulnerability of the girl child to all sorts of abuses. They should, therefore, be strongly condemned (Chirongoma and Chitando in Myambo 2018:22).

### 2.6.Conclusion

It has been indicated that the Government of Zimbabwe ascribes the untold suffering of the populace to illegal economic sanctions imposed by Britain and its allies (Western Countries) as soon as it embarked on the Land Reform Programme in 2000 (The Government of Zimbabwe 2013:9). This creates the impression that all the challenges in Zimbabwe are solely economic even though most of them are political in the sense that the government officials have been the targets and also perpetrators of those sanctions and challenges thereof.

This chapter has provided a descriptive narrative of Zimbabwe's contextual challenges exploring the concept of poverty while applying it to the social, economic, political, environmental, cultural and religious challenges in Zimbabwe. The Reformed Church in Zimbabwe (RCZ) is used as a case in study. Since the challenges are multi-faceted, a strategic response that will

replace the situation with the Kingdom of God will help to heal the marred identity of the Zimbabweans (Myers 2011:169).The Church, in general, and RCZ, in particular, cannot ignore this. Prospective ministers should, therefore, be equipped for this response through the curriculum for Theology and Community Development if the church is to enhance its relevance in society.

# CHAPTER THREE

## CORE PRINCIPLES AND PRACTICES OF COMMUNITY DEVELOPMENT

### 3.1.Introduction

Having identified and described the challenges in Zimbabwe by explaining the context the Reformed Church in Zimbabwe finds itself in, there remains a question of what a credible response would be. Community Development could offer lasting solutions to such multifaceted contextual challenges that include social, economic, political, environmental, cultural and/or religious challenges. In this regard, this study seeks to explore the field of Community Development within a theological framework in order to understand its nature, its history, its principles, the environment within which it can be utilised, its processes, and the skills required of community developers.

### 3.2.Towards an Understanding of the Field of Community Development

During the early days of development thinking, development has been understood largely with regard to its most dominant theories – the Modernization and Dependency theories respectively. Although these theories have done a lot in as far as the popular perceptive of development and also commanded the majority of the programmes and human resources, they have not withstood critique (Bragg 1987:22). For example, the Modernisation Theory has been criticized for temporalizing and secularizing the millennial expectation of a new transcendent kingdom. Viewed from the perspective of modernism, a "better future" has been primarily viewed solely in economic terms. As a result, the "good life" becomes synonymous with egotistical ability to produce and consume ever increasing quantities of goods and services (Sen 1987:2-3).

Dependency Theory has been criticized for perpetuating a dependency syndrome and exploitation between the "core" (developed) and the "periphery" (under-developed).When coupled with the ideologies of Modernization, this in a way increases the gap between the rich and the poor especially (Burkey 1993:28). In contrast to the Modernization and the Dependency theories, the field of Community Development focuses at grassroots level rather than at the macro-economic level of development. The community is the focus of the whole business of development. Thus, the people are the subjects not the objects of the development process (August 2010:5).

### 3.2.1.  Community development as a Concept

As a concept, community development has two distinct components, namely: (i) "community" and, (ii) "development". These two distinct terms need to be defined before they are conceptualized together.

#### 3.2.1.1. Community

Philips and Pittman (2009:5) view the definition of the term "community" as the first step in the understanding of community development. Viewed from the African context, a community usually takes the image of the traditional African village. This is because an African village is definitely a unique, living entity defined in terms of geographical locality of people with shared interests. Community could also be seen as an assemblage of people who reside in a specific locality, exercise some degree of local sovereignty in organizing their social life and satisfy the full range of their daily needs from their locality base (Swanepoel & De Beer 2011:61).

In this same vein, Philips and Pittman (2009:5) define community as "people who live close to one another, have social and psychological ties with each other and with the place where they live. In other words, people in a community live within a geographically defined area and are united by common interest and mutual aid". Barker (2003:83) sees a community as a "local community – rather a small area, neighbourhood or people who share physical and social space, certain values services, institution and interest".

Westoby (2014:31) understands community in two different but related ways: community as hospitality and as collective practice. Hospitality here refers to a welcoming relationship where strangers and intruders are accepted in a group. Yoms (2013:60) describes a community from this perspective as "a space where people reside and share things in common" - a place where a climate and a culture of hospitality have been created. Collective practice is an extension of the former – referring to a situation where people are able to dialogue together and work together cooperatively in order to achieve collective processes of social change.

Lee et al (2015:2) broadens this definition by defining "community as the number of people who have some degree of common identity and have repeated dealings with each other or concerns which are often related to a particular locality". These definitions imply that a community is not necessarily defined in terms of physical or legal boundaries. It could involve interaction among

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people who live in a particular area and have common interests. Communities are, therefore, not homogeneous entities.

Although the people or groups of people reside in the same ecological area, they have different and often contrasting interests hence the need for a common consciousness of problems and needs, determination of common priorities, corporate community action and access to resources if a community is to be able to participate in any development initiative (August 2010:5). Community does not fit into a neat package owing to the fact that every community is unique. For this reason, it is important to learn exactly what we are trying to develop (Flint 2013:143). In many ways, community could also be viewed as a construct or a model. It often cannot be seen as a whole, touched and/or directly experienced. More so, it has been there even before current residents were not yet born and will continue to exist when all residents have left (Flint 2013:143).

It should be noted that this research also recognises the church as a community (and as part of community) because the church is an organisation in the community, for the community and by the community. As such, the church exists at the grassroots and it is in close contact with local knowledge because it is always present among the poor. Such a permanent presence in the community guarantees the sustainability of any development initiative by the church. Moreover, the church is a community because it is often a member of a number of networks as well as links with other grassroots groups in the community and with the wider church through denominational alliances. This networking facilitates learning among the members since many people can be mobilised (Tear fund Resources 2007:17-18).

### 3.2.1.2. Development
Yoms (2013:41) and August (2014:30) concur that the term development has no fixed meaning. It is rather multi-faceted. Modernisation, as a proposed economic development theory, is unlike the Dependency Theory, which fosters the development of the "core" and the under-development of the "periphery". The latter also maintains an economic departure point, which explains why genuine development is much more than economic growth and is not just a problem of the under privileged. Thus, development is about just interaction between different groups and nations implying that relationships are at the centre of this whole struggle (Slim 1995:143).

In the same vein, Westoby (2014:33) understands development as a metaphor, which signifies a qualitative change. Thus, for effective development to take place, change (for the better) must be evident. That is to say, there should be definite improvement and continuity or there must be a specific state of growth/advancement (Yoms 2013:41). Furthermore, that change must have something to do with the community in question. It must be in line with the values and the capacity of the people to be developed. This explains why Agbigi (2012:27) strongly disagrees with the notion of defining development only in economic and technological terms. Development, according to him, includes other facets such as social, political, environmental, religious and cultural (cf. Burkey 993:35-39; cf. Slim 1995:143).

Agbigi (2012:29-31) and Myers (2011:153-172) complement each other and provide a multi-dimensional description of concepts of development as liberation, transformation, people-based, as increasing access to social power, as enhancing individual, communal and relational power, as responsible well-being, as freedom and rights-based development, and as a kingdom response to powerlessness. However, many definitions have been criticized for lacking a spiritual dimension. August (2010:21) for example, argues that "humankind is not only a physical, economic, political, and social being but also a religious being". This implies that God cannot be excluded from this equation if development is to be holistic.

Although all the above descriptions contribute something towards the achievement of the desired change in the lives of the people, the people-centred development approach is a good model of development that is sustainable because of its emphasis on the inspiration and plan of the people as the primary resources. Thus, it returns power over resources to the people and their communities, provides opportunities for people to obtain secured livelihoods, connects people with God and one another and calls for self-respect and self-reliance among individuals and the community at large (Yoms 2013:57).

### 3.2.1.3. Community Development

In the development literature, the terms "community work" and "community development" are used interchangeably (Henderson 2008:32). This implies that community development can be

both a "profession (such as a community development worker in a local authority) and a way of working with communities" (IACD[22] in Gilchrist & Taylor 2016:5).

While both community work and community development are focused on change and development, the former is generally used to describe the work done within the community. It suggests an occupation that is closely linked to the national occupational standards. Yoms (2013:61) links it to rural and urban programmes where the government expands the health, education and other social facilities. The latter is a distinct process of change and development that takes place in the communities. It is something that is not necessarily done for the community but by the community itself – that is, by the people themselves (Henderson 2008:32).

The concept may be used interchangeably with "social development, popular education, critical pedagogy, community organizing, community engagement and community education". Non-governmental organizations view it as a means of developing infrastructure, local economic initiatives and democracy. Governments worldwide introduce it as way to tackle poverty and other seemingly intractable social problems. Whatever the case may be, the primary purpose of community development is to increase the effectiveness of the community action, participation and capacity (Gilchrist & Taylor 2016:1).

At the micro-level, community development involves people of varying socio-economic status. Here, community development may be regarded as a movement designed to promote good life for the whole community with the active participation and (if possible) on the initiative of the community. The innate abilities and potentials that exist in all human communities are harnessed and organized to become active agents in the people's own development. Thus, the people themselves are united with those of the governmental and non-governmental authorities to improve the economic, social, cultural and environmental conditions of the communities (August 2010:6; Gilchrist & Taylor 2016:2).

In the light of the above, it could be said that community development consists of a number of central concepts that describe the community as a unity of action, and development as a process to be initiated and driven from the community itself. These concepts also describe aid from inside and outside donor sources as essential for development while participation by the

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[22]IACD stands for: International Association for Community Development

community is considered as a pre-requisite. In the same way, the central concepts of community development describe the development process as a holistic process and indicate that the goal-setting as well as the achievement of the objectives in the process of development should in all respect be democratic and rational (August 2010:6).

Westoby (2014:35) summarises it all when he draws some lines that distinguish Western Development approach and Community Development approach as tabulated below:

**Table 1. Comparison of Western Development and Community Development Approaches**

| Western Development approach | Community Development Approach |
|---|---|
| - Growth – centred | - People Centred |
| - Exogenous | - Endogenous |
| - Top-down practice | - Bottom-up practice |
| - Development oriented | - Service oriented |

### 3.2.2. The History of Community Development

Literature indicates that community development is not a recent arrival although its starting point is debatable. It is, however, suggested that the history of community development goes back to more than 100 years (Henderson 2008:7).  Its practice is attributed to the history of early civilizations and more especially to the practice of agricultural extension, in some Mid-Western states of the United States of America in 1870 (Swanepoel and De Beer 2011:34).Others have attributed the origins of community development in the United States of America in 1908 with the *Country Life Commission* report and the 1914 Smith-Lever-Act in terms of which the *Co-operative Extension Service* came into being. The aim of the *Co-operative Extension Service* concurs with the aims attributed to community development in the recent literature. The exercise's aim was therefore, to establish community organization in order to promote better living, better farming, more education, more happiness and better citizenship (Swanepoel and De Beer 2011:34).

A more realistic starting point for explaining this origin is perhaps the attempts by the Institute for Rural Reconstruction created in 1921 in India. The programme emphasized the use of local resources and the need for an integrated approach towards development. The gist of rural

reconstruction programmes has been incorporated by the British Colonial Office into subsequent colonial development approaches. This policy took shape in 1944 and community development formed an important part of British colonial policy, not only in India but also in African colonies. By the end of 1940s, the term 'community development' was in use worldwide (Swanepoel and De Beer 2011:35).

India's efforts towards "rural reconstruction" in the 1920s and its community development programme launched in 1952 provided lessons for community development initiatives in other less developed countries (Theron 2008:125). The Indian initiated Community Development of 1952 came into international prominence and more than 80 countries had introduced though it had been defined in many ways. The underlying principle of community development, however, is that motivation for change must be evoked from within.[23]A follow up of the above clearly shows that community development approach has its origin in: (a) the experiences of the British Colonial Service (primarily in Africa and Asia), (b) the United States and European voluntary agency activities abroad, and (c) the Unite States and British programmes in adult education, community development services and social welfare (Mutizwa and Mangiza 1985:1).

At the Conference on African Administration held at Cambridge Summer in 1948, the name 'British Colonial Informal Training and Community Literacy' programme was changed from 'mass education' to 'community development'. However, the popularity of community development reached a peak during the 1950s and 60s. This period coincided with the time of the Cold War. The United States (during this time) regarded "community development as a tool or method through which democracy could be established and communism kept at bay" (August 2010:5).

In Rhodesia (now Zimbabwe), the policy of Community Development came to a climax after a long period of trial and error. This was an attempt to influence the African rural population to follow more progressive ways of living. It had been initiated through the policy of Agricultural Extension where agricultural demonstrators had been trained for the purpose of being used as an experiment for the training of indigenous Africans in better methods of husbandry.[24]By the 1960s, community development programmes were in place in more than sixty countries. In more

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[23](https://digital.lib.msu.edu)
[24] (https://digital.lib.msu.edu)

than half of these countries community development programmes represented the national development efforts. In Rhodesia (Zimbabwe), the policy of community development was officially adopted in 1962 and until 1970 it was one of the major Rural Planning Policy instruments in the African Tribal Trust land (Mutizwa and Mangiza 1985:1). During this period, community development was conceptualized as 'Social Work' and some community development associations and community centres were developed in the education profession (Swanepoel& De Beer 2011:35-36). Henderson (2008:8) describes the period from 1968 to the late 1970s as the "golden age" of community development. During this period, ideas of community development were re-fashioned, which influenced the theory and practice of community development. The result was the publication of influential reports and the emergence of Auspices (sponsors that could organize funding, employment and training).

Barr (2014:132) indicates that after independence in 1980, community development in Zimbabwe has been associated with the formation of Community-Based Organizations (CBOs). This has been prompted by the government's desire to resettle many people who had been displaced by war. The selection for resettlement in newly created villages was done by the government an official on the basis of application list. This proves that the new villages were composed of unacquainted households. Various problems related to natural resources, management of risks, indivisibilities in inputs, access to financial services and the like had to be solved collectively if they were to prosper. The formation CBOs therefore, provided the basis for collective action.

Community Development in the post-independence era has been characterized by economic blue-prints that have been aimed at promoting sustainable growth and poverty alleviation from a national level in terms of macro development plans. The first 15 years (period from 1980-1995) registered a moderate success and a dismal failure in twelve years that followed (from 1996-2008). The economy stabilized during the tenure of the Government of National Unity (GNU) – the period between 2009 and 2013. From then on, the economy of Zimbabwe has been fragile owing to the improper implementation of policies and excessive political interference and poverty that has continuously taken its toll (Sibanda and Makwata 2017:35-45).This researcher sees the problems referred above as not lying only with macro development blue-prints but also

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from a lack of Community engagement. This is because the latter is one of the principles of community development that guarantees sustainability.

### 3.2.3. The Principles of Community Development

Many people are involved in community development work in the underprivileged[25]areas of Zimbabwe. These people come from different areas of specialisation such as education, health, agriculture, religion, culture among others. In this section, it will be argued, from literature that arises from the field of community development, that there is a need to organise people around projects that address the real or perceived needs of the people guided by the sets of principles highlighted below as provided by Swanepoel and De Beer (2011:48).

### 3.2.3.1.Human Orientation

Swanepoel and De Beer (2011:48) note that the underprivileged people lack in terms of basic (physical) and abstract needs. Basic needs have been described as the "must haves" for the survival or consumption of an individual, family or household and/or the community. These 'must haves' are basically in two forms: (1) the minimum requirement for the individual, family or household and/or the community including food, clothing, shelter and certain household equipment; (2) the provision of essential services for/by the community such as safe drinking water, sanitation, public transport, health and educational facilities. Abstract needs have also been described as non-material needs or those needs which are not strictly physical such as happiness, freedom, respect, self-reliance, dignity among others (Yoms 2013:48; August 2010:2).

Swanepoel and De Beer (2011:49) warn against the temptation of coming to the poor with the objective of fulfilling one set of needs and ignoring the other. Yoms (2015:52) complements this by noting that basic and abstract needs are inseparable – they should be fulfilled simultaneously. This implies that those who are tasked to mobilise people for physical development must also help people to gain self-reliance, happiness, fulfilment and human dignity.

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[25]Underprivileged may be used interchangeably with less advantaged or poor communities / areas.

### 3.2.3.2.Participation

Shembe (2015:23) describes participation as a multi-faceted term that is in two levels – genuine and pseudo participation respectively. According to him, genuine participation is characterized by an equitable distribution of power (both political and economic) while pseudo participation involves just following the way the project has been planned and how it should be administered. The implication here is that genuine participation is much more empowering when compared with pseudo-participation.

People are said to be participating if they are collectively mobilised, motivated and energized to utilize the available resources in order to improve their living conditions. It is the people that take initiative and action stimulated by their own thinking and deliberation. As a means of empowering people participation seeks to strengthen their capacity by developing their skills and ability so that they can help themselves. Participation, therefore, is a complex and multi-dimensional concept that involves the development of self-confidence, pride, initiative, creativity, responsibility and co-operation. These, in turn, lead people to take charge of their lives by resolving their own problems. In this way participation is seen as a continuous learning process (August 2010:9-10; Yoms 2013:65).

To help the rural poor contribute to their own development and strengthen the participatory community development approach, Participatory Rural Appraisal (PRA) has been proposed (Chambers 2003:103-104). The essence here is the reversal of the role, behaviour, relationship and learning – a scenario whereby the agents of change do not dominate or lecture but facilitate, listen and learn (Yoms 2013:66).

It should be noted that Participatory Rural Appraisal (PRA), Participatory Action Research (PAR), Participatory Learning and Action (PLA) are basically the same (August 2010:3).They all characterize community development as a method and process by which the poor participate in their development. In these approaches, the poor are conscientized in order to understand their own local situation and to increase their awareness of the factors that cause or contribute to their poverty (Burkey 1998:60). This is why the government, non-governmental organizations and the people should all get involved and participate in the research project on community engagement because the solutions to the problems are compatible with the research project they are involved in since they occur simultaneously. This implies that the researchers and participants should

equally get involved in the process and take equal responsibility for the outcome of the research (Strydom 2011:491).

This is contrasted with traditional field research where external researchers assume that the people (poor) are incapable of participating in the research. They (the elite) could come and find some facts about the poor, then write and make policy recommendations for the outsiders to solve their problems. This, in a way, humiliates the people and alienates them from their own power of generating knowledge relevant for transforming their own environment by their own initiatives (Burkey 1998:61-62). It should be further noted that in Participatory Action Research, the term 'Participatory' refers to the collective involvement in both the production and control of knowledge. This leads to planning, development and achievement of jointly set objectives. In this research process people are enabled to become actively involved in collective efforts to address and solve their social problems as Alston and Bowles (2003:159) indicate. That is to say, people are empowered to act effectively in their own interest – define their problems and take the lead in the research that will help them to achieve their aims. This implies that the community is given the access to information and power which has been kept in the hands of the dominant class, gender or group. Participatory development is, therefore, a bottom-up approach in which the investigated become the investigators (Babbie 2007:301).

Swanepoel and De Beer (2011:50) note that participation is not involvement or co-option but the mobilization of people to fully participate in all aspects of the project. That is to say, people need to be part of the planning, implementation, evaluation and management of the any development project that aim at transforming their lives. In this regard, people become part of the decision-making. Involving them is to allow them under certain conditions to take part in certain actions in a way prescribed. The whole process is then planned and prescribed by the community development workers and / or their organization. In this same line of thought, participation also means ownership of the development efforts and their results. Since the local people are fully present, participation becomes a way of ensuring equity – making sure that the poor get the fair share of the fruits of development. They are not just there to make them feel part of the project or to do the physical work, but they are there because it is their democratic right to participate in matters that affects their future(Swanepoel and  De Beer 2011:51).

### 3.2.3.3.Empowerment

Rahman (1993:206) describes empowerment as a process where people are enabled to take control of their own development. In other words, it is a process that makes power available to the poor; a process that shows people are able to manipulate/access and use resources available to fulfil their basic needs. It is a process that indicates people are able to articulate and assert (by words and deeds) their own thinking with regards to development (Yoms 2013:67).In this regard, August (2010:11) identifies two basic approaches to the concept of empowerment. Firstly, empowerment is "viewed as the development of skills and abilities to enable people to manage and/or negotiate better with development delivery system". Secondly, empowerment is "viewed as a process concerned with equipping people to decide and take action within the context of their own development needs".

The foregoing description aligns with the aspirations of the Asset-Based Community Development (ABCD) approach, which demands the knowledge of the talents, skills and capacity of individual community members. ABCD builds on a number of factors including inter alia: (1) the appreciative inquiry that identifies and analyse the community's past successes – that is, strengthening the people's self-esteem and that inspires them to take action, (2) the recognition of social capital and its importance as an asset, (3) promotion of participatory approaches to development, and (4) efforts to strengthen the civil society – that is, focusing on how to engage people as citizens not as clients in development and how to make the local governance more effective and responsive (Charisa 2009:30-31).Here, August (2010:20) qualifies genuine development work as that which empowers people; that which enables them to build organizations that pool their resources and generate power when previously there was none. Capacity building in this regard is one of the important characteristics of empowerment.

It should be noted that empowerment is not representation or having certain skills but rather possessing the decision-making power. Even though certain skills are needed to make these decisions, they are just enablement tools. Empowerment includes information or knowledge required to make wise and informed decisions of which the community development workers and their organizations are the reservoirs of that information (Swanepoel& De Beer 2011:52). In short, empowerment means creating opportunities and inspiration for those who are powerless. Through that they gain the experience and confidence needed to influence the decisions that

affect their daily lives – it is the foundation on which partnership is built (Rifkin and Pridmore 2001:3).

A combination of motivation and participation activates people to take up responsibilities and ownership of the development project. In this regard, community development emphasizes much on collective leadership, participation and empowerment. Thus, community members should directly contribute to the decision-making in relation to the happenings in their spheres of interest (Gilchrist and Taylor 2016:15). People must have the power to make decisions because they are owners and main role-players and the project is their destiny, their future and their development. Other role-players like the government, the civil society and the church, etc. are there to support and assist them to carry their responsibilities (Swanepoel and De Beer 2011:53).

### 3.2.3.4. Sustainability

A development project is said to be sustainable if its benefits are enjoyable for an indefinite period of time. As such, sustainability refers to that slow-moving and never ending process that involves many stages including the management of all the resources (physical, human, financial and the like) in order to enjoy long-term benefits (August 2010:12; Yoms 2015:54).If development is to be sustainable, it needs to be designed in such a way that it meets the needs of the present, while at the same time, considering the ability of the future generations to meet their own needs (Yoms 2013:70; Kasongo 2017:19). To guarantee this, the local context with its own unique needs and dynamics becomes a determining variable in development. There should be realization that people are professionals – with indigenous coping strategies that help them make the most of their local environment (Swanepoel and De Beer 2011:54). It should, however, be noted that sustainable development is holistic in its very nature – encompassing social, political, economic and environmental sustainability (Tomalin 2013:173).

### 3.2.3.5. Learning

It has been highlighted that community development is both a method (as represented by PRA and PAR) and a process (as represented by PLA). As a method, community development collectively mobilizes, motivates and energizes people in order to participate in their own development. Most often than not, such projects are decided and planned by "outsiders" – be it government agents or non-governmental organizations (NGOs), who decide what the needs of the people are (Swanepoel and De Beer 2011:36).

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Resources (physical, financial, and human) in this approach are mobilized in order to address the basic human needs by means of combined efforts of outside development agencies and members from within the community (August 2010:7). In contrast to this, the local (community) groups in process approach take the initiative to formulate objectives involving changes in their living conditions. More freedom and initiative are given to the ordinary people to begin a process, while the method idea wants the change agent to apply a certain method in order to generate the necessary result (Swanepoel and De Beer 2011:36).This partly explains why Philips and Pittman (2009:59) endorse the process idea of community development. Its predominant focus and value is to improve the people's lives through developing and enhancing the ability to act collectively. This result in the improvement in the physical, social, economic, political, environmental, spiritual realms of the community (Phillips & Pittman 2009:6; Lee et al 2015:3).

August (2010:8) sees learning as the most critical characteristic of community development - he sees community development as a learning process made viable through participation, initiative and evaluation. According to him, community development ceases to be a learning process without these ingredients. In the same vein, Myers (2011:255-256) upholds that PLA approach (if properly done) allows the poor to articulate what they already know. This they do by assessing and analysing what works and what is not. Apart from that the poor come to discover the resources and skills at their disposal. As it were, the general trend in education setup is that there should be a teacher (who does the teaching) and a learner (who receive the teaching). Community Development from the perspective of PLA is the reversal of learning because all role-players are students – that is, they are all learners (Chambers 1983:201-203).

### 3.2.4. The Environment of Community Development

Community development does not take place in a vacuum – it takes place within the framework of a given context (global and local). The key areas that constitute any development environment that are to be covered in this study include political, social, economic, cultural, psychological and religious (Swanepoel and De Beer 2011:15-18; Yoms 2015:56-59). This environment is important to understand and describe with regards to any community development.

### 3.2.4.1. Political Environment

The political environment is constituted by political leaders, political groupings and (in the case of rural areas) traditional leaders. These leaders sit, organize and decide on events and actions that ought to be taken and how they are to be taken in the community (Swanepoel and De Beer 2011:16). Leaders form part of the regulatory structure in the society, who (in a way), help to meet the human needs and aspirations and also protect the people and property rights. As such, leaders enable the members of the community to participate freely in decision making either at local or national level. They also help to plan and share power democratically – ensuring fair and efficient creation and allocation of communal resources among individuals and groups in the community (Burkey 1993:37). It is imperative, therefore, that the community development worker (CDW) must know and understand the local political environment because the success of the development project will depend on the worker's ability to align with the community leadership who have power to influence people for or against the project (Yoms 2015:57).

### 3.2.4.2. Social Environment

The social environment consists of formal institutions (such as family, schools, churches, clubs, government, NGOs and the like). It also consists of informal institutions like friendships. These institutions may be grouped into four domains of social practice with each having its own set of institutions, namely the state, the political community, the civil society and the corporate economy. Critical to this is how these organizations are structured and how they relate or interact to one another (Swanepoel and De Beer 2011:16; Myers 2011:118).

Yoms (2015:57) regards social development as the investment and services provided by the community for mutual benefit of the people of that community. People in one way or the other participate in those social development activities. Myers (2011:119), however, assumes that poor households lack the social power to improve the condition of their members. As such, poor households are always the targets of negative factors of community development's social environment such as delinquency, power struggles, prostitution, child abuse, drug abuse, corruption, crime and the like (Swanepoel and De Beer 2011:17).

### 3.2.4.3. Cultural Environment

Many contributors to the UN post-2015 agenda emphasize the importance of culturally sensitive development. This is contrary to the modernization ideology that assumes all traditional societies

are alike. This ideology also assumes that development from the perspective of traditional societies has been a unilateral process that operates naturally in every culture (Bragg 1987:23; August 2010:61; Kearrin 2015:1). Community development opposes this because it treats every culture as unique. The cultural environment, therefore, consists of values, traditions, worldviews, and stories of the community, taboos, and the like. Failure to read the culture of the people to which development is intended is a stumbling block for that development seeing that culture determines how the people act and react to their daily life (Swanepoel and De Beer 2011:17).

While acknowledging that culture is diverse, there are some grey areas to which culture and development in Zimbabwe should be particularly sensitive. Take for instance in the context of HIV/AIDS there is a need to continuously break the conspiracy of silence in order to promote health values that ensure good health practices. Young people in this regard must be encouraged to respect the traditional practices that prohibit sex before marriage. Whenever opportunity arises, knowledge should be transferred between parents and the young people on issues of sexuality, reproductive health, domestic violence, sexual abuse and rape. In connection with gender and disability, a culture that promotes and protects the rights of women and the disabled people must continuously be apprehended in the Zimbabwean society. This help to reduce and eliminate gender inequalities and imbalances and to conscientise the society so they can view people with disability as whole beings.[26]

### 3.2.4.4.Economic Environment

Economically, every context consists of the very poor, the poor and those who are better off. Participation in economic activities is determined by the availability of certain factors of production such as land, raw materials, skilled and semi-skilled labour, capital, machinery, tools and the like. Economic environment, therefore, refers to the ability of the community to access these factors. When these factors are in place, the Community Development Worker (CDW) can easily organize, co-ordinate and mobilize people to plan, implement and manage their own economic activities (Yoms 2015:58).

The management of the available resources is determined by the economic system. Thus, the economy of the society is measured by the members' ability to meet their basic needs and

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[26] (https://www.1893mrm.org)

services. The level of economic activity is indicated by the rate of employment, presence and the activity of industry and commerce, presence and scope of informal economic activity and the presence of infrastructure. Community development has all the attributes needed for positive results in that it creates awareness, facilitates further development, builds community, facilitates learning just to mention a few (Swanepoel and De Beer 2011:45-47).

### 3.2.4.5. Religious Environment

Although the contribution of religion in development is evident in the lives of individuals through welfare and charity, its role in development has been contested with some maintaining a careful distance in political strategies towards poverty reduction (Ruben 2011:229). Many, however, agree that the religious dimension should not be left out in community development's environmental studies because without this component in place, transformational development will lose its holistic flavour (Yoms 2015:59).

The church in particular, has to emphasize the holistic meaning of the gospel of salvation as part of its mandate. Here, the gospel message is not only aimed at changing "people's lives" but also relationships, structures and ultimately the word. As such, the church should be both a worshiping and a caring community. Basing on the three offices of Christ (as a Prophet, Priest and King), the church is called to the three-fold tasks namely: the prophetic task – proclamation of the kingdom of God, the priestly task – proclamation of God's reconciling love between Himself and the creation (including the environment) and between fellows, and kingly task – proclamation of God's justice that triumphs over all injustices and evil powers. All what this implies is that the church/religion should take development seriously (Ovbiebo 2013:18-19).

Arguably, religion and development are two inseparable entities especially in the context of extreme poverty. It is difficult to bring the gospel without providing what is needed such as food, clothing and shelter. Here, development used as part of a holistic salvation because a human being is not only a religious being but also a social, economic, and political being. The religious aspect of human life should, therefore, be acknowledged as a strategic dimension in development thinking and practice (August 2010:21; Myers 2011:117).

### 3.2.5.  Skills Required of Community Developers

To be successful in their task as community developers or community development workers (CDWs), certain skills should be exhibited (Riach 2002:7). Below are some of the skills deemed peculiar for community development workers in this study :

### 3.2.5.1.Communication Skills

Community Development is understood as a communicative process. Viewed from this perspective it is a process according to which a community is empowered or strengthened towards its full potential. Communication, in this regard, is a key component if sustainability is to be guaranteed (Jenatsch and Bauer 2016:7). Communication is used as an empowerment tool. It facilitates the participation of people in development activities. Without it, almost all the above principles of Community Development are valueless because for the people to successfully respond to the social, economic, political and environmental opportunities and challenges, knowledge and information should be available. This can only be possible through effective communication.[27]

Jenatsch and Bauer (2016:10) have distinguished the two models of communication namely: Institutional Communication and Communication for Development. The former refers to the publication of activities, objectives and results of development cooperation and is vertical in nature. It serves the purpose of reporting either to the authorities or from the expert (the CDW[28]) to the audience (the general public). The latter is a tool for social and political transformation. It stimulates participation, facilitates access to information, empowers people and influences public policies. It is also horizontal in nature –that is to say, the message is transmitted among the audience.  Communication, in this regard, is based on dialogue, supports social change and is sensitive to culture.

For social change to be achieved among the marginalised and vulnerable population groups, mobilisation of community members is a prerequisite. When that happens, the marginalised and the vulnerable participate in self-improvement that is fostered through communication as a mediating factor (Adedokun 2010:101). To enhance participatory grassroots communication, it is

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[27]For communication to be effective different forms of media have been suggested including inter alia: printed materials, radio, television, interpersonal channels, ICTs, audio-visuals and the like. With these forms in place information is collected and exchanged among the concerned people – linking them to the environment (Adedokun 2010:102).

[28] CDW stands for Community Development Worker.

imperative that various stakeholders (CDWs in particular) acquire certain communicational skills (Swanepoel and De Beer 2011:95).

It should, however, be noted that in communication, different participants may use different codes and this results are certain barriers to successful communication. These include (1) barriers to reception – that is, delays and or a total breakdown of communication, (2) barriers to the understanding of the message especially among the people of different cultures/languages, ages and or between professional and lay people, and (3) barriers to the acceptance of the message, which is common in the communication between different political, social, cultural, religious and biological parties. In community development, a good communicator is the one who is skilled in overcoming these communicational barriers (Swanepoel and De Beer 2011:87-90).

### 3.2.5.2. Conflict Resolution Skills

The post-independent Zimbabwe has been characterized by a number of conflicts as attributed by the following sources: the *Gukurahundi* (1983-1987), the Land Reform (2000), Operation Restore Order known as *Murambatsvina (*2005), Chiadzwa Diamonds (2008), as well as the pre-election and post-election violence of 2008, 2013 and 2018. These conflicts have led to the loss of many lives and property and left some incurable wounds in the life of many Zimbabweans (Dondoet al 2010:29-38).Following this, conflict resolution skills are very important in order to foster sustainable development. Failure to have such skills will result in no much expectation of progress in such a context. However, an understanding of the nature of conflict is imperative (Kasongo 2015:1-2; Riach 2002:26).

Dondo (2010:4) understands conflict in simple terms as misunderstanding between two or more parties whose goals are incompatible. Poirier (2006:29) sees a difference in opinion or purpose as something that frustrates someone's goals or desire and conflict is a result. Since community development involves group and not about an individual, the implication is that conflict is also an important characteristic aspect of the group dynamics. It is important to note that conflict is not necessarily bad – it is normal, endemic, inevitable, dynamic, complex, and it is not synonymous with violence. Three types of conflict have been identified namely: (i) economic conflict – this is conflict over scarce resources, (ii) value conflict – this is conflict over incompatible preferences, and (iii) power conflict – conflict over the maximization of influence over one another (Dondo 2010:4-5).However, conflict is difficult to deal with because one rarely

knows how others respond to a given stimulation and is also hard to tell who started it/has contributed most to the difficulty. If not resolved, conflict can escalate, strike fear in the hearts of many and destroy the group. To be successful in the resolution of a conflict, therefore, the root-cause of that conflict should be identified and dealt with - otherwise, conflicts cannot be resolved or peace made (Leas 2001:8).

In Zimbabwe, the major causes of conflict include, on the one hand, factors that cause grief in people (*structural causes)* –factors that have been built into the policies, structures and fabric of a society and on the other hand, *proximate causes* – thus, those factors which create conducive environment for violent conflict (Dondo 2010:5). These causes can be related to the biblical cause of conflict as indicated by Sande (2004:30). According to Sande, four identified biblical causes of conflict include: (1) misunderstanding emanating from poor communication (Joshua 22:10-34), (2) differences in worldviews - values, goals, gifts, calling, priorities, expectations, interests and opinion (Acts 15:39; 1 Cor.12:12-31), (3) competition scarce resources (Gen. 13:1-12), and (4) conflict aggravated by sinful attitude (James 4:1-2). Sande's four-fold causes of conflict, according to the Bible, are redefined by Poirier (2006:30-34) when he points out that the four typical causes of conflict include(i) issues of divided allegiances (1 Cor. 1:10-13), which often results in likes and dislikes of certain people, (ii) authority issues – right to authority, abuse of authority and failure to exercise authority, (iii) unclear boundaries – between roles as well as (iv) physical, and personal affairs – personal agenda that result in clashing of interests and clashing of personalities.

From a biblical perspective, reconciliation implies the reunion between God and humanity - the restoration of the lost relationship between God and the creation through the death of Christ on the cross. Through reunion with God, the world enters a process of moral change and to achieve that both the Church and the state have a role to play (De Gruchy in Kasongo 2017:16). Here, Christians (as people reconciled to God through the death and resurrection of Jesus Christ) are called to respond to conflict in a way that is remarkably different from the world (Mat. 5:9; Luke 6:27-36; Gal. 5:19-26). It is, however, the case that people respond to conflict in a variety of ways- they may escape, attack or choose a peace-making response where people either overlook an offence or seek to resolve the conflict through reconciliation, negotiation, mediation,

arbitration and accountability (Sande 2004:22; Poirier 2006:37). Community developers definitely need such skills if they are to be successful in bringing people together.

### 3.2.5.3. Leadership Development and Group Facilitation

Riach (2002:20) sees facilitation as one of the key roles of Community Development Workers (CDWs). Their main task is to help people participate in community development without making decisions on behalf of the community. Although CDWs are not formally leaders, their duties qualify them as leaders and managers who operate from behind the scenes (Swanepoel and De Beer 2011:97).

To be more effective in the execution of their duties, prospective ministers as leaders need to be empowered with a range of skills including facilitation (especially of the group), project management, advocacy, etc. Once empowered with such skills they will be able to develop leaders who enable people to actively participate in the processes of change in their communities – helping them to cope with change in their communities (Riach 2002:7; Hendriks 2017:156).

### 3.3. Conclusion

The question of sustainability of any development initiative has been a bone of contention throughout the world. This chapter has explored the core principles and practices of community development particularly in the Zimbabwean situation. From the discussion above, it could be argued that development becomes community development when people themselves become the initiators or owners of the development initiatives. Here, the people are united with the government, non-governmental organizations and other stakeholders in order to improve the social, economic, political, cultural and environmental conditions of the communities. If this component is missing, then community development will not be possible.

To yield the desired goals, community development should be people-oriented, participatory, empowering and sustainable, a learning process and contextual. Above all, those responsible for the facilitation of community development should be in possession of certain requisite skills in order to be successful in their operation. Having explored the core principles and practices of community development; the subsequent chapter presents transformation as "a theological framework for the church's involvement in community development".

CHAPTER FOUR

## TRANSFORMATION AS A THEOLOGICAL FRAMEWORK FOR THE CHURCH'S INVOLVEMENT IN COMMUNITY DEVELOPMENT

### 4.1.Introduction

Church's taking part in community development is not a new phenomenon in Zimbabwe. For example, the Dutch Reformed Church Mission (D.R.C.M.) in Zimbabwe has been unique in the sense that it applied a holistic approach to mission right from the beginning of its missionary endeavours. It has been involved in the social, economic, political, and cultural dimensions of human life. In this approach, the spiritual has been an integral and basic part, which resulted in extensive work being started in four fields: evangelism, education, medical work, and industrial work. Through these acts of service, the significance of Jesus Christ and the sovereignty of God has been communicated (Cronje 1982:122; Van de Merwe 1981:84).

Although substantial work has been realized in all dimensions of human life, the church has not been the sole role player. Various institutions have been involved in Community Development in Zimbabwe. These institutions include, inter alia, the public sector(composed of government departments);the private sector(composed of the business community); civil society/the voluntary sector – composed of Non-Governmental Organization (NGOs), and the often not considered community/the beneficiaries of the development(Davids et al 2005:50). It should also be noted that in Africa the church is regarded as one of the most important non-governmental organizations (Hendriks 2004:19).

While development has been the goal for all these institutional role players, it should however, be highlighted that each has its own frame of reference as far as community engagement is concerned. This chapter therefore, proposes transformation as a theological framework for the church's involvement in community development. Issues to be explored include (i) the historical witness and the theological discourse of the Reformed Church in Zimbabwe (RCZ), (ii) the understanding of Transformational Development (TD), (iii) justification for Transformational Development as a theological framework for the Church's involvement in Community Development (CD), (iv) the role of the Church in TD and the characteristics of holistic practitioners and (v) the role of Ministers in TD.

**4.2.The Historical Witness and the Theological discourse of the RCZ.**

Davids (2005:154) encourages us to take note of that history so that future endeavours may learn from both past mistakes and successes – a synonym of a Shona proverb: "*Kugara nhaka huona dzavamwe,*" (literally meaning: for one to succeed, he/she has to learn from those who have succeeded). In this regard, the mission of the RCZ has been a continuation of the mission of the D.R.C.M in Zimbabwe and its sustenance (in terms of financing and power) has been controlled from outside (Van der Merwe 1981:35).

Up to the 1950s, power has been in the hands of the top leadership (Moderamen) who were predominantly white missionaries. It was only in the 1960s -70s that black ministers were elected in top leadership. When the entire organization of the D. R. C. M. was officially handed over to the indigenous RCZ on 4 May 1977, coupled with the end of colonialism, there were high expectations that a rapid socio-economic transformation would be experienced. Instead, much disintegration characterized by huge deficit has been experience (Van der Merwe 1981:176). The entire missionary enterprise of the RCZ has been polluted by its origins in the Western approach. This compromises the principle of participation, and in so doing, perpetuates the dependency syndrome (Bosch 1991:530).

Revival came with ministers who have furthered their studies with universities abroad (this includes Justo Mwale of Zambia and Stellenbosch University of South Africa). Through their concerted effort a home grown vision and mission statement that focuses on the Kingdom of God in Jesus Christ and the transformation to human kind has been crafted (RCZ 2011:5).In Kenya, church schools are the highest performing in the country and are in good standing with the government's quality assurance systems. The integral education provided help them to go beyond the accumulation of knowledge and intellectual capacities by addressing the emotional, social, economic and spiritual dimensions of a person and are the most powerful tools for evangelization (Wanza 2012:48-52).

There is a lot to be considered necessary as far as holistic mission in the RCZ is concerned. The spiritual dimension of human life, which has been neglected by Modernization and the subsequent development theories see it as a priority. This has seen Mission in the RCZ as being focused much on evangelism (spiritual growth) with social action/involvement being considered

to be an activity of the secular. The "witness of the Kingdom of God" and the "transformation of human kind" referred in the vision statement of the RCZ has been therefore, spiritualized.

More so, the provision of education and health care prophesied in the mission statement of the RCZ, has been a duplication of the government's activities. The professionalization of education and health departments coupled with the corruption in their structures has pushed them away from being evangelism and community development tools. Therefore, a theological framework that takes the community (the people at the grassroots) more seriously without neglecting evangelism is called for in the RCZ.

Transformation as a theological construction for the Church's involvement in community development has much to offer. In order to develop congregations that act as agents of transformation in their local communities, the long-term investment for the church is to develop leadership that empowers the local congregations with the vision and methodology to address challenges in their context in a holistic manner (Hendriks 2004:12-14).Murray Theological College (MThC) should, therefore, be considered as a pre-requisite to integrate Community Development in its theological discourses.

### 4.3.Towards the Understanding of Transformational Development

Transformational Development has been diversely conceptualized by different agencies. For example, the World Council of Churches (WCC), the Dutch Reformed Church (DRC), the World Communion of the Reformed Churches (WCRC) and other European churches call this "*Diaconia*". Others such as the Evangelicals in Latin America and Micah Network call this "Integral Mission" (Bowers Du Toit 2015:13). The choice of Development as Transformation is based on the fact that it has its roots in the Bible and is in contour with the aspirations of the vision and mission statement of the RCZ (Bragg 1987:38; RCZ Synod 2017:12).

As highlighted in the previous chapter, development in the early days has been understood in terms of the dominant theories particularly the Modernization Theory, Dependency Theory, Global Reformism and Another Development Theory. These theories had many shortcomings and because of the negative association with them the term "development" had many secular implications. The term becomes problematic (especially within the Christian contexts) since it has appeared to mean a diversity of things (Bowers du Toit 2010:262; Yoms 2015:64-65).

Furthermore, there had been a growing misconception in the modern worldview that led to the dichotomy between evangelism and social action. In that scenario, the church attempted to over-emphasize one at the expense of the other as if the physical and spiritual are separated. The result is a common belief amongst many Christians that social problems "just need to be prayed about", while social action is being dealt with by other role players like the government, NGOs and many others (Bowers du Toit 2015:4, 7).

It should be noted that, the bone of contention between the two salvation mandates – evangelism and social action emanates from the misunderstanding of the mandate of the mission of the church. The former being the commission to announce the good news of salvation through Christ and the latter being a calling to responsible participation society. History, however, has witnessed the polarization of the church into two camps (the evangelical and the ecumenical) with regards to the supremacy of one over the other. Successive ecumenical movements of the World Council of Churches (WCC), however, equated salvation with the notion of liberation but received criticism from the Church Growth Movement of the evangelical camp for failing to reach out to people who did not know Christ. In return, the WCC criticised the evangelical camp for the continuous lack of concern for social action. The convictions of the two camps, however, moved toward convergence from the early 1980s onwards. Mission, therefore, should include both Christian witness and social responsibility – a stance that is shared by both the World Evangelical Alliance and the World Council of Churches (Bowers du Toit 2010:265-6).

### 4.3.1.  The Nature of Transformational Development

The concept of Transformation is derived from the verb "transform", which means to change in form, situation, nature and or character. Transformation, therefore, refers to the positive/complete change in human life from a condition that is opposite to God's original intention to the one in which the people are able to enjoy rightful heritage in creation - the completeness of life in accord with God (Yoms 2015:63).

Bragg (1987:40-47) gives some unique characteristics that best describe the nature of transformational development. According to him, characteristics of transformational development are the standards by which the scope of any development by the church or any other agency can be measured. Their presence or absence determines whether development is

transformational or not (August 2010:64). It should be noted, however, that some of the characteristics of transformational development are basically the same as the principles of community development discussed in the previous chapter. To add value to this study some of them are to be discussed and some are to be integrated.

### 4.3.1.1. Life Sustaining

Development is said to be transformational if it is sustainable. That is to say, when basic human needs are met for a long period of time and when development continues even after the money and development staff is withdrawn (Myers 2011:153; cf.2015:100; cf. Kasongo 2017:19). Sustainability can be used interchangeably with life sustenance, and it goes hand in hand with other characteristics of Transformational Development such as self-reliance, freedom, equity participation, reciprocity, and empowerment (Bragg 1987:40-47; Myers 2011:153).

When an individual or as a community does things, maintain self-confidence and making independent decisions for oneself / itself, self-reliance therefore, exist (Burkey 1993:50). It is the ability (of an individual or community) to decide and act independently on relevant issues. It should, however, not be confused with autarchy or isolationism –a sense of self-sufficiency and individualism. However, it is improved when people in the society are able to sustain each other, reason together and working together (Yoms 2015:101). Self-reliance is promoted in order to avoid over-dependence from outside sources and it maintains the people's independence and freedom and Christian transformation is associated with the liberation of all sorts of bondages. Social transformation from the African perspective has been understood as freedom from colonialism, racism, oppression and the like – implying that freedom is more political and social in nature (Bragg 1987:43).

In the context of poverty freedom should touch other dimensions of human life. For instance, financial poverty robs people freedom to satisfy hunger, to attain adequate nutrition, to obtain remedies for treatable illnesses and to get all the basic needs (Yoms 2015:102). In this regard, 'equitable' delivery of material goods, opportunities and power among the community members regardless of gender, race, tribe and the like promotes self-reliance which, in turn, helps to reduce poverty in the long run. This implies that self-reliance, equity, and freedom encourage the involvement of all the members of the society and are, therefore, essential characteristics of transformational development (Bragg 1987:35, 41).

In the previous chapter, under the principles of Community Development, it has been emphasized that the people themselves should be responsible for their own development if the development initiative is to be sustainable. It should be noted that the quality of participation is critical in the process of transformation. Critical questions include: Who is participating? What kind of participation? How is participation occurring? Many agencies have adopted a "top-down" development approach and participation is limited to the non-poor – the local leaders, government personnel and staff agencies. If development is sustainable, the ownership of the whole process (research and analysis, planning, implementation and evaluation) should belong to the poor (Myers 2011:214, 215).

Genuine partnership between the affected and the outsiders is imperative. As such, development agencies are there to empower and envision the community that it may be able to plan, implement, monitor and evaluate their own development program. Through empowerment, self-reliance is promoted and the poor are given the power to meet their material and emotional needs through their own initiatives (Yoms 2015:101, 102).Communities in this regard are empowered with the mind-set that surpasses the idea of dominance and inferiority. Ethical principles are therefore vital in this process and Christians should apply them with the Bible as their base while non-Christians apply these from the secular humanistic philosophies such as "Ubuntu" (Ajulu 2001:2). Christians should also seek to understand where and how indigenous philosophies such as "Ubuntu" can also work together with biblical principles.

In contrast to the predominant top-down approaches to development, empowerment gives the poor authority and control over economic resources and the ability to articulate and assert themselves without the external forces determining their fate. When the beneficiaries actively participate in the process of their transformation, a sense of responsibility is felt (Yoms 2015:99). Participants in transformational development should however, acknowledge there is reciprocity (in terms of learning) between the poor and non-poor. This contradicts the notion by the modernized countries that they alone have the keys to success in social change forgetting that they too can learn from the poorer countries especially in the area of cultural identity (Bragg 1987:44; August 2010:62; Myers 2011:213).

### 4.3.1.2. Just Relationships

Bragg (1987:42) points out that, transformation provides a foundation from which human beings may have a "fully human life – life free from domination and oppression by other people". Unjust relationships are, therefore, the root cause of disparities and inequalities in the society. This implies that true development is that which relieves people any form of enslavement (Yoms 2015:94). Justice should start with the self - if the relationship with oneself is right, there a high chances that other relationships (with God, others, community and environment) may be also right (Myers 2011:181). Therefore, "transformation that is founded on a just and peaceful relationship allows people to trust and live with one another as friend – sharing privileges and opportunities" (Yoms 2015:96).

Where justice prevails, there is also affirmation of the people's dignity and self-worth because people (especially the poor) need to have self-esteem and self-actualization - they need to be considered as fully human, made in the image of God and have something to contribute in the society as productive stewards of the creation. Together with the non-poor, they need to know who they are and the purpose for which they were created. In this sense transformational development enables them to reread their history and the thrust is on the restoration of their identity and vocation (Myers 2011:178; Yoms 2015:96).

### 4.3.1.3. Holistic

Aiming at increasing productivity as a means to economic growth, Modernization theorists believe that diffusion of the industrial systems of the West to the "less-developed" countries will uplift the standard of living of many people. Development from this perspective is solely economic and in pursuit of this goal, they neglect the culture of the indigenous people –as they consider it as a process that operates naturally in every culture (Bragg1987:22). They forget that people (in every community) are bound by beliefs, values, and customs. These "give them a sense of identity, security and continuity" (August 2010:60). Culture in this regard, is a "way of life and thought of the people in a given environment" (Yoms 2015:89). Transformation therefore, is not about changing the way the people think or behave in a community. It is about being aware of the linkage between those beliefs, value and customs because a change in one area of life, result in changes in other areas as well (Yoms 2015:89).

Myers (2011:205 -214) in the first place, advocates for the respect of the local culture – the community's history (story) and indigenous knowledge. This sees Transformational Development as taking place in the context of converging stories – the story of the development promoter and his/her agency is joined with the story of the community and the individuals and or groups in the community. If development is to be participatory, the story of the community/the individuals in it should be told (Myers 2011:205). Therefore, transformation should have cultural fit – it should be appropriate to the culture that is to be transformed (Bragg 1987:45; August 2010:63).The ministry of Jesus Christ is a perfect example of a holistic spirituality that stresses evangelism and social concern. His teaching and ministry are fully contextual. Development from this perspective therefore, calls for the transformation of both individuals and institutions (2005:22). This result in shalom with God, our fellow human beings, ourselves and with all the creation (Bragg 1987:39).Here, Yoms (2015:92), criticizes the Western approach to evangelism especially by missionaries who assumed that their cultures (because of unique qualities) were superior to all other cultures and were supposedly be the standard-bearers of God's cause to the uttermost ends of the world. By so doing they imposed their views on others, without considering that an authentic evangelism must always be contextual in its very nature.

Ajulu (2001:1) sees a Holistic Spirituality as that which includes the affected people (the poor). These must be treated as whole human beings with a variety of needs (spiritual, social, economic, physical and the like) which must be addressed. In addition, communities must be treated as whole entities composed of the rich, the poor, men and women and the like. This implies that a biblical perspective is balanced not reductionist – it redresses areas of concern (especially the spiritual side) of human life which has been ignored. Bragg (1987:45) also encourages the understanding that Transformational Development should be sensitive to the environment for it is a biblical mandate that people as stewards, have the responsibility to care and preserve the world around them (Lev. 25:4). This implies that true development should be nature sensitive and avoids exploitation/abuse of nature, the spiritual dimension should be integral, because our salvation in Jesus Christ is an invitation to a relationship with God, and those we call others, the community and the environment. Similarly, Voorhies (2012:606) acknowledges that holistic transformation of an individual comes through the relationship with Christ. Transformational development, in this regard, seeks to communicate Christ through word

and deed. This element of spirituality completes the idea of holistic human development (Yoms 2015:104).

August (2010:45) confirms that Christian approach is holistic in its very nature – both in terms of action and function. There is no choice between satisfying physical hunger and spiritual hunger or between healing bodies and saving souls – evangelism and social action. Any attempt to separation the physical/social from the spiritual is heresy – unbiblical. Empowerment and self-reliance are therefore important for the achievement of human well-being but without the spiritual aspect of life they are not complete (Yoms 2015:104).

**4.4.Justification for Transformation as a Theological Framework for the Church**

In order to defend the above position, the researcher argues on the basis of an integration of the goals and the theological constructs of Transformational Development. Bowers (2005:47) identifies the Kingdom of God, the *Missio Dei*, the Local Church and the Holistic Spirituality as the key theological constructs that unlock the (above) nature/definition of Transformational Development. Since Holistic Spirituality has been discussed above the other three are to be discussed in conjunction with the twin goals of Transformational Development to avoid the unnecessary repetition.

**4.4.1.   The Kingdom of God**

The Kingdom of God has its foundations in the New Testament and is synonymous to the Old Testament concept of *shalom* (Du Toit 2010:266). In this kingdom, God designated as the Creator, Sustainer, Owner and the Ruler of the whole universe. Men and women (made in his own image) have been given the responsibility to take care of God's creation but they rebelled against their creator and devastation, disorder and evil have been brought into the entire created order. However, God did not give up his rule over the world therefore, he chose Israel in order to reveal his plan of salvation while awaiting actual rule (his Kingdom) that would come through Christ (Samuel and Sugden 1999:13).

Transformational Development as a framework for looking at development from the Christian perspective has seen a changed people – the recovery of the true identity and vocation (especially of the poor) as one of its goals (Myers 2011:177). Accordingly, the goal is synonymous to a new way of being human in submission to the Lord Jesus Christ. Healing of their marred identity and

the recovering of the vocation is therefore, the focus and the beginning of biblical transformation because once the person is transformed it is easy also to transform his/her environment (Myers 2011:178).

The concept of the Kingdom of God has been seen as a major part of the transformational theological framework (Graham 1999:26). It is a situation whereby *shalom* (harmony, peace, and justice) reins under Lordship of Christ. Sin in this regard, is viewed as that which distorts God's perfect plan of salvation and the result is the absence of *shalom* as characterized by lack of harmony, economic inequality, political oppression, poverty, injustice, alienation, exclusivity and so on. However, shalom does not only mean absence of war or peace, it also involves wholeness, prosperity and well-being (Sugden 2003:7; Bowers 2005:49; August 2010:36-38, and Yoms 2015:76).

Since human beings have been created to live in peace/shalom with God, with self, "others," the community and the environment, the focus of the gospel message is the restoration of just and peaceful relationships. Their restoration is here described as the other goal of Transformational Development (Samuel 2002:244; Myers 2011:183). The need for such emanates from the fact that all the systems (political, social, economic, religious and the like), which God originally ordained to protect human life has been distorted by the fall. Transformation should, therefore, enable the God's intention to be realized in all these relationships (Sugden 2003:71; Bowers 2005:50).

The coming of Jesus has been associated with the proclamation of the advent of the Kingdom and through Him the universe has been reconciled to God (Col. 1:20). In both evangelical and the ecumenical circles the discussion of the Kingdom has come into prominence. In the past the evangelical camp emphasized the spiritual aspects of the Kingdom, while the ecumenical camp emphasized that it is a Christian responsibility to bring the kingdom of God through their socio-political actions. This polarization in positions has, however, been amended as exemplified for example by documents such as the Lausanne - Cape Town 2010document and the Accra Confession (WARC) (Bowers DuToit 2015:11-12).

It is evident that the dichotomy between evangelism and social action is a reflection of the eschatological tension that exists between the 'already' and the 'not yet' of the Kingdom of God.

It is through the person and ministry of Jesus Christ that, the Kingdom of God has invaded the old age, heralding all the transforming and final reign of God that had broken into the present age and through it the reversal of the accepted social order has been proclaimed. In the unique presence of Jesus the sick were healed, the demonized were set free, the dead raised, the hungry feed, authority has been exercised over nature and leaders in public life were challenged (Smith 1993:33; Graham 1999:28).

Sin and suffering in this world illustrate that the Kingdom is present but not with irresistible power and evidently it has not over-come the old age. It will be consummated when Christ return at the end of the age. In this regard, the already of the Kingdom is portrayed as the age of grace where forgiveness available for all (Graham 1999:31). However, there is a dialectical tension between the 'already' of the Kingdom that has broken forth through Christ and the 'not yet' of the Kingdom that will not fully be realized in this age until Christ returns (Bowers 2005:27-28). Transformational development recognizes this tension and argues that while Christians are secure in the hope of the "not yet", they work in the "already" as agents of the Kingdom in addressing the brokenness of relationships on various levels (social, political, economic, spiritual and psychological).

### 4.4.2. Mission as Missio Dei

The dichotomy between evangelism and social action that existed during the history of the Church's response to human need has been a result of lack of understanding of both Mission of God and the Mission of the Church in the society (Bowers 2005:23). Although the terms "mission and missionary are not found in the bible, their foundation is biblically supported for God is missionary by his very nature and so is the community that worships him (Flett 2014:69).Mission is portrayed in God's divine purpose of creation that human beings should live in communion with God, one another and with the environment. Even though that communion had been broken at the fall (Gen. 3) God's purpose / mission across history remains intact. For, he sent his Son and the Holy Spirit to bring reconciliation in a broken world and the Son sends the Church to participate in his mission (Arthur 2009:2).

Mission then is a divine activity – having originated in the heart of God it is first and foremost his own mission (Missio Dei) and the missionary obligation of the Church is the participation in

God's own mission. The Church's motivation should therefore, spring out of its relationship with God. Through the work of the Holy Spirit, the Church experiences "God's active love and is assured that God will complete what he has set in Christ" (Arthur 2009:3-4). This is the hope which the Church looks forward to - the goal of its existence which sets it on the onward march. In this respect, mission "belongs to the life of the Church" (Thomas 1995:103).

Bosch (1991:390) advocates for the Church to be viewed as an instrument of the missionary movement of God into the world, rather than mission being regarded as the primary activity of the Church. According to him "the Church has no mission of its own" therefore, emphasis should be on what God is already doing for the redemption of the world. Since God is the originator of sending love, the participation in mission of the Church implies participation in God's love towards people. Its missionary endeavours, therefore, becomes sensible only if they reflect the Mission of God. In this way, the services of the Church are God's turning to the world (Goheen 2000:117). This stands in contrast with Church - centred theology of mission which considers Church planting together with personal conversion as an important goal of mission. This sees the Church having struggles in balancing/integrating social change and inner change (Bowers 2005:25).The church here is seen from two perspectives - as a spiritual and as a social institution. This implies two salvation mandates also– to "proclaim the Good News of salvation through Christ" and to be responsible participants in human society (Bosch 1991:403; August 2010:33). In this regard, the Church is, therefore, called to revise its view of the Mission of God in order to see it from the perspective of the Kingdom (Bowers du Toit 2015:8).In this way, mission is to be viewed as Transformation (Samuel 2009:27).It is argued that:

Transformation fits well in the theological discourse because it is focused on the reorientation of the people's relationships - empowering their choices to develop their character. It also builds moral communities marked by "freedom, justice, righteousness, order, law, truthfulness, love and grace" (Sugden2003:72). Therefore, through community institutions and their actions, the evil systems are attacked and public good is created.

### 4.4.3. The Local Church

The word "church" has been controversial throughout the history. It has come to mean a collective term for diverse movements, institutional and organizational forms under its banner.

The commonly identified configurations by many contributors inter alia include the Church as: a worshiping community, a local congregation, a denomination, an ecumenical body/body of Christ, as believers in their involvement with voluntary organizations and as assembly of believers/individual believers in their daily lives (Smit 1996:120,121; August 2003:30; Bowers 2005:20).

Smit (1996:321) notes that the Greek term "ecclesia" has been used in the New Testament (NT) for "Church". It refers Church as an assembly called out by God to worship him in Christ. Unlike the Greek term 'synagogue', which represents both the meeting place of the congregation and the congregation itself, ecclesia as commonly used in the NT has never been used to indicate the building in which the believers assemble for worship. In the NT, the Church is also referred to as the "new community" of believers gathered to praise and serve God in the power of the Holy Spirit in response to the gospel of the ministry, death and resurrection of Jesus Christ. This may be a local assembly of Christians, a denomination or the universal Christian community (Migliore 2004:251). In other words it refers to a community of ordinary people who share a common faith, tradition and commitment at different levels of organization – local, regional, national and international (August (2010:43).

Both Migliore (2004:252) and August (2010:44) emphasize that the Church is not an ordinary community, because it is constituted by God himself and is focused on the work of the restoring love of God in Christ. In this way, it is a distinctive form of human life in relationship with God and others. Its existence and proclamation bear witness to the coming reign of God (the Kingdom of God) and is characterized by: praising God, service to others, generosity, interdependence, forgiveness and friendship. In short, there is always special concern for the poor, the weak and the despised.

 The church, in the Old Testament, is seen not primarily as a "building, but a people called by God from diverse sorts of bondage to freedom" (Migliore 2004:252). Related to this are images such as: chosen race, holy nation, new Israel, sons and daughters of Abraham, a remnant, and the elect. This new, spiritual people find their identity as God always intended along the faith lines, not the blood lines. Implying that the divisions along racial / ethnic institutionalized and political units do no longer exist within God's kingdom (Van Gelder 2000:108-9; August 2010:44).

## 4.5.The Role of the Church in Transformational Development

Within the social development paradigm the church, through its unique actions of witness (unlike other publics such as the State and the Markets) influences the life of those at grass roots level. As a loving and worshipping community it draws people into the celebration of the sacraments and the declaration of the word thereby providing space and position for the expression of hurt for those who are suffering from oppression, marginalization or any other form of suffering. In this way the local congregation is a vehicle for communicating the gospel of Jesus Christ both in word and deed (Bowers 2005:20; Samuel and Sugden 1999:259-276).

August (2003:29) adds that local congregations form the "moral fabric of the local environment". Thus, they help by conscientizing their members with regard to issues of social justice. However, they often cannot afford to act alone if their voice is to be heard and sustainable action taken. Bowers (2005:21) on the same note believes that the churches in a particular area of locality may be effective and holistic witnesses to the community if they are organized across denominational lines. This in a way renders a strong united voice and action with regards to the issues that affect the community. August (2010:47-51) points out that the Church (due to its incarnational nature which is complementary to the people-centred social development paradigm) is a valued catalyst for community development. Thus, Christian way of life is not only a spiritual action that is unrelated to the service of humanity but a practical mandate for social consciousness and concern for humanity. Therefore, the Church cannot withdraw itself from the poor if it is to remain the Church of Jesus Christ.

More and more literature is in supportive of the notion of the Church as an agent of change. It is a civil society role player that is well situated to effect social transformation among all other civil society organizations. As an "outside-state" organization, it is able to transform power relations through empowering the poor - the foundations which determines the shape of the society in the long-run (Bowers & August 2004:416).

Padilla (2004:19-20) argues however, that the Church has to share certain characteristics if it is to make any impact (of bringing transformation) in society. In other words, it has to fulfil certain conditions that qualify it for that task. It should inter alia, be a Church which is making progress in its own transformation and the transformation of the community in which it serves in line with

God's intention and concern for the world. Mission therefore, is central to the church's action in the world. Bosch (1985:74) sees an inextricably link between the Church and mission.

Bowers (2005:53-54) argues for the conceptualization of the local Church as God's primary agent of transformation in the society. It serves as an outpost of God's kingdom that activates hope in the context within which it resides.  In situations of poverty the Church is called to be a visible evidence of his presents by witnessing (through word and deed) to the God of justice, love and peace. As evidenced by the gifts (such as mercy, compassion, service and healing) which the Holy Spirit gives to the body, the Church is empowered (in a way of Christ to proclaim and live out his coming kingdom. In broken and fragmented communities - torn apart by famine, political oppression and socio-economic inequality - the Church as an instrument of the kingdom is called to be the bearer and facilitator of shalom. It stands as a beacon of hope in the context that seems hopeless, powerless and vulnerable and over/against the dominating systems of this present age. To achieve shalom it should therefore, address sin in all its forms - both personally and socially. As a credible sacrament of salvation, it has the potential to activate hope in the context of hopelessness and also to display the kingdom of reconciliation, peace and new life in the world (Bosch 1991:337; Sudgen 2004:5; Bowers 2005:54).

The implication is that the Church (in transformational development) is not seen as the commander and judge, but the "servant and source of encouragement of what God intends and offers" (Myers 2003:127). It is perceived as "the Church with others – journeying with the poor, the marginalized, the suffering and the oppressed through and in their circumstances". Thus, it is regarded as embodying "Emmanuel (God with us) – to embody and appropriate true diaconia which identifies with the poor, the hungry, the naked and the stranger" (Myers 2003:127).Unlike any other organization, the local Church exists at the grassroots of a community –it exists for the people in the community and often consists of the poor people. Since its members usually represent a cross-section of the community, it is in close contact with local knowledge and also benefit from the relationships with other people and other organizations in the community. This guarantees the sustainability of any development initiative by itself (Tear Fund 2007:17).

Bowers (2005:58) sees building communities of change as one of the key distinctive of transformational mission of the Church. Without the sense of community, the poor are kept powerless. The local church (through its members and also with the wider church through

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denominations and alliances) often networks with other grassroots groups in the community. This in a way facilitates learning among the members. Since the work of God to reclaim his creation is still on going the community of God's people is "called to participate in the in-breaking of his amazing Kingdom here and now" (Bowers 2005:58). Accordingly, it is to be an active partner with God in his missional praxis - reconciling mankind to himself, one another and the environment. The local church is therefore an agent not role player.

**4.6.Holistic practitioners and the Role of Ministers in Transformational Development**

For holistic development to be achieved, the character of the person who is actively involved in it is critical. A holistic practitioner should be someone who is:

a good neighbour, patient, humble before the facts, always a learner and a lover of the people not the program, "dependent on God and not on his / her professional skills or financial resources", and someone who is clear on whose reality (knowledge, values, criteria and preferences) should count?(Myers 2011:219; Yoms 2015:105).

More so, many are in agreement that a holistic practitioner should be somebody who has Christian Character– born again Christian who is obedient to God's call to live out His rule in all areas of life. In other words he/she must be growing towards Christ-like character of loving those on the margins of the society. Above all he/she must be a professional and possesses the required skills, strategies and knowhow (Yoms2015:106; Myers 2011:223 - 224).All these aspects indicate that they are qualities required by ordained clergy if they are to be important figures in Transformational Development. Ministers are therefore, important because they: guide, direct, motivate, influence and make choices that enable their followers to contribute to the positive transformation of the Church (Agbiji and Swart 2015). They are the ones whom God has entrusted with responsibility of looking after the congregation (Jn. 20:15-17). In the RCZ set-up, they are the "entrance" into and out of the local congregation - nothing can come in and out of the congregation outside their knowledge.

While there is not much (if any) literature that spells out the role of a minister in community development, variously terms have been used when referring to people who work with the community. These inter alia includes: a community development worker, community development facilitator, community development coordinator, group animator, and the like

(Monaheng2008:131; Burkey 1993:76). Their tasks can be divided into the following categories: guide, enabler, expert, therapist, observer, educator, advisor, consultant, encourager, advocate, mediator and organizer (De Beers &Swanepoel1998:57).Specialists in various fields such as: agricultural extension workers, health officers, engineers and teachers often serve in those capacities (Swanepoel and De Beers 2006:49). The researcher sees no impediment that prohibits ministers as spiritual workers (if equipped with the necessary skills) from serving in as agents of change in the community where they reside.

Monaheng (2008:131) argues for the change agents to be viewed as facilitators and not the "driving forces" behind development projects – they are like "spark plugs" in an engine. Their role is to stimulate self-reliance among the people through ensuring active participation of the people in their own development. In other words, they should facilitate institutional capacity building to ensure that local organizations are able to play their roles effectively. They can perform the following functions: (a) Act as sources of information relevant to the issues and tasks facing communities, (b) Facilitate technical and organizational training and capacity building, (c) Facilitate cooperation and networking among different organizations and institutions (d) Facilitate access to outside resources – pointing out channels, networks, procedures and sources(Monaheng 2008:131).

Monaheng (2008:132) emphasizes that change agents can often provide a broader perspective on issues confronting community organizations – enabling members to make informed decisions. They encourage and motivate people to tackle their problems, and suggest alternatives without trying to impose solutions. Ministers in the RCZ as change agents should be therefore, equipped with adequate knowledge and skills so that they become unique community development practitioners where ever they go.

### 4.7.Conclusion

A synopsis of the field Community Development and Transformational Development has shown that the concepts are principally the same. One of the major distinctive features is the holistic nature of transformational development – community development (especially by other role players) should take the spiritual dimension seriously if it is to meet the needs of a person as a whole. The Biblical perspective of development calls for "the change "in the life of both individuals and institutions which sees them in shalom with God, the fellow human being, the

self and the creation at large. The Church, in this regard, has been placed at the centre of what God intends for the world. If the Church has to come to understand fully the vision of both "Kingdom of God and the Missio Dei", its contribution to social transformation will be distinct. Thus, in hopeless situations, the church could be an agent of sustainable transformation of individuals and communities with no ulterior motives. Here, the church is called (as steward of the creation) to safeguard those who are treated unjustly – politically, socially and economically.

This researcher notes that the church (RCZ in particular) has often failed to take-up its place with regard to transformational development. Arguably, this could stem from the leadership having not been exposed to this knowledge during their theological training, which illuminates the need to introduce Community Development course within the Theological Curriculum for Murray Theological College. Such a course, will equip prospective ministers with the required skills for social engagement in various congregations that they serve. Having presented transformation as a theological framework for the church's involvement in community development, the subsequent chapter, therefore, advocates for the integration of theology and development within the curriculum.

## CHAPTER FIVE

## TOWARDS THE INTEGRATION OF THEOLOGY AND DEVELOPMENT INTOTHE CURRICULUM

### 5.1.Introduction

The previous chapter has articulated Transformation as a framework for the church's involvement in Community Development. This in a way calls for the integration of Theology and Development studies as disciplines, which in effect challenges the gap between evangelism and social responsibility especially in the context described in the second chapter. With evangelism and social responsibility being integral to the gospel and the *Missio Dei*, the church is endowed with enormous responsibility to holistically address the needs of the society in which it serves. This task is hampered, however, when the seminary training of ministers[29]offers little or no preparation for the kind of transformational ministry that incorporates Community Development. Introducing Community Development within the theological curricula at Murray Theological College will, therefore, enable the prospective ministers in the RCZ to become effective agents of transformation in both the church and the society.

This chapter focuses on the empowerment of ministers through an integrative curriculum for Theology and Community Development. The emphasis is on ministers because they are the leaders of the church. The emphasis is also on the curriculum because it is the methodology by which the prospective ministers are equipped for transformational development. This benchmarking chapter will look at the following as its main sub-headings: Curriculum Development definition and processes, the understanding of Theological Education and the role of the curriculum, Theological Education and Community Development design at the University of Stellenbosch (SU) and University of Kwa-Zulu Natal (UKZN), and the situational analysis of Murray Theological College.

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[29]Ministers are trained religious personnel who are responsible for the administration word and sacrament not to be confused with the minister in the political circles. In the Reformed circles they are also the teaching elders.

**5.2. Curriculum Development Definition and Processes**

Literature shows that the field of Curriculum development is multi-faceted by its very nature. In view of this, it cannot be fully understood through one description or process. In addition, it is often not easy for lay people to understand it[30]owing to its complexity (Carl 2012:40; Ornstein and Hunkins 2014:1). The previous chapters have dealt with the term "development", which has come to mean a variety of things depending on the context in which it is used (Bowers 2005:37). To understand what Curriculum Development means, therefore, one needs to understand the term "Curriculum" first.

**5.2.1.  The Curriculum**

There appears to be no common understanding of the concept 'curriculum 'as the definitions given vary with persons, place and time (Du Toit 2011:59-60; Carl 2012:22-23). It is suggested that the term "curriculum "originates from the Latin word "*curro*" which means a race track or a course to run. In fact, the Latin verb *'currere'*  means "to run" as Carl (2012:28), DuPrees (2013:54) and Hardy (2016:86) indicate. Nevertheless, this race is not run in an abstract sense. It is a 'race to the top' and is synonymous with course of study or a journey of learning; it is a preparation for life. In addition, this course of study is an educational track on which learners move on the way to adulthood through the interaction between three main actors, namely: the teacher, the student and the learning content (Du Toit 2011:60; Carl 2012:28; Pinar 2012:16-180).

In view of the above, it could be said that "a curriculum includes aspects such as what is taught in an institution, a set of subjects that are followed, the content, a study programme followed by a learner, a number of courses following each other, a set of behavioural objectives, etc. It is, therefore, everything that takes place within an institution of learning including co-curricular activities, guidance and interpersonal relationships, everything planned by the staff, learning experiences of the learner in a school and what a learner experiences as a result of the school's involvement" (Carl 2012:30). In this same context, Ornstein and Hunkins (2014:8-9) summarize the concept of curriculum thus:

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[30]A lay person here refers to someone who is not a professional in the area of curriculum development

[It is] a plan for achieving goals; including anything that is planned in and outside school that deals with the learner's experience; a system for dealing with people; a field of study with its own foundations, knowledge, domains, research principles; and can also be defined as a subject matter.

All these definitions point to the fact that the curriculum has a wide scope as compared to a 'subject syllabuses. If all the concepts raised are critically considered in the review of the current curriculum of MThC, a variety of issues would be taken on board. The result will be an excellent theological education curriculum that effectively equips RCZ ministers for ministry in all contexts with Africa (Carl 2012:33; Hardy 2016:85).

### 5.2.2. Curriculum Development and Process

The term "Curriculum Development" is used inter-changeably with terms such as curriculum making, curriculum construction, curriculum planning, curriculum management and curriculum theory (Pratt 1980:5; Urevbu 1985:9). This, in a way, supports the multi-faceted nature of the concept as highlighted above[31].On the one hand, curriculum development is characterized by phases such as curriculum design, curriculum dissemination, curriculum implementation, etc. On the other hand, it is associated with phases like initiation, development, adoption and evaluation. A curriculum development process, therefore, is regarded as an umbrella that encompasses all these phases (Carl 2012:38-41). The phase that suits this study is the Curriculum design because the task at hand involves the review of the existing curriculum.

The process organizes what is to be taught, who is to be taught and in what manner and quite a number of reasons as to why the process of Curriculum Development is necessary have been suggested. These reasons inter-alia include (i) responding to the needs of both the organization and students,  (ii) giving room for regular improvement of the curriculum in order to suit the ever-changing environment, (iii) avoiding unnecessary duplication and thereby providing for a responsible use of resources (Hard 2016:85).To understand the task of curriculum development, a contrast should be drawn between education and schooling since both are part and parcel of the function of the school/educational institution. Ornstein and Hunkins (2014:183) suggest that the

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[31]See item 5.2 of this chapter

function of curriculum development is not to mould students who just regurgitate information but to enable them to become individuals with intellectual character.

In the light of Ornstein and Hunkins' (2014:183) view, an excellent educational institution produces responsible and productive citizenship with the ability to think critically on social matters. It is, imperative that education provides opportunities for students to engage in intellectual discourses. The curriculum should, therefore, have multiple foci – that is to say, it should stretch beyond a specific set of knowledge and competency (Hay & Marais 2011:236).In the same prospect, for the goals of education to be achieved in students, educators should seriously engage with existing curricula and be part of subsequent curriculum development processes. By so doing, training will not be a repetition of what has been taught without taking into account the environment and needs of the students.

In this regard, curriculum development will challenge educators to critically reflect on the relevance and effectiveness of the education programme in as far as addressing the social, economic, political, environmental as well as spiritual issues of the day are concerned. It should be noted that it is the responsibility of institutional curriculum to prepare students to not only fulfil their responsibilities in the labour market but also become responsible citizens (Hay & Marais 2011:229; Hard 2016:90).All this takes place at two levels of review namely: at (i) course level and or (ii) departmental level. The processes may be approached from either the technical/scientific perspective, which is behavioural, managerial or systematic in nature or from the non-technical/non-scientific perspective, which is more academic and humanistic in nature (Carl 2012:17-18; Ornstein and Hunkins 2014:2-8).

The technical approaches have their roots in the works of Tyler and Taba who hold that the curriculum should be formulated on the basis of a plan – a blue-print or document in which objectives are specified and the content, activities and outcomes are evaluated(Du Toit 2011:66-69; Ornstein and Hunkins 2014:2).Viewed from this perspective, the curriculum becomes a standardized set of documented training intentions that are formulated into a four-step plan namely: purpose, design, implementation and assessment (Pratt 1980:4; Ornstein and Hunkins 2014:8).This, in a way, is synonymous to a 'syllabus' –generally understood as a list of textbooks selected to meet certain objectives including how assessments must take place (Du Toit 2011:60).

The non-technical non-scientific approaches are multi-disciplinary in nature and are rooted in the works of John Dewey, Henry Morrison and Boyd Bode[32] who see Curriculum Development as focused on how knowledge can be constructed, deconstructed and the reconnected. The discussions thereof are scholarly, theoretical and are also concerned with many broad aspects of education (Ornstein and Hunkins 2014:6). This implies that the curriculum development should take into consideration issues such as: academic excellence, administration, library management, buildings, staff and the like (Du Preez 2013:54).

Since students learn by doing, the proponents of the non-technical approaches criticize the technical approaches for imposing everything on the student –overlooking the need for self-reflection and self-actualization among the learners as well as the socio-psychological dynamics of classrooms and educational institutions. Contrary to this, the non-technical approaches focus on the learner as a whole instead of considering only the cognitive dimension of the learner – the results of which is bottom-up approach(Dewey 2004:19; Du Toit 2011:60).

For responsible, productive and empowered citizenship to be produced, both technical and non-technical approaches should be taken on board (Du Toit 2011:70; Kurasha and Chabaya 2013:56; Ornstein and Hunkins 2014:183).A curriculum design that takes the context seriously without compromising the cognitive element is ideal. The effectiveness of such a design will be evaluated based on the extent to which it meets both the needs of the individuals and future aspirations of the nation. To this end, everyone who is to be affected by the curriculum should be involved and the result will be a holistic education programme that will, in turn, produce holistic practitioners.

### 5.2.3. Curriculum Types / Models and Role players

As eluded earlier, a "curriculum" is multi-faceted[33] and there are different ways of designing a curriculum. Thus, it may be discipline-centred, student-centred or problem-centred (Du Toit 2011:61). There is, however, a general understanding that the model of any curriculum design is determined by the educational purpose of the institution. That is to say, the objectives that the

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[32]John Dewey, *Democracy and Education* (New York: Macmillan, 1916); Henry, C. Morrison, *The Practice of Teaching in Secondary School* (Chicago: University of Chicago Press,1926); Boyd, H. Bode, *Modern Educational Theories* (New York: Macmillan, 1927) as referenced in Ornstein, A.C et al (2016:24).
[33]See item 5.2 of this chapter

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institution set are the criteria for the selection of the materials on any educational programme, and upon which the curriculum content is outlined. It is also on the same criteria that instruction procedures are developed and tests or exams are prepared. The goal of education in this regard, should be to enable -citizens to make a living. The curriculum should emphasise much on the development of the students' intellectual powers that prepare them to become productive citizens who would work effectively and co-operatively in the society (Tyler 2014:52). In this regard, education becomes primarily a preparation for adult life through scientific means.

Non-scientific theorists believe that the curriculum should help students to become critical thinkers who search for meaning in their own society. It should provide opportunities for reflection, critique and meaning creation on the part of the student (Dewey 2004:21; Kelly 2010:107). In this way, the model is student-centred in the sense that students are the priority over and against the subject matter. This approach is bottom-up or participatory (Ornstein and Hunkins 2014:190).Some proponents of the non-technical approaches – especially those who approach curriculum development from the humanistic perspectives – advocate for a problem-centred model as they emphasise the role of education in a democratic society. This explains why Dewey (2004:17-17, 22-23) sees the main purpose of education as equipping student with the ability to solve social problems that promote their growth. In this regard, he states that:

> Education is the key to making democracy work and in order to intelligently
> participate in social and political life, one has to be informed and educated to be
> able to be a good citizen and competent actor in democratic life.

Of all the three models, a student-centred design is preferable, especially for an institution like MThC, because it facilitates the production of lifelong learners – students who are responsible for their learning. In line with the theory of Participatory Learning Action (PLA) discussed in the third chapter students are central to the teaching of community development. They should be masters of their own development and should not be taught in a manner that does not recognise their existing knowledge lectured, but rather promotes participatory learning approaches. (August 2010:95). This could include case studies from their own community contexts, field trips and service learning. Education of this nature is ideal because it leads to more sustainable ends. However, this does not necessarily mean the theoretical subject matter/content should be

left out, but rather that the student's contextual knowledge is also recognised as central to the curriculum  (Du Toit 2011:61).

It should be noted, at this juncture, that there are many stakeholders involved in the process of curriculum development but for the sake of this study, attention is focused on the role of a student, lecturer and the principal. In the whole discussion of the curriculum development, the role of the student has been contested. Leat and Reid (2012:190) suggest that students should be engaged in the institution's self-evaluation, conduct their own enquiries, and develop recommendations as researchers and implementation the changes change.

There is, however, growing consensus that the first step in the curriculum development is the diagnosis of the students' needs and that they should participate by providing information concerning their needs and the solutions thereof (Ornstein and Hunkins 2014:18). In this regard, meetings shall be held with students, congregational representatives, groups in the church, MThC staff and Board members in order to review their needs especially on whether the design for Theology and Community Development may be implemented at Bachelors' Degree level (B.Th.).This is very important because they become the owners of the curriculum – and this guarantees its sustainability.

The proponents of the bottom-up approach in curriculum development are contended on the role played by lecturers in the planning, implementation and evaluation of the curriculum especially at classroom level. They are the ones responsible for the preparation of the courses of studies and assemble materials and develop outlines of the whole curriculum. In fact, they are the primary group responsible for the whole process of curriculum development. Both lecturers' and students' roles are, however, under the control of the Principal or Dean – he/she is the overseer of the whole program (Ornstein and Hunkins 2014:20).

### 5.3.Understanding Theological Education

In the Old Testament (OT), God demonstrated his dealings with humanity through Israel as a tribe and Israel in this mission was to be the light to all the nations. Just as the *Torah* has been understood as an instrument of theological education to Israel as a whole, in the New Testament, the *didache* (teaching) has been also one of the special gifts that were given to some by the Holy Spirit for the benefit of all (Walls 2013:3).

In different contexts, "theological education "has a range of meanings. It may be used synonymously with the term "ministerial formation" and it embraces aspects such as theological knowledge, pastoral skill and spiritual formation. In both secular and theological higher education, the word "formation" may also be widely used to refer to the preparation for work, development of analytical thinking and critical reflection. It can also be used interchangeably with "transformation" and in that sense, it refers to a process whereby the inner being of a person is radically altered so that he or she is no longer the same (Naidoo 2012:2-4).

In the middle ages, theological education was present only in the monasteries and Cathedrals. At that time, the Church was faced with the heretics and theological education helped in the preservation of the Roman culture. The shift of theological education from Monasteries and Cathedrals, however, came with the founding of the Western and European universities. This resulted in the passing of theology from being private to the public – from being the work specifically for the Clergy to that which include the laity (Budiselic 2013:136; Wall 2013:7).During the time of persecution, theological education was fundamental for the progress of the church in the Roman Empire and was directed to both devout Christians and interested outsiders. To provide for the intellectual and religious activities, the school of Alexandria[34] has been established (Walls 2013:4).

The periods between 1900 and 2015 witnessed a massive growth of Christianity in Africa and a decline in the countries that originally sent missionaries. While this growth is cherished, one should not forget that it is taking place on a continent that is facing multiple challenges such as corruption, diseases, illiteracy, political instability, cultural diversity, poverty, etc. This, in some way, has stimulated the desire (in many congregants) to exercise their Christian leadership in various circles such as business, media, government venues, social services among others (Priest2017:1).

The need for formal theological education, however, remains as it equips men and women for a particular leadership and ministry within churches and associated institutions. The term "ministerial formation" may be viewed as interchangeable with theological education as it is essential for theological students to be formed into people with the appropriate blend of qualities,

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[34] Alexandria was a well-known school in Africa that offered a mixture of intellectual and religious activities and had the greatest library and a museum in the ancient world

which will enable them to work effectively in their communities. Indeed, as Naidoo (2012:1) notes, church leaders, theological educators, administrators, students and congregations are very passionate about whether theological education is providing the right kind of formative training for leaders of the church.

As far as ministerial formation is concerned, many have indorsed its multi-dimension nature and there are several different models in operation. For instance, the Evangelical model put more emphasis on the commitment to biblical training, the Great Commission, holy living and ministry formation. The Roman Catholic model, with its sacramental conception of ministry, organizes programmes around clear institutional goals such as human, intellectual, spiritual and pastoral formation. Protestant Churches take students for apprenticeship in three dimensions, namely cognitive, practical and spiritual (Naidoo 2012:3-4; Budiselic 2013:136). Theological seminaries/faculties, as a community of faith and learning, are responsible for activation of the habit of theological reflection. This in turn helps to nurture wise, skilled ministerial practices and contribute to the formation of spiritual awareness and moral sensitivity. A theological curriculum in that scenario is central and its task is to act as the means by which learning, teaching and research are formally ordered in order to achieve the educational goals.[35]

Nowadays, there is growing consensus that theological education should attend to the whole person and address all dimensions of human life. Along the same line, the notion that students should be seen as passive recipients of their own spiritual formation is strongly objected. Training, therefore, should not just be the transference of information but should be reciprocal – both the teacher and the student are learners and the ability of students to put their studies into practice is critical. For this reason, the relationship between the Seminary and the society to be served by students is very important, otherwise there will be separation of the two (Budiselic 2013:143-4; Naidoo 2012:2).

It should be noted that in Africa, leadership development is often associated with the quality of instruction in formal institutions of learning. While the quality of inputs (buildings, library) outputs (numbers of graduate) and the outcomes (the competency of leaders produces) are without merit, the true measure of excellence of any institution of higher learning is its ability to

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[35](www.gordonconwell.edu)

produce leaders who have an impact in their communities (Jusu 2017:199)[36].The theological curriculum, in particular should, therefore, lead to spiritual and character formation of the students.[37] Thus, it should produce well-equipped ministers who are ready face and resolve the challenges in their context. (Du Preez 2013:42-4).

**5.4.Theological education in Africa as requiring discernment within context**

Doing theology in Africa requires the discernment of God's guidance and will especially in the manner in which people should live and witness in this ever-changing environment. It is the understanding of the Triune God who is "missional" in nature. Viewed from this perspective, the Church is regarded the Body of Christ made up of human beings created in God's image and saved through Christ. This implies that both anthropology and ecclesiology should be missional in their very nature (Hendriks 2004:24-25; Du Preez 2013:12). In other words, instead of regarding theology as the sole business of the "clergy", a paradigm in which the "laity" is involved is called for. When that happens, theology becomes the business of the faith community in terms of production and making ethical choices on issues that confront them daily rather than seen as passive receivers of religious instruction by theologians (Hendriks 2004:26).

It is important also to note that the nature of Christian theology should be contextual. This requires an acknowledgement of the local situation and the lived reality of people (Du Preez 2013:12). This calls for the study of the local and global social, economic and political mega-trends and their influence. Instead of doing theology by studying dogmatism and creeds alone, an inductive methodology or 'bottom-up approach' is advocated for that takes the context seriously. Theology, therefore, should not become disconnected from the daily experiences, questions and challenges that confront the local church.

This is a new way of doing theology but it, by no means, divorces itself from the normative of scripture, creeds and traditions (Hendriks 2004:28).The discernment by people (in which the Scripture, the creeds and Christian traditions play a normative role) provides answers to the questions that local congregations raise. In this way, theology becomes hermeneutical by its very nature – it becomes dependent on interpretations that people make between their reality and

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[36]In a dynamic society, information technology is also a force that influences the curriculum - it is a means to the end. It is therefore, imperative that in teaching and learning the emphasis should be on learning with the aid of computers and not on how to use them (UNESCO 2008:1; Carl 2009:22-23).

[37] Care should be taken that spiritual formation could be despised in pursuit of academic formation; Nell 2012:21).

normative sources. The local church, therefore, needs to be empowered so that it will be able to discern God's will in its own contextual situation. As a sign of the kingdom of God, the church has an enormous responsibility in this world and can make a difference in the harsh realities in its context by showing love and care to the poor (Korten 1995:1; Hendriks 2004:32; Du Preez 2013:12).

It is imperative that the faith community at all levels (a personal, ecclesiastical, ecumenical and the like) should hermeneutically discern the present and past realities so as to participate vocationally in God's on going praxis towards an anticipated future. This, according to the researcher, should be the reason why contextual theological education is necessary[38]. The challenge for theological education in Africa is to free itself from the legacy of colonial education paradigms. Indeed, there is a need for the decolonization of the curriculum in Africa so that the indigenous African voices could be heard through the transformation of education discourse (Msila and Gumbo 2016:1). Ministers as church leaders are tired of the naive approaches of the past; they now seek to understand the world and all its brutalities while struggling to find ways in which the Gospel can help people to meet their contextual realities. The effort to propose a  the curriculum that integrates Theology and Development could be viewed as facilitating the achievement of that goal, as by so doing Africa will be able to define itself as it endeavours to come up with sustainable solutions to its contextual challenges (Msila and Gumbo 2016:2).

## 5.5. Theological Education and Community Development

In recent years, it appears that many churches have recognized the need for the church to play a role in the development of communities with regards to addressing issues of poverty. This recognition, however, poses serious challenges and has implications for African theological education. Theological institutions as communities of faith and learning are challenged to lead the church in a way that responds to the urgent needs of the community. In their planning for action, the socio-political and economic context within which the church lives should be their

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[38]While globalization is a reality - the interaction and integration between people, the business world, governments of different nations under heaven aided by the advanced information and technology has negative effect on human life. All dimensions of human life - the environmental, cultural, socio-economic and political as well as spiritual have been affected. This resulted in the untold mass suffering associated with realities such as climatic changes, famine, unemployment, pandemic disease (to include HIV/AIDS and cancer), collapse of social services and the like (Hendriks 2004:15).

focus of attention (Haddad 2015:105; De Gruchy 2003:451).In this regard, the church is challenged to reach out for new horizons in theological education and create opportunity for sharing the common vision. It is also challenged to pledge with political leaders in order to combat poverty and other contextual challenges. When constructing a theology of development, the existence of an inseparable connection between social development and the notion of change in church should be taken into account (August 1999:39; De Gruchy 2003:451).

It is also important to note that the emphasis on Theological Education arises because it is one of the key ways in which the needed brand of leadership is formed in order to move towards the envisioned task of addressing the *Missio Dei* (Haddad 2015:105; De Gruchy 2003:451).What is required in an increasingly complex development environment is a form of Christianity that keeps theory and practice together in creative tension. In so doing, it builds a theology or ministry of integrity and wholeness. One of the ways in which this can be promoted is through holistic theological education (August 1999:40; August 2014:88).Furthermore, for the church's participation in development to be meaningful; its involvement should take place within a wider relational framework that goes beyond the confines of ecclesiastical paradigm. Thus, ecumenical formation should be therefore, regarded as a vital component and this calls for co-operation between the church and other actors from the secular realm in order to make the contribution to development by theology and the church meaningful (August 1999:42; Haddad 2015:105).

It should be noted that many attempts of theological education in Africa have seen ordination centralized as the end point of ministerial formation. Here, theological curricula focus primarily on the development and training of professional clergy– emphasizing the managerial and maintenance components of congregational ministry. When confronted with enormous community needs, such congregational leaders do not have the capacity to respond positively because there is little in their seminary background that prepares them for ministry that incorporates Community Development (Haddad 2015:106).The issue at stake about the design of a Theology and Community Development curriculum are questions that have to do with the place of the programme in the theological curricula. There are also questions about whether development ministry constitutes a discipline.

### 5.5.1. Benchmarking current programmes in Southern Africa

The field of Theology and Development is a new sub-disciple within  theological education in Africa, and one which is fast gaining in popularity (Haddad 2016:1).The first curriculum design in Theology and Development was introduced as a postgraduate programme at the School of Religion, Philosophy and Classics at the University of KwaZulu-Natal, Pietermaritzburg in South Africa in the 1990s. The programme had as its objective: to challenge African church leaders to "engage social issues from the perspective of prophetic theology" as a key to social transformation (De Gruchy 2003:452; Haddad 2015:106).

In 1999, a similar programme called Theology and Community Development was started at the University of Stellenbosch at undergraduate, Post-Graduate Diploma (PGD) and Master's levels. After his appointment, the responsible lecturer did his research and wrote a dissertation with the topic "Development in Practical Theology" (August 2014:88). It should be noted, however, that both these institutions only offer a few subjects in community development at undergraduate level and that the focus of their specialization continues to be at post graduate levels (PGD/Honours, Masters and PhD).

Elsewhere in Africa, such programmes exist at theological institutions such as St Paul University in Kenya, Justo Mwale Theological University in Zambia, Cornerstone Institute in South Africa, etc. It should also be noted that these institutions have a wide range of offerings – some are purely focused on community development and have little theological subjects and integration, while others (as offered by Cornerstone Institute in the past) offer the option of a Bachelor of Theology with a major in Community Development. However, there are no such subjects or programmes in Zimbabwe. As a result, ministers from various church traditions in the country feel inadequate to respond positively to the contemporary challenges as there is no formal church based training or education in Community Development at the seminaries and universities.

A follow up with almost all the above institutions show that Theology and Community Development at Diploma level has since been discontinued. For the purpose of this study, the proposed design shall be formulated on the basis of the oldest programmes of UKZN and University of Stellenbosch respectively. In both of these, three key issues have been raised the politics behind the design (that spells out the need of the design), the preference within the design (that spells out the content within the design), and the praxis throughout the design (that spells out the methodology to be used) as De Gruchy (2003:452) and Haddad (2015:106) find.

### 5.5.1.1.The Need within the Design

The problem at stake with regard to both programmes was prompted by the end of Apartheid, which had implications for the church. This led to a growing interest in the dialogue between theology and development. Instead of resisting the change, there was need for the church to assist, but the problem was that ministers of the previous generation felt inadequate to respond positively to the challenges at hand. This stems from the fact that there is no formal church based training in Community Development at seminary level, which resulted in more theological students seeking to be equipped for social development (Haddad 2015:106; De Gruchy 2003:452).

It should also be noted that with the changes in the political landscape brought about by the end of apartheid in the 1990's, an influx of students from countries like Zambia, Malawi, Mozambique, Kenya, Nigeria, Zimbabwe, etc. has been witnessed. Those students brought with them their cultures, needs and stories that portrayed the failure of the Gospel to effect social change in Africa. However, they had strong belief that the church should play a role in Africa's socio political development. By so doing a growing interest in Theology and Development has been furthered because of the students 'search for a curriculum that takes this concern seriously (De Gruchy 2003:453; Haddad 2015:107).

Owing to the effects of globalization in Southern Africa associated with such realities as climate change, famine, unemployment, AIDS and the collapse of social services –especially in the areas of health, education and housing, the church has been forced to realize the kind of poverty that people faced. With the desire for the church to have something to offer, there is growing interest in development of a theological curriculum that incorporates Development (De Gruchy 2003:453; Haddad 2015:107).

### 5.5.1.2.The Content within the Design

August (2014:91) understands the difficulty of designing a curricula especially when a subject like development is being introduced at a traditional and established institution. The question of the place of a Theology and Development programme within the broader field of theological disciplines remains critical. Due to the inter-disciplinary nature of Theology and Development, this subject partners with not only theological subjects but also other subjects such as Economics, Management, Sociology and Political Science (Carl 2012:23; August 2014:92).

It is suggested that Theology and Community Development is a four legged discipline – it has one leg in missiology, one leg in social ethics, one leg in practical theology and one leg in systematic theology. The nature of this research, however, requires one to include a fifth and a sixth leg: Church History and Biblical Studies (Old Testament and New Testament). Some scholars have gone to the extent of drawing some symmetrical lines between the programme and the key disciplines in the theological education. It is important to note, in addition, that Theology and Development is missiological because it shares with the field of Missiology the same vision of witnessing to the Gospel in the context of needs –that is, being faithful to the *Missio Dei* (Haddad 2016:5;August 2014:93).

Since Theology and Development deals with traditional teachings it is part of Systematic Theology and because of that reason it associates well with the field of Biblical Studies in terms of exegesis, exposition and hermeneutics. This is because Theology and Development is answerable to Jesus as the centre of the public witness of the church. To be relevant for today, Theology and Development studies the activities, organization and structures of the church and is, therefore, practical in nature. By asking different arrangements of the church in acting as a public, it draws on Church History and it is also ethical because it engages Kingdom values in the pursuit of a more just society. In short, Theology and Development is a multi-legged programme (Gruchy2003:456; Nell 2012:20; August 2014:93).

To conclude the inter-disciplinary argument, theological education should be focused on issues of social development if it is to honestly respond to the *Missio Dei* in the face of diverse needs of Africa. Therefore, all the disciplines (be it Old Testament, New Testament, Church History, etc.) should be studied with the development of communities in mind. More so, any Community Development specialization within a Theological curriculum should be aware that it intersects with many disciplines – not least of all the theological disciplines(De Gruchy 2003:458).Subjects within such a design should take into consideration both the theological paradigms practical knowledge and skills required for discernment within a context (like the one described in Chapter 2). Examples of such include inter alia information skills, reconciliation and peace-making skills, community mobilization skills, etc.

### 5.5.1.3.The Methodology to be used

Critical to this research is the question of the methodology to be used when equipping prospective ministers for Community Development wherever God is calling them to serve. Following the nature of development, a participatory method is the answer. Without it, there is no development. This implies that there should be congruence between what is taught and how it is taught. Viewed from the perspective, curriculum development as the principle of participation (discussed in chapter three) recognizes that students – not things –should be developed. Since students are at the centre of the teaching process, they should not be passive recipients while the lecturer is treated as the one who knows it all. If development is about empowerment, students should be empowered through participation in the classroom. They are the subjects of their learning; they should, therefore, be encouraged to discover by themselves (Haddad 2015:15-16, De Gruchy2003:461; August 2014:95).

To facilitate participatory type of learning the design should be drawn from the experiences brought in the classroom by students. A balance should be struck between what they learn from the lecture or books with what they have learnt through practice. The whole essence is of Participatory Action and Research (PAR) and Participatory Learning and Action (PLA) discussed in chapter three of this thesis. These methodologies provide students with exposure (August 2014:97). The wisdom that has been developed about adult learning should also form the bases upon which any design is to be drawn. Some space should be created within the curriculum to allow students to be engaged practically if development is a practical activity. This can be done in a variety of ways including service learning opportunities. This is where a student is attached to an organization involved in community development. Internship may be created in NGOs and Faith-Based Organizations (FBO) and/or recruiting students who are already employed (De Gruchy 2003:463-4; Haddad 2015:118-9).

It is also believed that the kind of students attracted by the programme determine also the failure in the classroom teaching. Critical to this is the policy of recruitment. Students who have the vocation for community engagement, a passion for justice and ability to work with less disadvantaged should be a priority (Haddad 2015:118). It should be noted, however, that all seminary students should be equipped with the skills to work for justice and to develop

disadvantaged communities, as the congregations they serve as often situated in places of injustice and poverty – places where the God of justice is already at work and calling us to join.

**5.6.The need for the introduction of Theology and Community Development in Zimbabwe**

Since attaining independence, Zimbabwe has been hounded by a multitude of challenges and is in dire need of transformation. This is indicated in chapter 2 of this thesis where one observes poverty, lack of democracy, unemployment, HIV/AIDS, and so on as being characteristic of the status quo in the country. The church, as an agent of transformation, has enormous responsibility and this poses serious challenges to the theological education in Zimbabwe (see chapter 3 and 4). To take up this challenge, the researcher explores some of the key issues that have to do with the design of the Curriculum for Theology and Community Development.

Quite a number of reasons are attributed to the growing interest in the integration of theology and development within the theological curricula, especially at MThC. The socio-economic and political challenges that the nation is facing are some of the 'push' factors towards this and ministers have been left with no option other than questing for a sustainable strategic response for the church. The programme is an attempt to challenge RCZ ministers to engage social issues from the perspective of prophetic theology since many of them have been trained in the prophetic ministry, which they find inconvenient for the challenges at their disposal. This, in turn, will assist in the bringing of the desired social transformation (De Gruchy 2003:452; Haddad 2016:1).

Along with the socio-political and economic crisis, Zimbabwe on attaining independence in 1980, adopted the "Education for all" policy. The whole aim was to expand the human capital base and boost the manpower base. Many people (in one way or the other) benefited from the programme at all levels of education – from primary, secondary and tertiary – and currently, 92% of the Zimbabwean population is literate (Mubika and Bukaliya 2011:313).Since the year 2000, many theological seminaries in Zimbabwe have witnessed an influx of student from different professional backgrounds. They bring with them different stories of the Christian encounter with the current situation and they seek a curriculum that takes this concern seriously. Equipped by the proposed curriculum, prospective ministers will be employable and, therefore, relevant both in the church and in the society.

One of the greatest challenges to be faced is the fact that Theology and Development is a new discipline in Zimbabwe's theological educational arena. There are no reliable examples of such curricula currently. Lecturers in other disciplines such as New Testament, Old Testament, Systematic Theology, Missiology and Practical Theology have never been exposed to issues of development from the Christian perspective. This in a way remains a critical challenge especially when we come to the mainstreaming of development in their teaching bearing in mind that the issues in development are politically sensitive (Haddad 2015:106).

Students come to the classroom with wide ranging socio-political, economic and environmental concerns. This demands their positive response from the Christian perspective (Haddad 2016:3). Take, for instance, themes like poverty, gender, democracy, culture, environmental management, and the like, are not neutral subjects yet they affect the people's well-being. They need to be approached with sincerity and the choices made should be owned up by those involved in the designing of the curriculum (De Gruchy 2003:455).Critical to the whole business of designing the curriculum for Theology and Development is the theory and practice commitment of the programme. In the previous chapters, participation has been identified as one of the major principles of both Community and Transformational Development.

The question of recruitment of students is critical because "what is to be taught" is determined by "who is to be taught" and also by whom. While the programme is compulsory, students who have the vocation for community engagement, passion for justice and also who have the capacity to work for the poor should be identified and nurtured for further studies in the area (De Gruchy 2015:118).Since everything can be taught and learnt, special responsibility has been put on the shoulders of the researcher to see what should be and what should not be included in the building of a curriculum for Theology and Community Development at MThC. The researcher's prejudices would then shape what could be taught or learnt, and what could not be taught or learnt. This indorses the notion that the designing of the curriculum is "a political act" (De Gruchy 2003:454).

**5.7.An Analysis of Murray Theological College (MThC)**

In this analysis, the history, the current type/model of Theological Education and the challenges of the current model are explored.

### 5.7.1.  The History

Murray Theological College is an institution of the Reformed Church in Zimbabwe. It has been named after Reverend Henry William Murray – the minister who worked tirelessly with the responsibility of training of African ministers from 1936 – 1954. Being the main training institution of RCZ, all its activity reflect the Reformed tradition – thus its confession of faith has its foundation in the Bible as the Holy and infallible Word of God. It, therefore, subscribes to the three confessions of the Reformed Church worldwide, namely: the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt (Nell 2012:17; RCZ Synod 2017:12).

It is situated some thirty-three (33) kilometres, South East of Masvingo town. It is located on top of the hill, some eight kilometres south of the national shrine (that is, the Great Zimbabwe Ruins under Chief Mugabe) and within Morgenstern Mission, which is the first Mission station of the RCZ founded in 1891. The original intension starting such a College in 1925 was for the training of African Evangelists for the then Dutch Reformed Church Mission (DRCM) in Zimbabwe. The first students of MThC were Ezra Shumba, Shadreck Shumba, Josiah Chipadza and Jeremiah Matangaand their lecturer was Reverend Andrew Andries Louw Junior. In 1936, MThC developed into an institution for the training of ministers. Ezra Shumba was the first African minister of the then DRCM in Zimbabwe in 1938 (Murray Theological College Prospectus, 1996).

With time, MThC began the training of lay preachers, youth workers and woman spiritual workers for ministry in the RCZ. Its mandate has been extended also to include Chaplains from the Zimbabwe National Army (ZNA), Zimbabwe Republic Police (ZRP) and the Zimbabwe Prison Services (ZPS). To date, the College has trained one hundred and ninety-two (192) ministers and is served by four full-time lecturers and two part-time lecturers (Murray Theological College Prospectus, 2018).The vision of the College had not been revised up until the Strategic Planning workshop of 2009, which was attended by all stakeholders[39] of MThC. This gave birth to the current vision, the mission statement and values of the college below. In that same year the NetACT's[40] Annual General Meeting provoked the need to consider the development of the curriculum for Theology and Community Development in all its member

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[39]The stakeholders referred here include: lecturers, members of the Board of Governors for MThC, and students.
[40]NetACT stands for the Network for African Congregational Theology

institutions. It is apparent that currently the College is on the developmental stages academically, spiritually and vocationally.

### 5.7.2.  The Current Type/Model of Theological Education

As stated, "Theological Education" and "Ministerial Formation" may be viewed as interchangeable. This part of the study, therefore, seeks to analyse the current model of Theological education for MThC. This will provide a clear point of departure for the possibility to introduce Community Development within the existing curriculum.

### 5.7.3.  The Academic Programme, Aims and Objectives

When the Dutch Reformed Church established the College in 1925, the main purpose was to equip members (both men and women) who have personal calling to the ministry of Christ. Since the DRCM in Zimbabwe had an aim of establishing an independent African Church (later named RCZ), the best training of its candidates was ideal (both intellectually and spiritually). The MTh has been offering two undergraduate theological programmes – a four-year Diploma in Theology for ministers and a two-year Certificate in Theology for evangelists. However, in 2016 the Synod of the RCZ resolved that the Diploma course for ministers be reduced to three years.

The programme's aims and objectives are better summarized in the following vision and mission statements which according to the researcher are in line with the aspiration of Transformational Development.

**VISION**

*To be a theological college of excellence participating in God's mission in context*

**MISSION STATEMENT**

We obediently and faithfully

- Equip students through quality theological training to be accountable, contextual, competent servant leaders seeking to be a caring faith community.

**CORE VALUES**

- Triune Covenantal God

- Respect for Scripture

- Respect for the context/African and global relevance

- Reformed identity

- Culture of quality theological education

- Integrity

- Equity

 (Murray Theological College Prospectus, 2018)

### 5.7.4.  Entry Requirements of Candidates

To qualify for the training one should:

- Be a full member of the RCZ for at least three years as shall be testified by a recommendation letter from the minister of his/her congregation as well as from the local church council.

- Have a minimum age of eighteen (18) years.

- Have passed five subjects at Ordinary Level - English language included.

- Be thirty years or above with four Ordinary Level subjects including English Language to be accepted on mature age.

- Have medical recommendation letter.

- Have a marriage certificate if married.

- Pass the test by the MThC Board of Governors
(RCZ Synod 2017:40).

### 5.7.5.  Courses Offered

MThC's current model of Theological Education has been designed around five key disciplines namely:(1) **the Biblical Subjects** – Old Testament History, Old Testament, Hebrew, Old Testament Exegesis, New Testament Introduction, New Testament History, New Testament Exegesis, Greek. (2) **Systematic Theology–** Dogmatics, Symbolic, Catechetic Ethics  (3) **Ecclesiology–** General Church History,  African Church History and Church Polity (4) **Practical Theology  –**Homiletics,  Liturgy,  Public  Relations,  Christian  Stewardship,  Church

Administration, Congregational Studies, HIV/AIDS and Pastoral Care. (5) **Missiology**– Introduction to Missiology, Theory of mission, Church and Mission. (6) **Other** modules include: Sociology, Theological Education by Extension (TEE), Veritus (VT) and Nehemiah Bible institute (Murray theological College Prospectus, 2018)

See Appendix 1 for full information of the current curriculum of MThC in Zimbabwe.

### 5.5.3 The Challenges of the Current Model

It has been highlighted above that many attempts of theological education in Africa are focused on ordination centralized as the end point of ministerial formation– emphasizing the managerial and maintenance components of congregational ministry. An inclusion of other modules like the Theological Education by Extension (TEE), Veritus (VT) and Nehemiah Bible institute has been aimed at equipping the students with the skills for teaching theological education in the congregational setup. However, this does not necessarily mean each should occupy its own space within the curriculum. To create some more space for Community Development modules, it is imperative that they be covered all in one, like say "Christian Education or Practical Skills for Theological Education". Moreover, it appears that all courses go for a long time and with some duplication of some sort. The suggestion is that some courses need to be formulated in such a way they leave space for other modules like community development.

The vision of MThC has been the same for at least eight-five years. This is indicative that the College's curriculum is still at a transitional stage in terms of development both academically, and vocationally. It should be acknowledged that the current vision, "participating in God's mission in context", and mission of the college, "Equip students through quality theological training to be accountable, contextual, competent servant leaders seeking to be a caring faith community", indicate the need for contextual theological education. The academic courses offered, however, leave much to be desired with regard to addressing some of the key issues highlighted as contextual challenges in Chapter 2[41], if one looks at the current courses on offer.

Like anywhere in Africa, the institutions of higher learning suffer the challenge of 'Institutional Autonomy'–a situation according to which a college or university enjoys self-regulation on matters to do with the curriculum. The curriculum of this nature is a private document where

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[41] See item 2.3 of chapter 2

lecturers individually determine the content of particular courses or modules they present. The result is a gross lack of public accountability and this is detrimental to the sustainability of the programme (Le Grange 2011:81-3).

In line with the above, the current curriculum has never been reviewed since its design, but has merely been readopted. The major reason behind this is attributed to lack of knowledge concerning curriculum development among the lecturers. This has resulted in the uncritical duplication of what has been taught or what other institutions are teaching, monopolization of the curriculum by lecturers concerned and consequently, lack of relevance of the curriculum.

The researcher's appointment as a lecturer in Practical Theology has far reaching results. His ten-year experience in congregational ministry coupled with his exposure as a student of Community development at the University of Stellenbosch is an added advantage towards the introduction of community development within a theological curriculum at MThC. Critical to this task is the choice of an appropriate methodology – between mainstreaming community development within the theological curriculum or integration of the two. To achieve excellence in curriculum development, it is imperative that both methods be adopted within the curriculum for Theology and Community Development (Hard 2016:85).

**5.8.Conclusion**

Prospective ministers should be equipped through the Curriculum that is sensitive to the contextual realities of Zimbabwe. In this regard, Theological Education should empower students in such a way that they become transformational leaders in the congregations of their service. The curriculum for Theology and Community Development is important because it helps to produce responsible and productive citizenship that has ability to think critically as they help to resolve critical contemporary issues. Here, theological education stretches beyond a specific set of knowledge and competency and, in so doing, enables students to be engaged in academic discourse and critical thinking. Through that, the society could be influenced in a positive manner.

This benchmarking chapter has looked at Curriculum Development definition and processes, the understanding of Theological Education and the role of the curriculum, Theological Education and Community Development and the analysis of Murray Theological College. The modes to be

adopted and promoted as well as possible subjects to be integrated in the curriculum development will be dealt with in the concluding chapter under recommendations.

# CHAPTER SIX

## CONCLUSION AND RECOMMENDATIONS

**6.1.**Introduction

The preceding chapter has explored the possibility of integrating Theology and Community Development within the curriculum of Murray Theological College of the Reformed Church in Zimbabwe. This chapter, therefore, provides the summary of the findings, and conclusions flowing from these findings and recommendations – which are of course subject to the buy in by the management and the Board of Governors of Murray Theological College. The chapter attempts to answer the question of: *an educational strategy that could be employed in order to equip the future clergy of the RCZ with regards to the challenges of poverty in their context.*

In light of the above question, the introduction of Community Development within theological curriculum has been suggested as an important step towards the equipment of the future clergy of the RCZ with regards to the challenges of poverty in their context. It has been also argued that only transformed leadership has the capacity to transform the society in which they serve. This, in a way, cannot happen without transforming the curriculum first. The task of curriculum, therefore, will be to educate students towards the intended goal. To be qualified as an excellent educational institution, MThC should produce (as its outcome) responsible and productive ministers who have the ability to think critically and act effectively on social matters and related contextual issues.

**6.2.Summary and Findings of Thesis**

Chapter one has served as the background of the study in which the problem statement has described poverty as the prime cause of all the miseries in the context addressed by this research. This has raised a demand for a radical response from the people of God, and the RCZ in particular as a church denomination. In addition to evangelism, the church is expected to be deeply involved in relief, aid, development and the quest for social justice and peace in society. **The major problem identified in the chapter is that of the lack of expertise (on the part of the church) to meet the challenges of society because its ministers and laity, also feel inadequate to respond positively to the contemporary challenges.** This has facilitated the

need for a formal church-based training or education in community development at seminary level.

It has been highlighted that the research is focused on the Reformed Church in Zimbabwe (RCZ) because it is one of the largest churches in Zimbabwe with widespread influence. Through its many congregations across the country it has the potential to be an effective agent for social transformation in the country - if its ministers are equipped with Community Development skills. **The chapter highlights that the research is also focused on the current curriculum of MThC, because it is the means through which the future clergy of RCZ will be equipped for ministry in various Congregations. The ultimate goal is to reaching student ministers with the knowledge and skills of community development before they are called to different congregations. This in a way will enhance the capacity of the RCZ to meet the challenges and needs of contemporary society.**

**Furthermore, the preliminary literature review has indicated that curriculum development is a neglected terrain especially in the theological education discourse. Therefore, there are very few designs in Theology and Community Development**. The only available models of such have been written from the lenses of South African context and no such curriculums are in existence in Zimbabwe. The literature review however, revealed that a curriculum for Theology and Community Development at MThC is a real need in order to equip the future clergy of the RCZ so that they will meet the challenges of poverty in their context.

It has been pointed out in the methodology section that critical analysis, comparison and assessment of secondary documents of selected African institutions (with similar curricula) will be done in order to assist in the benchmarking of the research. Relevant books (theological and education related) articles and minutes of church councils / boards have been referenced. In conclusion the chapter defined the key terms, the potential impact of the research and an outline of subsequent chapters.

**Chapter Two has been approached from the conviction that a curriculum cannot be developed in a vacuum. From this perspective the chapter had presented a descriptive narrative of Zimbabwe's contextual challenges**. **It has been pointed out that the challenges in question are summed up in the concept of poverty which exhibits itself in a variety of**

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ways such as **political challenges, economic challenges, environmental challenges, and socio-cultural challenges. The concept of poverty has been defined and applied to the aforementioned challenges** and the chapter also has identified the macro development plans of the state.

**Chapter Three explores the core principles and practices of community development**. Some key concepts such as "community", "development" and "community development" have been defined. It **has been argued in this chapter that Community Development unlike any other approach to development - could offer lasting solutions to Zimbabwe's multifaceted reality because the model focuses at grassroots level rather than at the macro-economic level of development.** Thus, the people are the subjects not the objects of the development process and in this way they own the development process.

Furthermore, the chapter has explored the history of community development from the global to the local level. In addition to that, the chapter has identified human orientation, participatory, empowerment, sustainability and learning as key principles of community development. It has been indicated however, that community development takes place within the framework of a given context. In this regard, the political, social, economic, cultural, psychological and religious environment was identified as key areas that constitute development environment of this research. **To effectively execute their role as Community Development Workers, the chapter concludes by highlighting communication skills, conflict resolution skills, leadership development and group facilitation skills as some of the skills that are required by them.**

**Chapter Four presents Transformation as a theological framework for the Church's involvement in Community Development**. **As a point of departure it explores the historical witness and the theological discourse of the RCZ and discovered thatright from its foundation it has been identified with various institutions that have been involved in Community Development in Zimbabwe**. However, it has been highlighted that each role player has its own frame of reference as far as community engagement is concerned.

**To further develop congregations which act as agents of transformation in their local communities, this chapter has identified develop leadership as the long-term investment for the Church that will help to empowers the local congregations with the vision and**

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**methodology to address the contextual challenges in a holistic manner**.After describing the nature of transformational development, the chapter explores some characteristics of transformational development and discovered that many of them are basically the same as the principles of community development.

**Furthermore, the chapter identifies the Kingdom of God, the Missio Dei, the Local Church and the Holistic Spirituality as the key theological constructs that unlock the nature / definition of Transformational Development and these are the foundations upon which the church's involvement in community development is based on**. The chapter has configured the church as: a worshiping community, a local congregation / assembly, a denomination, an ecumenical body / body of Christ and as believers in their involvement with voluntary organizations.

**Moreover, the chapter highlight the specific roles of the church. Unlike other publics such as the State and the Markets, churches have the potential to influence the life of those at grass roots level. It provides space and place for those who are suffering from oppression, marginalization or any other form of suffering. Congregations could assist by conscientizing members with regards to issues of social justice and the church's incarnational nature qualifies it as a valued catalyst for community development.** In this way, it is a primary agent of transformation in the society and the sign of the kingdom as well. The chapter concluded by providing the characteristics of a holistic practitioner. In this regard, he / she should have a *Christian Character,* should be a *professional*, someone who is a "*good neighbour,"* should be always "*a learner* "and "*a lover"* of the people not the program.

**Chapter Five uses the findings from chapter two to four as the bases for the argument of the integration of theology and development within the curriculum of Murray Theological College. This has been identified as the educational strategy through which the future clergy of the RCZ would be equipped to meet the challenges of poverty in their context.** The chapter has defined curriculum development and the processes thereof and some reasons why the process of curriculum development is necessary have been identified. The reasons identified then form the strong bases for the integration of Theology and Community Development within the curriculum at MThC.

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**The chapter, however, rejects the notion that theological education should be limited to the clergy, but the laity also should be involved and that it should attend to the whole person**. In the case of students, the notion that students should be seen as passive recipients of their own spiritual formation has been strongly objected. The chapter however, confirms that theological curriculum, should produce well-equipped ministers who are ready to face and resolve the challenges in their context.

**The chapter further explores the South African models that had integrated Theology and Development within the curriculum. A comparison of MThC's model of curriculum with those of University of Kwa-Zulu Natal (UKZN), University of Stellenbosch (SU), Cornerstone Institute and Justo Mwale University exhibited the gap that currently exists within the curriculum of the MThC, whose vision is to produce ministers who are ready to face the challenges in their conte**xt. **This chapter also notes that some of the above mentioned Universities are offering only a few subjects in community development at undergraduate level - the focus of their specialization continues to be at post graduate levels (PGD / Honours, Masters and PhD)**. It is only at Cornerstone Institute that a wide range of subjects have been offered in a Bachelor of Theology in Community Development program with a 50% theology and 50% community development component was offered. Programmes at other institutions are clear in terms of the theological component. While the need within the referred designs have been prompted by the situations in their context and also by the desire of the church to be involved, Chapter Five, reveals that **designing a curricula that includes community development is a difficult undertaking. The pertinent question is that of the place of a Theology and Development within the broader field of theological disciplines. However, its inter-disciplinary nature has been highlighted in this chapter as an added advantage. It has been found that Theology and Development as a subject partners not only with theological subjects, but with other subjects such as Development, Economics, Management, Sociology and Political Science.**

### 6.3.Recommendations

The following recommendations have been provided on the basis of the summary of chapters and the findings above. It is assumed that these recommendations could be part of an answer to the research question: "*What educational strategy could be employed in order to equip the future*

*clergy of the RCZ with regards to the challenges of poverty in their context*". If taken seriously, the curriculum at MThC will be transformed and this could be a step towards the transformation of both the Church and the society:

### 6.3.1.  Insertion of Community Development into Current Programme

It has been argued in the preceding chapter that doing theology in Africa requires the discernment of God's will and guidance especially in the way people should live and witness in this ever-changing environment. In the light of this, the current programme's graduate outcomes argues that: it seeks to produce "ministers who are able to contextualise the Biblical theology in any African context and ministers who are sensitive to the needs of the community and ready to work as agents of change in the community of their service". In a way this is what it means to participate in God's Mission in context.

The previous chapter has also argued that Community Development has a leg in all the disciplines available at MThC. The insertion of community development into the current curriculum will not bring many changes to it, but will add value to the current programme in terms of contextual relevance. Insertion from this perspective, therefore, means adding a module in Community Development to the existing curriculum.

### 6.3.2 Replacement of Missiology Modules with Community Development

Since the field of Theology and Development is Missiological in nature, it shares with Missiology the same vision of witnessing to the Gospel in the context of needs. In the light of this, replacement of some current Missiology modules with Community Development modules is another way of inserting Community Development into current programme. However, this does not necessarily mean all modules are to be replaced –the fundamental ones such as Introduction to Missiology and the Theory of Mission are to be maintained, while a module such as the 'Transformation and the Mission of the Church' will replace the 'Church and Mission' module with in the second year with the credit[42] load of nine. It is also proposed that a Community Development module will replace Electives in the third term of the second year class and also

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[42]At MThC one credit counts for 10 notional (study) hours

electives in the first term of the third year class with a credit load of nine could be used for the purposes of introducing other Community Development modules.

### 6.3.3 Subjects to be introduced into the curriculum under Transformation Development (TD)

The following are some of the subjects that could be introduced under TD

- Gender and Development
- Mission and Development,
- Rural and Urban Development
- Organisational leadership and Empowerment
- Community Development in Practice
- Faith based Organisations and Development
- Reconciliation and Peace-making

### 6.3.4 Mainstreaming issues of poverty and justice into other Theology disciplines

It has been pointed out in Chapter Four that the concept of the Kingdom of God summarizes all that Transformational Development entails and the Kingdom has been seen as a major part of transformational theological framework. Under the Lordship of Christ; harmony, peace, and justice prevails. However, the context described in Chapter Two indicates that the socio-economic situation is dire and ministers as agents of change are desperately in need of skills that enable them to work for justice and to develop disadvantaged communities, since the congregations they serve are situated in places of injustice and poverty. Seminary students should be equipped with such skills; because God of justice is already at work and is calling them to join in the *Missio Dei.*

The previous chapter however, has highlighted that themes such as democracy, gender, poverty and justice are not neutral subjects and they affect people's well-being. Since the message of the Pentateuch, Prophetic books and the Synoptic Gospels have clear themes with regards to structural injustices, it is imperative that, theme such as justice, poverty, marginalisation, gender justice etc.be part and parcel of theological training across disciplines.

Mainstreaming, here, means incorporating these dimensions are related to community development into other theological disciplines. For instance, issues such as poverty, justice, gender and the like could be fused into other Theology disciplines such as Old Testament, New Testament, Church History and the like. This too will not bring many changes to current programme, but could deepen the theological reflection.

It should be noted, however, that this approach has its own challenges because it is dependent on "who will be teaching" that particular module, because lecturers of other disciplines may not have been exposed to the teaching of theology that incorporates development issues. It should be noted, however, that the mission of Murray is centred on contextual theological education and in this way lecturing staff could be called on to align their modules with this vision.

### 6.3.5 Diploma in Theology and Development

As highlighted in the preceding chapter, the inter-disciplinary nature of Theology and Development invites partnership of the subject not only with theological subjects, but with other subjects such as Organizational Leadership and Management, Psychology and Sociology. Considering adding such modules will be a step towards a 50% pure theology and 50% Community Development. In such a scenario the possibility of reducing the life-span of all the courses should be considered. For example, the life-span of a Homiletics course in Practical Theology may be reduced to at least two terms - preferably one term in the second year and the other term in the third year of the programme at an interval of two periods[43] per week. Thus, instead of having it throughout from year one to three, those two terms are enough to guide students through from Introduction to Homiletics to Exegetical Processes of homiletics. This would help to create space for new modules like those of Community Development. As a result, the programme's vision of seeking to produce "ministers who are able to contextualize the Biblical theology in any African context and ministers who are sensitive to the needs of the community and ready to work as agents of change in the community of their service," will be enhanced. Those trained in this Diploma with Theology and Development as a major would also have a significant Service Learning or community engagement component– as currently required by ministerial students – but based in community development organisations or projects.

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[43] A period is one of the parts that a teaching day is divided into, during which lesions or other activities take place. At MThC, the duration of a class period is fifty (50) minutes.

### 6.3.6 Bachelors' Degree level (B.Th.) in Theology and Community Development

A full-time four-year B.Th. in Theology and Community Development programme may be considered. This will provide room for specialization, especially for those who have the passion to work with the marginalized. At all levels (first year to forth) compulsory and elective modules could be prescribed, but credit allocations will be as per the specifications of the accreditation board. The programme will be targeted at students who have a desire to be equipped for ministry in the congregation, upgrade their academic status and work as agents of change in NGOs or as Christian leaders in ecumenical organisations. The program will also seek to produce (as an outcome) ministers who are able to contextualize the Biblical theology in any African context and at the same time being sensitive to the needs of the community. For academic excellence, it is imperative that other dimensions of the curriculum (such as: the library, administration, scholarships, staffing and the like) should be attended to. As with the Diploma, it is proposed that this degree also include a significant Service Learning or community engagement component.

### 6.4.Conclusion

In this chapter, a summary and the findings of the thesis have been presented. It is noted that the recommendations given provides answers to the question of an education strategy that could be employed in order to equip the future clergy of the RCZ with regards to the challenges of poverty in their context. It is argued, therefore, that the implementation of these recommendations will produce (as an outcome) ministers who are able to contextualize the Biblical theology in any African context and at the same time being sensitive to the needs of the community they serve. The configuration of a Diploma in Theology and Development and Bachelor of Community Development could be recommended as areas for further study for the purposes of a more depth of the discipline.

# Appendix 1.Certificate and Diploma Curricula for Murray Theological College

A. Certificate in Christian Ministry (**CCM**): 120 credits (NQF level2-3)
B. Certificate in Theology (**CTh**): A+ 105= 240 credits (NQF level 2- 3)
C. Diploma in Theology  (**Dip.Th.**) credits A+240=360 credits (NQF level 4-5)

| NQF level 2-[44] | YEAR of STUDIES | FIRST TERM | CREDITS[2] | SECOND TERM | CREDITS | THIRD TERM | CREDITS |
|---|---|---|---|---|---|---|---|
| 2012 | 1ST YEAR | **SK** 112B(1) Study  Skills (possible block course) | 3 | **SK** 122B(1) Study  Skills (possible block course) | 3 | **AF** *133B (1) Afr. Trade. Rel. | 3 |
| | **Certificate in Christian Ministry** | **OT** 112B(2) Geography+Hist. | 4 | **OT** 123B (3) Canon+Hist[45] | 5 | **OT** 133B (3) History +(possible)Archeology | 5 |
| | | **NT** 112B(2) Canonicity | 4 | **NT** 123B (2)Background (1) | 4 | **NT** 133B (2)Background (2) | 4 |
| | | **ST** 112B(2) Symbolics | 4 | **ST** 123 B(2) Catechetic | 4 | **ST** 133B (2) Dogma(I) | 4 |
| | *Study load*: 10 weeks of classes and 1 week of exams per term; 1 week of preparation n | **PT**112B       (2)       Liturgy+ (2)Homiletics- I | 4 4 | **PT** 123B (1) Liturgy+ (2)Homiletics-I | 3 4 | **PT** 133B (1) Homiletic-I (2)HIV/ AIDS | 3 4 |
| | | **MS** 112B (2) Introduction | 4 | **MS**123B(2) Theory of Miss | 4 | **MS** 133B (2)Theory of Miss | 4 |
| | | **EC**  112B (1) Church History | 3 | **EC** 123B (1) Church History | 3 | **EC** 133 B(1) Church History | 3 |
| | | **VT** 112B (2) Module- I (NT) | 4 | **VT** 122B (1) Module- I NT | 2 | **VT** 133B(2) Module- II (OT) | 4 |
| | | ⇨Practical training Veritas **competencies /practical training** of20 notional hours. Facilitator: MS lecturer or | 2 | ⇨Practical training Veritas (I) competencies/**practical training** of 20 notional hours. Facilitator:  MS  lecturer  or assistant lecturer) | 2 | ⇨Practical training Veritas **competencies /practical training**  of 20 notional hours. | 2 |

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[44]Calculation for the lecturer/facilitator:**3** credit course have *1 lecture*; **4** credit course have *2 lectures*; **5** credit course have *3 lectures*; **6** credit course have  *4 lectures*

[45] The total number of credits can be divided by the lecturer among the submodules or study units

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | assistant lecturer | | **VT** 122B (1) Module II OT<br><br>Facilitator: OT lecturer or<br>assistant lecturer) | 2 | Facilitator: OT lecturer or<br>assistant lecturer | |
| | | **NH**112B(2)Old Test Survey's<br>(This can also be facilitated<br>in tutorials ,on condition<br>that the nominal study time<br>corresponds with the<br>credits).<br><br>Facilitator: NT or MS<br>lecturer | 4 | **NH** 122/2B(2) OT+NT<br><br>(facilitating as in the 1<sup>st</sup> term)<br><br>Facilitators: NT, OT, MS or<br>assistant lecturer | 4 | **NH** 133B(2) remaining<br>subjects ,e.g.: family life,<br>marriage, spiritual<br>&prayer life, Christian<br>leadership<br>(possible block courses<br>with **competencies**).<br><br>Facilitator(s): lecturer(s)<br>women's' class ? | 4 |
| | | Total periods per week: 18,<br>per term 180 periods in class.<br><br>**Study load** per week: 30 -32<br>nominal hours | | Total periods per week: 19<br>per tem 190 periods in<br>class.<br><br>**Study load** per week: 32-<br>34 nominal hours | | Total periods per week: 19<br>per tem 190 periods in<br>class.<br><br>**Study load** per week: 32-<br>34 nominal hours | |
| | | **CR**=credits ⇨ | 40 | **CR**=credits ⇨ | 40 | **CR**=credits ⇨ | 40 |

| NQF<br>level<br>3-4 | YEAR of<br>STUDIES | FIRST TERM | CR<br>ED<br>ITS | SECOND TERM | CR<br>ED<br>ITS | THIRD TERM | CR<br>ED<br>ITS |
|---|---|---|---|---|---|---|---|
| 20<br>12 | **2<sup>nd</sup>**<br>**YEAR** | **OT** 213D(4) Pentateuch, and<br>Exegesis | 6 | **OT** 224D (4)Former Proph,<br>and Exegesis | 6 | **OT** 234D (3) Poe&Wisd,<br>Theol, and<br>ExegesisPossibility: writing<br>an **exegetical paper**, 10<br>nominal hours =1 credit | 6 |
| | **Diploma**<br>**in** | **NT** 213D (3) Synop Gospels,<br>and exegesis | 5 | **NT** 224D (4) Acts, Theol,<br>and Exegesis | 6 | **NT** 234D (3) Fourth<br>Gospel, and Exegesis<br>Possibility:     writing<br>an **exegesis paper** on<br>exegesis, 10 nominal | 6 |

| **Theology** | | | | | hours =1 credit | |
|---|---|---|---|---|---|---|
| *Study load*: 10 weeks of classes (including 1 block course) and 1 week of exams per term; 1 week of preparation. | **ST** 213D (4) Apolog,Dogm(II) | **6** | **ST** 224D (1) Dogmatics(II) | **3** | **ST** 234D (1) Dogm(II), (2) Ethics | **5** |
| | **PT** 213D (2) Homil (II) (1)Public Relations | **5** | **PT**224D (2) Chr Steward (1) Homiletics (II) Possibility: **Practica**l **training**/competency of 10 nominal hours=1 credit | **6** | **PT** 234D (1) Homil(II) (2)Congreg Stud | **5** |
| | **MS** 213D (3 )Church& Mission | **5** | **MS** 224D (2) Church& Mission | **4** | **MS** 234D (2) Elenctics | **4** |
| | **EC** 213D (1) Church History | **3** | **EC** 224D (1) Church history | **3** | **EC** 234D (1) Church History | **3** |
| | **SO** 213D (1) Sociology Intro | **3** | **Block course 'Death and Dying'** (40 nominal hours) | **4** | **AF** 234D (1) Contextual Theol | **3** |
| | **GR** 213D (1) New Test Greek | **3** | **GR** 224D (2) New Test Greek | **4** | **HB** 233D (2) Biblical Hebrew (Basis) | **4** |
| | **TEE** 212D (2) training facilitator + Practicals | **4** | **TEE** 212D (2) training facilitator+ Practicals | **4** | **TEE** 212D (2)training facilitator+ Practicals | **4** |
| | Total periods per week in class 22 **Study load** per week: 34 -36 nominal hours | | Total periods per week in class 19 **Study load** per week: 34 - 36 nominal hours (including block course and competency PT) | | Total periods per week in class 20 **Study load** per week: 34 - 36 nominal hours (including competencies OT and NT) | |
| | **CR**=credits ⇨ | **40** | **CR**=credits ⇨ | **40** | **CR**=credits ⇨ | **40** |

| NB: From Year ⇩ | YEAR of STUDIES NQF level 4-5 | FIRST TERM | CRED ITS | SECOND TERM | CRED ITS | THIRD TERM | CRED ITS |
|---|---|---|---|---|---|---|---|
| 2013 | 3rd YEAR | **OT** 314D (4) Major Prophets, and Exegesis | 6 | **OT** 325D (4) Minor Prophets, and Exegesis | 6 | **OT** 335D (4) Ketubim, Theol, and Exegesis | 6 |
| | *Diploma in Theology* | **NT** 314D (4) Pauline Lit. and Exegesis | 6 | **NT** 325D (4) Gen Letters, and Exegesis | 6 | **NT** 335D (4)Gen Letters, Revelations and Exegesis | 6 |
| | | **ST** 314D (3) Dogm(III) | 5 | **ST** 325D (3) Dogmatics(III/IV) | 5 | **ST** 335D (1) Dogm(IV), (2)Ethics | 5 |
| | *Study load*: 10 weeks of classes (including 1 block course) and 1 week of exams per term; 1 week of preparation. | **PT** 315D (2)Homil (III)+ (2)Pastoral Care  Possibility: instead of periods in class a **competency or practical application** can be organized for preparing (trial) sermons of 20 nominal hours= 2 credits | 6 | **PT** 325D(2) Past counseling and Pastoral care  (2) Homiletics (III/IV) Possibility: instead of periods in class a **competency or practical application** can be organized for pastoral counseling of 20 nominal hours= 2 credits | 6 | **PT** 335D(2) Homil (IV)  +trial sermons | 4 |
| | | **MS** 314 D(2) Elenctis, (1)Theory of Mission | 5 | **MS** 325D (2)Theory of Mission + a **competency** of 20 nominal hours=1 credit | 5 | **MS** 335D (2) Theory of Mission | 4 |
| | | **EC** 314D (1) Afr Church Hist | 3 | **EC** 325D (1) Afr Church Hist | 3 | **EC** 335D (2) Church Polity/Admin  Possibility**practical application:** visit a Synod and write a report (10 hours=1 credit) | 3 |

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| | | | | | |
|---|---|---|---|---|---|
| **TEE** 312D (2)training facilitator + practicals (competency) | 4 | **TEE** 312D (2)training facilitator + practicals (competency) | 4 | **TEE** 230 D(2) training facilitator + practicals (competency) | 4 |
| Possibility:  a block course on a certain subject corresponding with the vision of the Institution or competencies/practicals of 50 nominal hours spread over the various subjects | 5 | Possibility: Writing an essay of 50 nominal hours=50 credits (Every subject gets an equal number of assignments for essays) | 5 | Possibility: -Academic outreaches with written reports/essay And/or -Congregational outreaches with written reports/essay | 4 |
| Total periods per week: 21 (+2)  Including possible **competencies** or **practical training** for (trial) sermons sermon assessment at one of the preaching points of the RCZ  **Study load** 34-36 nominal hours | | Total periods per week:20 (+6)  Including possible tutorials for assignments and final trial sermon.  **Study load** 34-36 nominal hours | | Total periods per week: 20 (+1)  Final trial sermon assessment at Morgenster. (4  credits)  **Study load** 34-36 nominal hours | 4 |
| **CR**=credits ⇨ | 40 | **CR**=credits ⇨ | 40 | **CR**=credits ⇨ | 40 |

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