

**Theological education in an African context:
Discipleship and mediated learning experience as
framework**

by

WILLEM PETRUS WAHL

Thesis submitted in fulfilment of the requirements for the degree

Philosophiae Doctor

(Interdisciplinary: Higher Education Studies/Theology)

In

School for Higher Education Studies / Department of Systematic Theology

Faculty of Education / Faculty of Theology

University of the Free State

May 2011

Promoter: Prof A.C. Wilkinson

Co-promoter: Prof. R. Venter

To my wife Siobhane
who has sacrificed in so many ways
over so many years
to make this a reality.

DECLARATION

I declare that the thesis hereby handed in for the qualification *Philosophiae Doctor* at the University of the Free State, is my own independent work and that I have not previously submitted the same work for a qualification at/in another University or faculty.

A handwritten signature in black ink, appearing to read 'Wahl.', is positioned above a horizontal line.

WP Wahl

CONTENTS

1	ORIENTATION TO THE STUDY	1
1.1	<i>INTRODUCTION</i>	1
1.2	<i>PROBLEM STATEMENT.....</i>	1
1.2.1	Contextual background	2
1.2.2	Research problem.....	6
1.3	<i>PURPOSE</i>	8
1.4	<i>RESEARCH QUESTIONS.....</i>	9
1.5	<i>RESEARCH DESIGN, METHODOLOGY AND PARADIGMATIC CONSIDERATIONS.....</i>	10
1.5.1	Compelling interest	11
1.5.2	Worldview	12
1.5.3	Methodology and design	15
1.5.4	Data sources.....	16
1.6	<i>KEY TERMS.....</i>	18
1.7	<i>CONCLUSION.....</i>	25
2	THE DISCOURSE ON THEOLOGICAL EDUCATION.....	27
2.1	<i>INTRODUCTION</i>	27
2.2	<i>CLASSICAL MODEL</i>	29
2.2.1	Edward Farley: Centrality of Theologia.....	29
2.2.2	Richard Neuhaus Conference: Significance of personal formation	34
2.2.3	The Mud Flower Collective <i>and the</i> Network Centre for the Study of Ministry: The Orientation to Social Transformation	44
2.2.4	Summary of the Classical Model	46
2.3	<i>VOCATIONAL MODEL</i>	47
2.3.1	J.C. Hough and J.B. Cobb: A focus on Practical Theology	48
2.3.2	Max L. Stackhouse: A Preference for Contextualized Apology	50
2.3.3	Summary of the Vocational Model.....	52
2.4	<i>DIALECTICAL MODEL</i>	53

2.4.1	Charles Wood: The Search for Visionary Discernment.....	53
2.4.2	David H. Kelsey: The Quest for Concrete Divine Understanding	56
2.4.3	Rebecca Chopp: The Promise of Idea-Forming Practices	60
2.4.4	Summary of the Dialectical Model	62
2.5	<i>CONFESSIOAL (NEO-TRADITIONAL) MODEL</i>	62
2.5.1	George Schner: Creating the right environment for development	63
2.5.2	Richard Muller: The theological curriculum as a way to bridge the contextual gap	64
2.5.3	Summary of the Confessional Model.....	65
2.6	<i>THE MISSIONAL MODEL</i>	66
2.6.1	The nature of learning in the missional model	66
2.6.2	Re-conceiving teaching as a missional practice	70
2.6.3	Summary of the Missional Model	73
2.7	<i>ECUMENISM AND CONTEXTUALISATION IN THEOLOGICAL EDUCATION</i>	74
2.7.1	Ecumenical Theological Education (ETE): The World Council of Churches (WCC)	74
2.7.2	Theological Education by Extension (TEE) and Diversified Theological Education (DTE).....	81
2.7.3	Summary for the Model for Ecumenism and Contextualisation in Theological Education	87
2.8	<i>CONCLUSION</i>	88

3 TOWARDS A BASIC OUTLINE FRAMEWORK: COMPETENCE-BASED LEARNING AND THEOLOGICAL EDUCATION IN CONVERSATION..... 91

3.1	<i>INTRODUCTION</i>	91
3.2	<i>COMPETENCE-BASED LEARNING</i>	92
3.2.1	An emphasis on experience	93
3.2.2	A model for competence-based learning	97
3.2.3	Summary of the relevant aspects within the theory of student learning and development.....	101

3.3	<i>FOUR THEMES FROM THE DISCOURSE ON THEOLOGICAL EDUCATION</i>	102
3.3.1	Leadership Stature.....	103
3.3.2	Practical Effectiveness (The Learned Servant).....	109
3.3.3	Relational Capacity	116
3.3.4	Spiritual Accuracy	123
3.4	<i>CHALLENGES OF AN AFRICAN CONTEXT</i>	129
3.4.1	Access	130
3.4.2	The lack of resources.....	131
3.4.3	Socio-political and socio-economic illness.....	132
3.4.4	An Africanized scholarship and curricula.....	133
3.5	<i>TOWARDS A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT</i>	134
3.6	<i>CONCLUSION</i>	136
4	DISCIPLESHIP	138
4.1	<i>INTRODUCTION</i>	138
4.1.1	The term in the Greek World	140
4.1.2	Old Testament use of the term	142
4.1.3	The Intertestamental background.....	144
4.1.4	New Testament use of the term	151
4.1.5	Summary: General use of discipleship in the New Testament.....	159
4.1.6	Discipleship in the four Gospels	160
4.2	<i>CONCLUSION</i>	170
4.3	<i>THE CONTRIBUTION OF DISCIPLESHIP TO A FRAMEWORK FOR THE ENHANCEMENT OF UNDERGRADUATE THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT</i>	173
4.4	<i>FINAL CONCLUSION</i>	177

5	MEDIATED LEARNING EXPERIENCE	178
5.1	<i>INTRODUCTION</i>	178
5.2	<i>CONCEPTUAL ANALYSIS OF MEDIATED LEARNING EXPERIENCE (MLE)</i>	180
5.2.1	The history and related aspects of MLE	180
5.2.2	The basic theory behind MLE	183
5.2.3	Different parameters of MLE	192
5.3	<i>MEDIATED LEARNING EXPERIENCE IN AN AFRICAN CONTEXT..</i>	200
5.3.1	Historical background: Studies performed in 1987 and 1992.....	201
5.3.2	Study amongst first year psychology students in 2002	201
5.3.3	Studies by the Cognitive Research Programme at the University of the Witwatersrand	202
5.3.4	Summary of MLE in an African context	205
5.4	<i>COMPARISON BETWEEN MLE AND DISCIPLESHIP</i>	205
5.4.1	Focus on relationship	205
5.4.2	Focus on process, not product	208
5.4.3	Focus on culture	210
5.4.4	Similarities with adult education	212
5.5	<i>CONCLUSION.....</i>	213
6	CONSTRUCTING A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT	215
6.1	<i>INTRODUCTION</i>	215
6.2	<i>CONSTRUCTING A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT</i>	216
6.2.1	Step 1: Merging competence-based learning with MLE.....	217
6.2.2	Step 2: Introducing three foci into the framework	219
6.2.3	Step 3: Merging the themes leadership stature; practical effectiveness; relational capacity; and spiritual accuracy into the framework.....	222
6.2.4	Summary of the construction.....	229
6.3	<i>CONCLUSION.....</i>	230

7	FINAL SUMMARY	232
7.1	<i>INTRODUCTION</i>	<i>232</i>
7.2	<i>RESEARCH QUESTIONS IN THE VARIOUS CHAPTERS.....</i>	<i>233</i>
7.2.1	Question One.....	233
7.2.2	Question Two.....	233
7.2.3	Question Three and Four	234
7.2.4	Question Five and Six	237
7.2.5	Question Seven	238
7.3	<i>SIGNIFICANCE OF THE STUDY.....</i>	<i>239</i>
7.3.1	An emphasis on competence and culture.....	239
7.3.2	Contextual challenges of theological education in Africa	241
7.3.3	The interdisciplinary nature of this research study.....	244
7.3.4	Historical analysis of the discourse on theological education	244
7.3.5	Personal significance	244
7.4	<i>DELINEATION AND RECOMMENDATIONS</i>	<i>245</i>
7.4.1	Comparison with existing competence-based models	245
7.4.2	Define assessment criteria: the incorporation of Instrumental Enrichment (IE) and Learning Potential Assessment Device (LPAD).....	246
7.4.3	Situated learning and communities of practice	247
7.4.4	Answers to issues within the discourse on theological education	247
7.4.5	The influence of process on theological curricula	248
7.4.6	Application	248
7.5	<i>FINAL CONCLUSION.....</i>	<i>249</i>
	LIST OF REFERENCES	250

ABSTRACT AND KEY TERMS

ABSTRACT

The purpose of this study is to create a framework for theological education in an African context. It focuses on *discipleship* and *mediated learning experience* (MLE) because it encapsulates the fundamental idea of this study, namely that the concepts and principles of discipleship and MLE can effectively contribute to construct a framework that is appropriate for theological education in an African context. In an analysis of the discourse on theological education over the past five decades the following six models for theological education are identified: classical model; vocational model; dialectical model; neo-traditional model; missional model; and ecumenical-diversified model. Further evaluation of these six models lets four central themes emerge, namely leadership stature, practical effectiveness, relational capacity, and spiritual accuracy. These four themes are then compared with a competence-based model for learning in order to conceptualise a broad outline framework for theological education in an African context. The development of this framework must address the primary challenge of competent church leaders in Africa, but also contextual challenges like access to theological education, a lack of resources, socio-political and socio-economic illness, and an Africanized scholarship and curriculum. An analysis of the concept *discipleship* focuses on its use in ancient Greek, the Old Testament, the Intertestamental period, and the New Testament. *Discipleship* developed from the general referral to an apprentice in ancient Greek, up to a specialised term in New Testament times. Discipleship in the New Testament is the result of obedience to the call of Jesus, which often requires a cost of self denial. This cost has an effect on the relational proximity within discipleship. Following leads to imitating, this leads to representation. The context of discipleship in the New Testament is the eschatological kingdom of God. Each of the four Gospels emphasises a different aspect of discipleship, which relates broadly to the central themes identified within the discourse on theological education. Discipleship in Matthew largely relates to *leadership stature*, Mark to *practical effectiveness*,

Luke to *relational capacity*, and John to *spiritual accuracy*. The conceptual analysis of mediated learning experience (MLE) focuses on its historical background, theoretical background, and core parameters of *intentionality-and-reciprocity*, *mediation of meaning*, and *transcendence*. MLE is rooted in the belief that the human mind is modifiable. Intelligence is not fixed but is defined as a propensity for change. A lack of MLE results in cultural deprivation but can be altered by MLE interventions. A mediated approach to learning stems from constructivism but stands opposed to its direct approach to learning. In MLE a human mediator (H) is placed between the stimulus (S) and organism (O), and between the organism (O) and the response (R); thus a relational sequence of S-H-O-H-R. Various research studies show that MLE brings about cognitive development for individuals in an African context. MLE and discipleship share a mediated approach to learning. Further comparison between these two concepts bring about three shared foci, namely: a focus on relationship; a focus on process (as opposed to product); and a focus on culture. A framework for theological education in an African context is constructed from two sides, namely: (1) from the previously defined broad outline framework for theological education; and (2) from the concepts and principles of discipleship and MLE. This construction first merges a competence-based model for learning with a mediated approach to learning against a contextual background. This basis is secondly fused with a shared focus on relationship, a shared focus on process, and a shared focus on culture. The third step incorporates the themes *leadership stature*, *practical effectiveness*, *relational capacity*, and *spiritual accuracy* into the framework as four competences and in so doing creates a three-dimensional diagram. The framework for theological education in an African context, developed by this research study, provides possible solutions for the contextual challenges theological education in Africa is facing. Eight recommendations, in the form of research questions, are made to advance the research findings of this study.

KEY TERMS

- Theological education
- Discipleship
- Mediated learning experience
- Competence-based learning
- Feuerstein
- Student Learning and Development
- Constructivism
- Ministry formation
- Theology
- Africa

AFRIKAANSE OPSOMMING EN SLEUTELTERME

OPSOMMING

Die doel van hierdie studie is om 'n raamwerk vir teologiese opleiding binne 'n Afrika konteks te skep. Hierdie studie fokus op dissipelskap en leerervarings deur middel van mediasie (MLE), omdat dit die kernidee van hierdie studie saamvat, naamlik dat die konsepte dissipelskap en MLE 'n sinvolle bydrae kan lewer tot die konstruksie van 'n toepaslike raamwerk vir teologiese opleiding in Afrika. 'n Analise van die diskoers oor teologiese opleiding wat die afgelope vyf dekades plaasgevind het, lewer die volgende ses modelle vir teologiese opleiding op: klassieke model; beroepsgerigte model; dialektiese model; neo-tradisionele model; missiologiese model; en 'n ekumenies-gediversifiseerde model. 'n Verdere evaluasie van hierdie ses modelle lei tot die identifisering van vier sentrale temas, naamlik: *leierskap statuur*, *praktiese effektiwiteit*, *verhoudingskapasiteit*, en *geestelike akkuraatheid*. Hierdie vier temas word vervolgens vergelyk met 'n kompetensie-georiënteerde leermodel ten einde 'n breë uiteensetting vir 'n raamwerk vir teologiese opleiding in 'n Afrika konteks daar te stel. Die ontwikkeling van hierdie raamwerk moet in staat wees om primêr die behoefte aan kompetente kerkleiers aan te spreek, maar moet ook oplossings verskaf vir kontekstuele probleme soos: toegang tot teologiese opleiding; gebrek aan hulpmiddele; sosio-politieke en sosio-ekonomiese probleme; en die behoefte aan 'n eiesoortige leergerigtheid en kurrikulum in Afrika. 'n Analise van die konsep *dissipelskap* fokus op die gebruik daarvan in die klassieke Grieks, die Ou Testament, Intertestamentele periode, en die Nuwe Testament, en dui op 'n ontwikkeling wat strek van die term se algemene verwysing na 'n vakleerling, tot en met 'n gespesialiseerde aanwending in die Nuwe-Testamentiese tydvak. Dissipelskap in die Nuwe Testament begin by gehoorsaamheid aan die roepstem van Jesus om hom te volg. Hierdie gehoorsaamheid het dikwels met selfverloëning gepaard gegaan en was die oorsaak vir die verkillende vlakke van nabyheid rondom dié wat Jesus gevolg het. In dissipelskap impliseer volg, ook nabootsing en aanhoudende nabootsing

lei tot verteenwoordiging. Die konteks waarin dissipelskap in die Nuwe Testament plaasvind is altyd die eskatologiese koninkryk van God. Elk van die Evangelies lê 'n ander klem op dissipelskap, en hierdie aksente vergelyk oor die algemeen met die geïdentifiseerde temas komende uit die diskoers oor teologiese opleiding. Dissipelskap in Matteus kan grootliks vergelyk word met die tema *leierskapstatuur*, Markus met *praktiese effektiwiteit*, Lukas met *verhoudingskapasiteit*, en Johannes met *geestelike akkuraatheid*. Die konsep analise van MLE word gedoen aan die hand van die historiese –en teoretiese agtergrond, asook die kernkriteria van hierdie term, naamlik: intensie-en-wederkerigheid; die mediasie van betekenis; en transendensie. MLE is gewortel in die oortuiging dat die menslike brein aanpasbaar is en dat intelligensie nie onveranderlik is nie, maar eerder gedefinieer kan word as die geneigdheid tot verandering. 'n Tekort aan MLE lei tot kultuurverarming, wat met MLE intervensies omgekeer word. MLE stam van konstruktivisme af maar ondersteun nie hierdie leerteorie se direkte aanslag tot leerervarings nie. In MLE word 'n menslike mediator (H) tussen 'n stimulus (S) en die organisme (O) asook tussen die organisme (O) en die respons (R) geplaas. Dit impliseer die volgende verhoudingsvolgorde: S-H-O-H-R. Navorsing toon dat MLE effektief kognitiewe verandering in 'n Afrika konteks meebring. 'n Mediasie-gesentreerde leerervaring word deur beide MLE en dissipelskap ondersteun. Verdere vergelyking tussen hierdie twee terme dui op drie pertinente gedeelde fokusse, naamlik: 'n fokus op verhouding; 'n fokus op proses; en 'n fokus op kultuur. 'n Raamwerk vir teologiese opleiding in 'n Afrika konteks word vanuit die volgende twee hoeke gekonstrueer: (1) vanuit die voorafbepaalde breë uiteensettingsraamwerk vir teologiese opleiding in 'n Afrika konteks; en (2) vanuit die beginsels en konsepte van dissipelskap en MLE. Hierdie konstruksie word ingelei deur die samevoeging van die kompetensie-georiënteerde leermodel met 'n mediasie-gesentreerde leerervaring. Tweedens word die gedeelde fokusse op verhouding, proses en kultuur met hierdie basis-model gevoeg. Derdens word die temas *leierskapstatuur*, *praktiese effektiwiteit*, *verhoudingskapasiteit* en *geestelike akkuraatheid* as vier kompetensies tot die model vir teologiese

opleiding gevoeg. Hierdie toevoeging verander die model tot 'n driedimensionele diagram. Die raamwerk vir teologiese opleiding binne 'n Afrika konteks wat deur hierdie studie ontwikkel is, lewer bepaalde oplossings vir uitdagings rakende die unieke teologiese opleiding in Afrika. Agt voorstelle word in die vorm van navorsingsvrae gemaak ten einde die bevindinge van hierdie navorsingstudie verder te neem.

SLEUTELTERME

- Teologiese opleiding
- Dissipelskap
- Mediasie-gesentreerde leerervaring
- Kompetensie-gebaseerde opleiding
- Feuerstein
- Studente Leer –en Ontwikkeling
- Konstruktivisme
- Bedieningsvorming
- Teologie
- Afrika

FIGURES AND TABLES

LIST OF FIGURES

Figure 3-1: Competence-based learning.....	99
Figure 5-1: S-R relationship in Behaviourism.....	185
Figure 5-2: S-O-R relationship in Constructivism	186
Figure 5-3: Piaget’s process of cognitive development.....	188
Figure 5-4: Piaget’s cycle of developmental growth.....	189
Figure 5-5: The relationship S-H-O-H-R in mediated learning	192
Figure 5-6: Transcendence: Decontextualization and recontextualization	199
Figure 6-1: Step 1; Competence-based learning merged with MLE.....	218
Figure 6-2: Step 2; Merging shared “focus on relationship”, “focus on process”, and “focus on culture” with the framework	220
Figure 6-3: Leadership Stature merged into the framework.....	224
Figure 6-4: Practical Effectiveness merged into the framework	225
Figure 6-5: Relational Capacity merged into the framework	226
Figure 6-6: Spiritual Accuracy merged into the framework	227
Figure 6-7: Three dimensional illustration of the framework	228

LIST OF TABLES

Table 1-1: Clarification of key terms.....	18
Table 2-1: Summary of the various models on theological education.....	88
Table 3-1: Broad outline framework for theological education in an African context	135
Table 4-1: Contribution of discipleship toward a framework for theological education	175

ACRONYMS

AACC	All African Council of Churches
AIC	African Independent Churches
CASE	Creativity and Socio-emotional Development
CoRT	Cognitive Research Trust
DTE	Diversified Theological Education
ETE	Ecumenical Theological Education
H	Human Mediator
IMC	International Missionary Council
MLE	Mediated Learning Experience
NIV	New International Version
O	Organism
PTE	Programme on Theological Education
R	Response
S	Stimulus
SCM	Structural Cognitive Modifiability
SGCP	Soweto Gifted Child Programme
TEE	Theological Education by Extension
TEF	Theological Education Fund
WCC	World Council of Churches
WOCATI	The World Conference of Associations of Theological Institutions
ZPD	Zone of Proximal Development

1 ORIENTATION TO THE STUDY

1.1 INTRODUCTION

This research study has as theoretical point of departure the strong comparison between discipleship and mediated learning experience; two concepts coming from different study fields. These similarities have the potential to effectively contribute to the construction of a framework that is appropriate for theological education in an African context.

The purpose of this chapter is to serve as a proper orientation to the study. The initial part of this orientation revolves around the problem statement. The contextual background of the church in Africa creates the scene to properly identify the research problem this study will address. This research problem then opens up the way to clearly define the purpose of this study, which consequently leads to the formulation of the research questions. In order to ensure that these research questions are addressed in a reliable way, the research methodology and design of this study are explained within the following categories: compelling interest; worldview; methodology and design; data sources. The last part of this orientation focuses on the clarification of the key terms used in this research study.

1.2 PROBLEM STATEMENT

The research problem evolves out of the contextual reality of the church in Africa. It is therefore appropriate first to focus on the contextual background of the church in Africa, before the research problem is defined.

1.2.1 Contextual background

During the last 50 years, the heartland of global Christianity has shifted from north to south (Gerloff 2009; Jenkins 2002:2-3; Walls 2002:220). At the beginning of the 21st century Africa, together with Latin America and some parts of Asia, accommodated more than half of all the Christian believers in the world, and if this trend continues a projected two-thirds of Christians will live in these countries at the end of this century (Gerloff 2009; Jenkins 2002:2-3; Walls 2002:220). “There can be no doubt that the emerging Christian world will be anchored in the Southern continents” (Jenkins 2002:14).

This reality of a **geographical shift** also implies a **cultural shift**; i.e. a change in the thought processes, theology and religious practices of Christianity (Gerloff 2009; Jenkins 2002:6-8; Walls 2002:220). Where the church in Europe and North America is adjusting itself to the liberal orthodoxies of Western secularism, and in this process becoming more *relevant* abandoning “outmoded supernatural doctrines and moral assumptions”, mainstream Christianity in the south is traditionalist, orthodox, and supernatural (Jenkins 2002:8-9). Especially newer churches in the south

preach deep personal faith and communal orthodoxy, mysticism and puritanism, all founded on clear scriptural authority. They preach messages that, to a Westerner, appear simplistically charismatic, visionary, and apocalyptic [...] prophecy is an everyday reality, while faith-healing, exorcism, and dream-visions are all basic components of religious sensibility (Jenkins 2002:8).

These thought processes and religious practices of the church in the southern continents have not yet matched proportionately the geographical shift that has taken place (Walls 2002:220). This cultural shift will come and when it does it will change the face of worldwide Christianity (Jenkins 2002:107).

However, as prerequisite for this cultural shift to happen, Walls (2002:220) argues that proper **interaction** between Christianity and the cultures of Africa, Asia, and Latin America is needed. If the quality of this interaction is good, it will produce within these continents creative theological development, mature

ethical thinking and standards, as well as a deep and authentic response to the gospel on personal and cultural level; “a long-term Christ shaped imprint on the thinking of Africa and Asia [and] a new stage in the church’s growth toward the full stature of Christ” (Walls 2002:221). However, if this interaction is poor, Christianity will produce deformation, bewilderment, doubt, and insincerity on a worldwide scale (Walls 2002:220-221). What Walls (2002) in essence says is that Christianity in the south needs to be effective in changing its own society, which is the opposite of the current secularization of Christianity in the north. Ward (2009:284) also pinpoints this precise principle when he argues that the fundamental nature of Biblical discipleship is political because “it is implicated in a messianic reversal of established values and in a challenge to received authorities and principalities [...] it demands to know in what relation to Christ stands any other sovereignty”. Thus, as the church interacts with its surrounding culture it is relevant in changing and impacting it, not by compromising to its liberal standards.

This **connection between relevance and cultural change** reverberates in the plea of many **African scholars**. Chitando (2009) argues that Christianity must bring relevant change in the current HIV pandemic and socio-political illness of Zimbabwe. In the same vein Mwesigwa (2009) questions the relevance of Christianity in providing positive change in the ethnic biases and conflict of Eastern Africa. Gatwa (2009) also underlines that Christianity in Africa must bring about relevant societal change, and argues further that this kind of relevance is important because it produces **credibility** regarding Christianity in Africa; something that is crucial especially in the light of the north-south shift in the gravity of global Christianity. According to Gatwa (2009) the church in Africa can only give what they have; they will duplicate who they are.

However, in order to duplicate who you are, you need to know who you are. Walls (2002:221) argues here aptly that Christians can only relate Christ to their own culture, if they are firmly rooted in their own cultural identity. This means that **cultural awareness**, and the related **authenticity**, is part of

relevant change. High quality interaction between Christianity and the cultures of Africa thus means, on the one hand, that Christianity impacts and changes these cultures which will create credibility for the church. On the other hand, quality interaction demands an authenticity to the very culture it seeks to change. If this kind of interaction happens between Christianity and the cultures of Africa, together with Asia and Latin America, the effect will not only be localised to the southern continents, but they will “be the principle theatres of Christian activity in its latest phase. What happens there will determine what the Christianity of the twenty-first and twenty-second centuries will look like” (Walls 2002:221).

Gerloff (2009:14-16) reports on this kind of quality interaction between authentic and rooted Christianity and some cultures in Africa that is already taking place; especially via the growing¹ **Pentecostal-Charismatic movement** on this continent. Gerloff (2009:14-16) uses several examples to prove her point. She quotes for example A.P. Nkwoka² who argues about the social impact of the Pentecostal movement in Nigeria, in particular on the alteration of work ethics. In one of her many personal experiences in Africa, Gerloff (2009:15) recalls how an evangelic campaign in Ga-Rankuwa, South Africa, attracted a hundred young people who not only prayed for the social and health challenges of their local community, but also volunteered to join in with practical help. My own experience in outreaches to African countries like Botswana, Madagascar, Malawi, Morocco, Tanzania, Zambia and Zimbabwe is similar to that of Gerloff (2009:15), namely that the current Pentecostal-Charismatic movement in Africa provides, especially for young people, a sense of belonging and moral support, and bestows upon them confidence and hope for the future. According to Gerloff (2009:16) “young Africans today [...] seek solutions for society’s instability, cultural paradoxes, generational

¹ By the year 2000 Pentecostal-Charismatic numbers worldwide were already expanding by 19 million per annum (Jenkins 2002:63).

² For more information see: Nkwoka, A.P. 2005. The challenge of Nigerian Pentecostal Theology. *Alternation*, 2:173.

conflicts, unemployment, poverty, exclusion, environmental changes, rural-urban tensions, health hazards (including HIV/AIDS), violence and wars.”

But the face of Christianity in Africa does not only exist of Pentecostal-Charismatic churches. Jenkins (2002:57-69), in my opinion, aptly categorises Christianity in Africa into three church-movements and in the process adds to the list two other church movements, namely: Mission churches; and African Independent Churches (AIC). **Mission churches** refer to those mainline churches, both Catholic and Protestant, founded by Christian missionaries of the colonial era (Jenkins 2002:56-57). What is remarkable is that these churches are still flourishing, even after the collapse of European colonialism (Jenkins 2002:57). Although often overshadowed by the scholarly attention given to the other church movements in Africa, Catholic, Anglican, and Methodist are still the leading denominations in terms of numbers (Jenkins 2002:57). What should be kept in mind, however, is that some of these mainline church congregations, especially Catholic, have changed to resemble much more of the Pentecostal-Charismatic characteristics (Jenkins 2002:63-67).

African Independent Churches (AIC) refer to a wide range of Christian groups which reaches from the African version of recognizable European and American churches, up to “tribal groups that borrow loosely and selectively from Christian thought and language” (Jenkins 2002:51-52). Although they vary broadly in their beliefs and practice, the fundamental commonality of all AIC is the fusion of Christianity with local cultures and traditions; “they are African churches with African leaders for African people” (Jenkins 2002:51-52, 67-68). Many AIC however are also strongly influenced by the Pentecostal-Charismatic movement (Jenkins 2002:68). At the beginning of the 21st century the AIC movement in the African continent was 35 million strong (Jenkins 2002:57), while Swanepoel (2009) more recently estimates the number to be closer to 50 million. Jenkins (2002:69) states that two-thirds of Christian believers in Botswana belong to AIC. In the same vein Swanepoel (2009) estimates that about fifty percent of all South African Christians are

part of the AIC movement. Swanepoel (2009) argues furthermore that the majority of these AIC leaders have almost no form of theological education.

This last statement of Swanepoel is problematic, because competent church leadership is critical if the principal responsibility of future Christianity is going to reside in the south.

1.2.2 Research problem

This almost complete absence of proper theological education amongst leaders of the AIC is problematic, especially in the light of the critical cultural shift that must match the geographical north-south shift to secure the future of global Christianity. But this cultural shift will not happen by itself, it hinges on the quality of interaction between Christianity and the cultures of Africa (as well as that of Asia and Latin America), which calls for competent church leadership. Without competent church leadership Christianity will not effectively impact these cultures, and the church will not enjoy the needed credibility. I personally even doubt if a mature cultural awareness will be present to enable the church to relevantly relate Christ to society. What is more troublesome is that Gerloff (2009:17), who mainly argues about the Pentecostal-Charismatic movement in Africa, also echoes the need for church leaders in Africa who are competent to meet the needs of their immediate context. However, considering the fact that the primary responsibility of the future of Christianity rests on the shoulders of the church in Africa, Asia and Latin America, the need for competent leadership within all church movements becomes critical. Walls (2002:222), only arguing about the future of theological studies, also realises this **pivotal factor of competent church leadership** when he argues that: "If Africa, Asia and Latin America do not develop a proper capacity for leadership in theological studies, there will be, for practical purposes, no theological studies anywhere that will be worth caring about". Also Naidoo (2008:128), a South African scholar, finds it imperative that theological graduates of today must be people of competence. In the same vein Werner (2008b:86-87) acknowledges the southern centre of global Christianity and consequently emphasises the need for competence in

contemporary ecumenical theological education (ETE). Thus competent church leadership presents itself as a pivotal factor not only for the relevance of the church in Africa, but also for the future of Christianity.

Carlile, Jordan and Stack (2008:203) defines competence as “the ability to perform a role effectively within a context”. **Competence is therefore context specific.** Wingate (2005:236, 238) defines this context more clearly when he argues that “it is vital to relate theological education to the context of both church and society [...] within its local, national and international context.” This is problematic, because largely the curricula of current theological education in Africa are mainly presented within a Western framework embedded in the empirical worldview produced by the Enlightenment which values reason and autonomous individualism (Walls 2002:222-226). Contrary to this Western framework, Africans have a spiritual worldview, which acknowledges the influence that the spiritual world has on physical matter; the frontier between the natural and the supernatural is still open (Jenkins 2002:123; Walls 2002:224-226). As opposed to the Western emphasis on individuality and autonomy, Africa values a sense of belonging; “the African intellectual matrix is likely to call for a *theology of relationships*” (Walls 2002:226). Sowell (1994) also argues that Black cultures worldwide have a preference for spontaneity and improvisation over abstract thinking (of the West), which implies the value of experience. Walls (2002:225) therefore states that “the framework of theology, inherited from the West, and still the staple of the seminaries, cannot cope: it is not big enough for the universe that most Africans live in” (Walls 2002:225). What these scholars mean is not that the Western framework for theological education in Africa is wrong, but that it is inappropriate; the frame of Western experience is not fitting to hold the weight of an African worldview. What is needed is a new framework that fits an African context.

Gerloff (2009:17) also identifies this need for a new framework in her argument for “*fresh educational tools*” regarding church leadership in Africa. In a similar way Chitando (2009), Houston (2009), Gatwa (2009), Mwesigwa

(2009), Swanepoel (2009), and Werner (2009) argue for a new and alternative framework for theological education in Africa; something that will produce church leaders that is competent to meet the contextual challenges of this continent, and in the process secure the cultural shift and future of global Christianity.

Thus, the reality that the heartland of global Christianity shifted from north to south, posed some concrete challenges to the church in the south. The future of Christianity depends on how these challenges are met, and the competence of church leadership in the south is a pivotal factor in this regard. A Western framework for theological education is inappropriate to produce competent church leaders for an African context. The construction of a framework for theological education in an African context is therefore needed, and presents itself as the research problem of this study.

1.3 PURPOSE

The purpose of this study is to create a framework for theological education in an African context. It focuses on *discipleship* and *mediated learning experience* (MLE) because it encapsulates the fundamental idea of this study, namely that the concepts and principles of discipleship and MLE can effectively contribute to construct a framework that is appropriate for theological education in an African context.

Although this purpose addresses some pedagogical and contextual challenges, it does not aim to provide answers to all pedagogical and contextual challenges of theological education. It does not, for instance, focus on curricula issues or enter into the detail of an Africanized scholarship. Although important, it does not primarily seek to address issues of equal access to theological education. Nor does it aim to provide answers for the financial challenges, institutional challenges, or theological challenges theological education is facing today (Volf 2005:197-199). The purpose of this research study is not to differentiate between the different kinds of theological education, namely: undergraduate and post-graduate theological education;

the training of lay ministers and specialised ministries; the development of existing church leaders; and the differentiation between seminar and Bible college training *versus* theological studies at universities. Although the detail of this differentiation is important, and the issues and challenges regarding theological education mentioned above is essential, these issues and challenges is not part of the primary purpose of this study.

This study primarily aims to construct a basic framework for theological education in an African context; a framework that on the one hand can hold the cultural context of Africa, but on the other hand can give structure to provide competent church leaders in Africa. In short: cultural context, competence and the construction of a framework. A good framework, in my opinion, does not have to be glamorous or detailed, but it has to be well constructed to provide a strong structure for the weight it must carry. The purpose of this research study is to construct such a framework for theological education in an African context.

1.4 RESEARCH QUESTIONS

In the light of this purpose the following research question can be asked:

In which ways can the concepts and principles of discipleship and MLE effectively contribute to construct a framework that is appropriate for theological education in an African context?

This question lies at the centre of this research study, and the argumentation around it comes from the study fields of *theology* and *higher education studies* (specifically the theory on *student learning and development*).

In order to contextualise this research study within the international discourse on theological education, the following question may be asked: What are the existing models that emerge from the discourse on theological education? This question lies at the heart of the argumentation in Chapter 2 (see 2.1).

The argumentation of Chapter 3 (see 3.1) revolves around the following question: What is the possibility of creating a broad outline framework for theological education in an African context by comparing a model for competence-based learning, which comes out of the theory of *student learning and development*, with certain central themes within the discourse on theological education?

Chapter 4 (see 4.1) seeks to answer the questions: What are the various characteristics of *discipleship* that come to the fore if this concept is analysed? And in what way does discipleship contribute to a framework for the enhancement of theological education in an African context?

In a similar way, Chapter 5 (see 5.1) first focuses on the question: What are the various characteristics of *mediated learning experience* (MLE) that come to the fore if this concept is analysed? Secondly: What commonalities arise if MLE and discipleship are compared with one another?

The argumentation of Chapter 6 (see 6.1) revolves around the question: In which way can discipleship and MLE be used to construct a framework for theological education in an African context?

In order to answer these questions in a reliable way, the following research methodology and design applies to this study.

1.5 RESEARCH DESIGN, METHODOLOGY AND PARADIGMATIC CONSIDERATIONS

The research methodology and design of this study are explained within the following categories: compelling interest; worldview; methodology and design; data sources. The rationale behind this categorization is that an individual's personal interest and worldview influences the research methodology and design that will be used to perform research. Consequently, the research methodology and design will determine which data collection and selection methods will be appropriate.

1.5.1 Compelling interest

Jones, Torres and Arminio (2006:2) argue that that qualitative research is about the illumination of and in depth understanding of human life and the richness of the world we live in. Consequently the researcher's compelling interest must reflect this in depth (Jones *et al.* 2006:2). The first section regarding the research methodology and design of this study therefore focuses on my personal interest in theological education.

"Theological education in an African context" lies not only at the centre of this research study, but is also something very close and dear to my heart. Thus, feeling compelled to construct a framework for theological education in an African context, is first of all birthed not out of academic obligation, but rather out of personal conviction and passion.

This passion for theological education, the church in Africa and her leaders, is the result of many personal experiences for over more that 15 years. My own theological education, years in ordained ministry, and extensive travels within Africa left me with burning questions regarding the competence (or sometimes the lack thereof) of church leaders in Africa. This matter presses upon me in a way that necessitates me to understand more about theological education, and how it can be enhanced in an African context, even through a research study such as this.

My own theological education is unique in the sense that it exposed me to various methods and contexts of theological education. My undergraduate studies, on the one hand, were done at a Pentecostal-Charismatic private residential Bible-college. After two-and-a-half years of full time study, the theological education programme of this institution was changed dramatically from full time classes to part-time classes with a much stronger emphasis on practical experience. Although I was allowed to finish the remaining one-and-a-half years of the programme I started with, I had to switch to distance education whilst simultaneously I was exposed to much more practical

ministry experience within a local congregation. My post-graduate studies, on the other hand, happened at a Reformed theological faculty of a large public university while ordinary family life, work and part-time church ministry continued. Where my undergraduate studies exposed me to an intimate context where an emphasis was laid on practical experience, my post-graduate studies were much more academically oriented with an emphasis on theoretical knowledge and research. Not only have I experienced these different settings as a student, but in all these settings I have also lectured at least one module, which also expanded my experience and created a greater understanding of what each context is all about; i.e. its strengths, weaknesses, focuses, etc.

My experience in church ministry not only exposed me to the practical application of theological education, but also to the day-to-day needs of believers in various contexts. Extensive outreaches to African countries like Botswana, Madagascar, Malawi, Morocco, Tanzania, Zambia and Zimbabwe (as well as to non-African countries like Israel, Romania, and Spain) exposed me to the church community and church leaders in various contexts.

My personal rootedness in these exposures led me to the realisation that more reflection is needed on theological education and the resultant competence of church leaders in Africa, especially from a research point of view. In order to understand the depth and richness of human learning, I enrolled for two modules in Higher Education studies during the second semester of 2007, which exposed me to the theory on *student learning and development*, and *learning facilitation*. This exposure ultimately paved the way for this interdisciplinary study between *higher education studies* and *theology*, which I believe will contribute to the competence of church leaders in Africa.

1.5.2 Worldview

It is my opinion that this personal passion and compelling interest is in the best interest of this research study. I believe my passion for the church in

Africa and her leaders is an important driving force to produce a high quality research study. Therefore, I choose to approach this research study perspectively. It is also my opinion that this perspectival³ approach allows me to better construct a framework for theological education from an African worldview that values spirituality and relationships (see 1.2.1), as opposed to an empirical Western worldview which values reason, objectivity and individuality (see 1.2.1).

Cohen, Manion and Morrison (2011:5) state that there are two “different ways of looking at social reality and are constructed on correspondingly different ways of interpreting it”. These two conceptualities are a **perspectival** approach and an **objective** approach (Cohen *et al.* 2011:5-7). In the same vein Jones *et al.* (2006:3-19) emphasises the influence that a researcher’s worldview has on how he/she perceives his/her relation to the world. Like Cohen *et al.* (2011), Jones *et al.* (2006:3-19) also distinguish between a perspectival and an objective approach, but in their argumentation defines the perspectival approach clearer by categorising it into two sub-categories, namely constructivism and subjectivism. Jones *et al.* (2006:6) further associate the following terms with each different worldview:

- Objective worldview: positivism; postpositivism; empiricism; empirical/analytical; objectivism; quantitative research;
- Constructivism: interpretive; constructivism; constructionism; qualitative research; and
- Subjectivism: Subjectivist; critical science; qualitative research.

Cohen *et al.* (2011:5-7) as well as Jones *et al.* (2006:3-19) argue that examining the ontological and epistemological assumptions underpinning these worldviews assists to understand them more clearly.

³ The choice of the term *perspectival* instead of *subjective* is deliberate. *Perspectival* indicates, in my opinion, an approach that adheres to the principles of rigorous research, but that is done from a specific perspective, while *subjective* opens up the notion of unscientific subjectivity. Although data sources like Cohen *et al.* (2011) and Jones *et al.* (2006) use the term *subjective*, this research study will use the term *perspectival* instead.

Ontology is the study of existence, i.e. the very nature of existence or reality (Cohen *et al.* 2011:5 & Jones *et al.* 2006:4, 11). A perspectival worldview perceives reality to be product of an individual's own cognition, constructed through either interaction between humans (constructivism), or shaped over time by the formation of social, political, economic, and other values (subjectivism) (Cohen *et al.* 2011:5 & Jones *et al.* 2006:5). An objective worldview perceives reality to be physical, observable and objective in nature (it's a given out there), and is externally imposed on the individual from without (Cohen *et al.* 2011:5 & Jones *et al.* 2006:5). A perspectival worldview is associated with nominalism, arguing that "objects of thought are merely words and that there is no independently accessible thing constituting the meaning of a word" (Cohen *et al.* 2011:5-6). An objective worldview is associated with realism, arguing that "objects have an independent existence and are not dependent for it on the knower" (Cohen *et al.* 2011:5-6). As researcher in this study my ontological worldview is that of perspectival constructivism. This means that I will construct the reality of theological education, discipleship and mediated learning experience (MLE) perspectively as I interact with various documents; i.e. words.

Epistemology is the study concerning the origin and nature of knowledge, how it is acquired and how it is communicated (Cohen *et al.* 2011:6 & Jones *et al.* 2006:4, 11). On the one hand, the perspectival worldview, which applies to this research study, perceives knowledge as personal and unique, and requires involvement with subject (anti-positivist) (Cohen *et al.* 2011:6). Therefore this section started with a background explaining my personal conviction, passion and involvement concerning theological education especially in Africa (see 1.5.1). An objective worldview, on the other hand, perceives knowledge as hard and objective, which requires the researcher to observe and deploy research methodology unique to the natural sciences (Cohen *et al.* 2011:6).

In a similar way my perspectival ontology and epistemology have a direct influence on the research methodology of this study.

1.5.3 Methodology and design

Both Cohen *et al.* (2011:6) and Jones *et al.* (2006:6) state that a particular worldview has a direct influence on how knowledge is uncovered; i.e. the methodology being employed. This means that the perspectival constructivism epistemological view of this study positions me as researcher in an interpretive perspective (as opposed to the objective normative position in positivism) (Cohen *et al.* 2011:17 & Jones *et al.* 2006:6, 20). This means, according to the argumentation of Cohen *et al.* (2011:17-18) that as researcher I must show concern for the individual theological student in Africa, I must understand the perspective (and cognition) of individuals concerning theological education, and get to understand individuals' opinions and understanding concerning theological education, discipleship and MLE. Thus, this worldview of perspectival constructivism places this study in the category of qualitative research with an interpretivist perspective (Jones *et al.* 2006:6). This means that this study is non-empirical.

Babbie and Mouton (2001:78) argue that there are two basic classifications of research design types, namely: empirical studies and non-empirical studies. As subcategories under **non-empirical** studies Babbie and Mouton (2001:78) list the following: Philosophical analysis; **conceptual analysis**; theory building; and literature reviews. This study has a strong element of conceptual analysis, because the argumentation of Chapter 4 covers the analysis of the concept *discipleship*, and Chapter 5 the concept *MLE*; it is conceptual theoretical in nature. The purpose of these analyses is to clarify the essential meaning of discipleship and MLE, as well as possible different meanings and appropriate use (McMillan & Schumacher 2006:424). These analyses create a better understanding on how people think/thought about these concepts (McMillan & Schumacher 2006:424). This understanding is important first to compare these two concepts, and secondly to use these commonalities in the construction of a framework for theological education in an African context.

Furthermore, McMillan and Schumacher (2006:21, 23, 421-422) divide qualitative research into interactive and **non-interactive** research (also known as **analytical research**), and list under non-interactive research *concept analysis* and *historical analysis*. McMillan and Schumacher (2006:421-422) thus adds to the design of this study the notion that is non-interactive, because no interaction with human beings was used to gather data (i.e. no interviews or focus groups), only documents. McMillan and Schumacher (2006:421-422) also highlights an extra dimension of analysis namely historical analysis. Because Chapter 2 and 3 focus on the analysis of the discourse on theological education over the past five decades, which adds to this research design a definite notion of **historical analysis**, this historical analysis of Chapter 2 and 3 creates a better understanding of the different models of theological education. Also, Chapter 4 and Chapter 5 include the historical background of discipleship and MLE respectively, which brings clarity regarding these concepts.

Lastly it can be said that this study has a **strong comparative element**. The different models of theological education (Chapter 2) are first compared with a competence-based model for learning (see the argumentation of 3.2 regarding the link between competence-based learning and MLE as theoretical frameworks). Secondly, the concept and principles of discipleship are compared with that of MLE. The results of these two comparisons are then lastly compared with one another in the construction of a framework for theological education in an African context.

1.5.4 Data sources

Because of its non-interactive nature this research study uses written documents as data sources, namely: books, journals, websites, and conference papers (although some conference papers were received in oral form). Primary⁴ documents are mainly used as data sources, and the

⁴ For the purpose of this study, a primary source will refer to any document of which the stated scholar is the primary author, or one of the main authors (Cohen *et al.* 2011:249-250).

selection of these documents is purposeful to fit the specific research questions underpinning this study.

The choice of documents in this study represents different aspects or perspectives of one reality (Cohen *et al.* 2011:236). The documents, for instance, used in Chapter 2 largely represent the different perspectives on theological education. These different perspectives do not only reflect different models for theological education, but also reveal aspects pertaining to different time spans (five decades), different geographical areas, and different denominational movements. Likewise, different pedagogical aspects underpinning competence-based learning are underlined by the different documents used in this argumentation (see 3.2).

The choice of documents of this study is also purposeful in the sense that it gives greater breadth and depth to the concept analysis of Chapters 4 and 5. In Chapter 4 depth is created through three layers of source selection, namely: Bible Dictionary sources that form the core documentary sources; a second layer of theological resources consists of thematic works with a strong exegetical and hermeneutical focus; and an outer circle of resources pertaining certain topical works on discipleship. These documents also create breadth in the sense that it analyse the use of discipleship from ancient Greek times up to the use thereof in the time of the New Testament.

In the same way breadth and depth are created through the documents utilised in Chapter 5. Depth is created by this data selection because it reveals the historical development of MLE, and its different parameters. These documents also represent different perspectives on learning theory as well as the application of MLE in different contexts. The choice of documents in the argumentation of Chapter 5 also creates breadth in the sense that it is geographically diverse in origin (from Israel, North America, and South Africa) and chronologically broad. The purpose however of this data selection is to create a proper understanding of the meaning of MLE.

1.6 KEY TERMS

The following table will clarify the key terms used in the argumentation of this research study. This clarification is important for a clear understanding regarding the use of these terms within the context of this research study.

Table 1-1: Clarification of key terms

Accommodation	Accommodation, together with assimilation, is one of the sub-processes of adaptation in Piaget’s theory on constructivism. It is the process where new information does not match the existing schemata and the existing schemata needs to be changed in order to understand the new information (Tuckman & Monetti 2010:47-49; Vista University 1999:27).
Adaptation	In Piaget’s theory on constructivism the organism always has a tendency to adjust to the environment, and this kind of interaction is called adaptation (Tuckman & Monetti 2010:47; Vista University 1999:26-27). Adaptation to the environment is driven by an organism’s need to have equilibrium between their existing schemata and the environment (Tuckman & Monetti 2010:48; Vista University 1999:27). If disequilibrium occurs between an existing scheme (singular of schemata) and some new stimulus from the environment, this perceived contradiction will motivate the individual to eliminate the disequilibrium and individual development takes place (Vista University 1999:27); i.e. the “effort to restore equilibrium [is] that major source of motivation in Piaget’s system”. (Tuckman & Monetti 2010:48). Adaptation to the environment takes place in two ways, namely through <i>assimilation</i> or <i>accommodation</i> (Tuckman & Monetti 2010:47-49; Vista University 1999:27).
African	African Independent Churches (AIC) refer to a wide range

Independent Churches	of Christian groups which reaches from the African version of recognizable European and American churches, up to “tribal groups that borrow loosely and selectively from Christian thought and language” (Jenkins 2002:51-52). Although they vary broadly in their beliefs and practice, the fundamental commonality of all AIC is the fusion of Christianity with local cultures and traditions; “they are African churches with African leaders for African people” (Jenkins 2002:51-52, 67-68).
Apologia	“Apologia means ‘making a case for’ or ‘demonstrating the truth of’ doctrines” (Kelsey 1993:183). The Greek term is used because the modern English word entails the meaning of <i>defensiveness</i> or <i>excusing</i> while the Greek term involves several meanings, like: “a willingness to enter into the thought forms of those who do not always share the faith assumptions or worldviews that we hold when we enter into dialogue”; “a willingness to attempt an account of that which we hold most dear in the face of skepticism [sic], doubt, or suspicion”; “a willingness to hear and evaluate on their merits any alternative perspectives that are opposed to our own”; and “a willingness to refute unsound objections to a defensible theological perspective” (Stackhouse 1988:9).
Assimilation	Assimilation, together with accommodation, is one of the sub-processes of adaptation in Piaget’s theory on constructivism. It is defined as the process where new information fits or is assimilated into existing schemata that are able to comprehend it (Tuckman & Monetti 2010:47-49; Vista University 1999:27).
Behaviourism	Behaviourism as a learning theory suggests a direct relationship between stimulus (S) and response (R) in the behaviour of the organism/learner (Feuerstein, Klein & Tannenbaum 1999:8-9; Pritchard 2009:6) where learning is the result of the <i>association</i> between S and R. The school

	of Behaviourism is built up from theories such as Classical Conditioning, Instrumental Conditioning, and Operant Conditioning.
Canberra statement	The Canberra statement was a product of the Faith and Order Commission of the WCC. Its theme centred on the unity of the church with regards to her gifts and calling and was adopted by the Seventh Assembly of the WCC held in Canberra, Australia during 1991 (Canberra Statement 1991).
Cognitive Psychology	Cognitive psychology is, as a subdiscipline of psychology, interested in the human's cognitive process of observation, memorization, thinking, speaking, and solving problems.
Community of Practice	The concept Community of Practice is closely associated with Situated Learning and refers to a community of people who has a shared interest, skill, and/or a calling (Lave & Wenger 1991).
Competence	"The ability to perform a role effectively within a context. It requires a range of competencies [...] 'Incompetence' is the state of not being competent within a role" (Carlile <i>et al.</i> 2008:203).
Competency	"The ability to carry out a complex task that requires the integration of knowledge, skills and attitudes" together with a range of skills (Carlile <i>et al.</i> 2008:203).
Concept-Rich Instruction	"Concept-Rich Instruction is based on the generally accepted constructivist views of effective teaching and takes a clear position on the issues that are still debated. It is founded upon two undisputed principles. One principle is that learning new concepts reflects a cognitive process. The other is that this process involves reflective thinking that is greatly facilitated through mediated learning" (Ben-Hur 2006:11).
Concept	A concept is the essential meaning given to a social phenomenon; i.e. how people think about it. This meaning

	<p>revolve around unique elements that make it identifiable. This standard meaning may differ from context to context. For instance, the meaning of the concept <i>discipleship</i> in Ancient Greek is vastly different than its meaning in the four Gospels of the New Testament (see 4.1). Certain conditions are applicable for the proper use of a concept. The proper use of the concept MLE for instance has three critical conditions, namely: intentionality-and-reciprocity; the mediation of meaning; and transcendence (see 5.2.3). In this study concept, links with constructivism and the assumption of an interpretive perspective that reality is subjectively and socially constructed (see 1.5.2). See also McMillan and Schumacher (2006:424).</p>
Constructive alignment	<p>The alignment of clearly defined learning outcomes with learning activities and assessment criteria in order to ensure the construction of knowledge, the construction of meaning and the construction of self in society.</p>
Constructivism	<p>Constructivism stems from Piaget and revolves around the argument that knowledge and meaning are constructed by individual learners in the interaction between their experiences and their mental processes. “The underlying structures relating to knowledge and understanding are deemed to be of prime importance” (Pritchard 2009:3).</p>
Deep approach to learning	<p>A deep approach to learning is an approach where students try to make sense of the course material. Through higher cognitive processes such as thinking, seeking integration and ‘playing’ with ideas they discover and reflect on ideas and concepts within the material.</p>
Epistemology	<p>Epistemology is the study concerning the origin and nature of knowledge, how it is acquired and how it is communicated (Cohen <i>et al.</i> 2011:6 & Jones <i>et al.</i> 2006:4, 11).</p>
Framework	<p>For the purposes of this research study, a framework at its</p>

	<p>very basic meaning should be thought of as a reference point. A framework refers first to a specific worldview with underlying values. For instance a Western framework values empiricism, rational and abstract thinking, autonomy and individuality; therefore it will view the whole world through this frame. Secondly a framework refers to the basic structure of how actions are performed. For instance a Western framework will demand that things are done systematically, while an African framework will prefer spontaneity. All models for theological education are build upon a given framework.</p>
Habitus	<p>A certain disposition of the soul, formed by <i>paideia</i>, that thinks theologically about the whole of life.</p>
Mediated Learning Experience	<p>Mediated Learning Experience (MLE) is a “special quality of interaction between a learner and a person”, called a mediator (ICELP 2011a). In direct learning the learner is directly exposed to the environment, but in mediated learning the human mediator is placed between the stimulus (S) and the organism (O), and between the organism (O) and the response (R). MLE brings about cognitive development towards self-regulative thinking. MLE has 12 parameters of which intentionality-and-reciprocity, the mediation of meaning, and transcendence must always be present (ICELP 2011a).</p>
Ontology	<p>Ontology is the study of existence, i.e. what the very nature of existence or reality is (Cohen <i>et al.</i> 2011:5 & Jones <i>et al.</i> 2006:4, 11)</p>
Pluralism in theological education	<p>Pluralism in theological education seeks to know if theological education curricula are sufficiently aligned with the pluralistic world in which Christianity has to be lived out (Kelsey 1993:96). It has to do with Christianity’s relevance within a global perspective.</p>
Schemata	<p>The psychology of <i>constructivism</i> is largely due to Piaget’s</p>

	<p>theory on cognitive learning, which he developed through the observation of children for over 60 years (Mahar & Harford 2004:7; Tuckman & Monetti 2010:46). The basis of Piaget's theory is that knowledge is created by the individual through their constant interaction with the environment, which leads to the formulation of organized patterns of behaviour and thought (Vista University 1999:26). These patterns are known as schemata and form the basic unit for mental organization and -functioning (Tuckman & Monetti 2010:46; Vista University 1999:26). Tuckman and Monetti (2010:46-47) very aptly liken this functioning of schemata to that of <i>index cards in the brain</i> where each contains the programmatic code that informs the organism/individual how to identify and react to a specific stimulus.</p>
Situated learning	<p>Situated Learning, developed by Lave and Wenger (1991), is a specific learning model that professes learning to be a social process that takes place within the same context in which it will be applied. Knowledge is thus not abstract or decontextualized, but is constructed in a specific social and physical context. The concept Community of Practice is closely associated with Situated Learning and refers to a community of people who has a shared interest, skill, and/or a calling.</p>
Skill	<p>"The ability to carry out a particular activity consistently. This ability may depend on physical or mental competence or attitude" (Carlile <i>et al.</i> 2008:203). Skill is the primary building block of the <i>competence-based learning</i> model.</p>
Structural Cognitive Modifiability	<p>The concept of <i>structural cognitive modifiability</i> (SCM) forms the core of MLE, and suggests that the human brain is flexible and open to change. The change in flexibility and adaptability in culturally deprived individuals is possible due to SCM. Change should come as the result of autonomous</p>

	and self-regulated modification by the individual (ICELP 2011a).
Surface approach to learning	A surface approach to learning is an approach where students reduce the learning content to the status of disconnected facts that is merely memorised. The main purpose of the learning task becomes the regurgitation of the subject matter.
Taxonomy	A term that refers to a form of classification with regards to the cognitive, affective and psychomotor categories of human learning. Usually taxonomies range hierarchically from the simplest to the most complex functions.
Teleology	Teleology refers to the study of purposes, and stems from Aristotle who was interested in what things were created for; i.e. their function (Carlile <i>et al.</i> 2008:15). Teleology falls within the philosophical category that values the relationship between education and development (Carlile <i>et al.</i> 2008:15). This relationship can be likened to a seed that grows and develops in the right environment (Carlile <i>et al.</i> 2008:15).
The “Christian thing”	A term used by Kelsey (1993) that refers to the essence of what Christianity truly is.
Theologia	Also know as theological wisdom. <i>Theologia</i> is both a disposition of the soul or “ <i>habitus</i> ”, as well as “a dialectical activity of faith as it exists responsibly in the world” (Farley 1983:170, 197). It is a “cognitive activity that is both contemplative and deductive. It has an affective side to it, and helps develop a propensity for action” (Banks 1999:19).
Unity in theological education	Unity in theological education seeks to know if theological education curricula are sufficiently aligned with what Christianity in essence is. It has to do with Christianity’s inherent unity, its integrity and its identity (Kelsey 1993:96).
Wissenschaft	“Orderly, disciplined critical research on the one hand, and ‘professional’ education for ministry on the other” (Kelsey

	1993:12). This term is closely associated with a type of theological education in research universities and is often linked with concepts like <i>the theological encyclopaedia, Berlin/vocational theological education model</i> and <i>excellent theological education</i> .
Zone of Proximal Development	The zone of proximal development (ZPD), a term introduced by Vygotsky (1978; 1986), is the area of potential development which is distinguished by comparing what a child can do on his/her own (<i>actual development</i>), with what a child can do in collaboration or guidance from a teacher or more mature/experienced person (<i>potential development</i>) (Mahar & Harford 2004:7; Mentis, Dunn-Bernstein & Mentis 2008:17; Vista University 1999:37). Greater cognitive development takes place if learning is facilitated by the teacher just above the lower limit of a child's ZPD (Mentis <i>et al.</i> 2008:17; Vista University 1999:37).

1.7 CONCLUSION

The geographical shift of global Christianity from north to south placed the future of Christianity in the hands of Africa, Asia and Latin America. A consequent cultural shift needs to take place which demands quality interaction between Christianity and the cultures of Africa, Asia and Latin America. In this interaction the church must relevantly impact society and gain credibility. The pivotal factor here is competent church leadership, especially in Africa's AIC and Pentecostal-Charismatic movements. Competence however is context specific, and the current Western framework for theological education in Africa is inappropriate to produce competent church leadership. What is needed is a new framework that fits into an African worldview of spirituality, relationships, and experience. The purpose of this study is to construct such a framework by focusing on discipleship and MLE. As researcher my approach is perspectival and consequently

interpretive; this is therefore a qualitative research study. Furthermore the nature of this study is non-interactive, which stresses its analytical focus. Both concept analysis and historical analysis are utilised to analyse purposefully selected documents.

The reasoning of each chapter builds toward this construction of a framework for theological education in an African context. The historical analysis of Chapter 2 focuses on the discourse on theological education over the past five decades in order to identify different models of theological education. In Chapter 3 these different models is further evaluated in the light of a model for competence-based learning, in order to establish a broad outline framework for theological education in an African framework. This broad outline framework has a strong comparative function later in the study. The argumentation of Chapter 4 and 5 revolves around the concept analysis of *discipleship* and *MLE* respectively. The purpose of these concept analyses is to create a proper understanding of the meaning(s) of these concepts and their use. Chapter 6 uses the argumentation of the previous chapters to construct a framework for theological education.

The argumentation of these chapters derives from two study fields, theology and higher education studies (particularly the theory on student development and success). It is my opinion that the interdisciplinary value of this study must be highlighted here, especially in the light of its contribution to an Africanized scholarship.

The hypothesis of this research study is that the concepts and principles of *discipleship* and *MLE* can effectively contribute to construct a framework that is appropriate for theological education in an African context.

2 THE DISCOURSE ON THEOLOGICAL EDUCATION

2.1 INTRODUCTION

The question fundamental to this research study is: In which ways can the concepts and principles of discipleship and MLE effectively contribute to construct a framework that is appropriate for theological education in an African context? However, in order to construct an alternative framework it is important, in my opinion, to orientate oneself regarding the existing models for theological education. These existing models are the result of a discourse on theological education over the past five decades. Since Niebuhr's (1950) work initiated the modern discourse on theological education, many scholars have made contributions from various angles. But what are the existing models that emerge out of the discourse on theological education (see 1.4)?

The goal of this chapter is to answer this question by creating a macro vision of the major moments in the development of the discourse on theological education over the past five decades. Such a macro vision is important because it forms the basis for the argumentation in this study which aims toward the development of a framework for theological education within an African context. The factual basis of this chapter is significant in three ways: First, it contextualises the argumentation of this study and places it within the international arena of theological education. Secondly, it recognises the developmental timeline of theological education and in so doing prevent this study to become anachronistic. Thirdly, it enables me to identify certain themes, weaknesses and strengths within the discourse on theological education that are crucial for the argumentation in the later chapters of this study.

Methodologically this chapter does not focus on all the detail and all the authors that have contributed to the discourse on theological education,

because it will steer away from the goal of creating a macro picture of this field of study. However, in order to reach its goal, it purposefully focuses on the big moments in the development of the discourse on theological education. Chronologically this chapter analyses the discourse on theological education from the theological education movements of the *World Council of Churches* (WCC) in the 1950's, up to the debate on theological education (especially in an African context) as presented at the *Joint Conference of Academic Societies in the Fields of Religion and Theology* as held at the University of Stellenbosch (South Africa) during 22-26 June 2009⁵.

These facts, however, are not presented chronologically but rather in different categories. These categories are found in the international literature on theological education; especially the works of Kelsey (1993) and Banks (1999). These categories are:

- the classical model;
- vocational model;
- dialectical model;
- neo-traditional model;
- missional model; and
- ecumenical-diversified model.

It is my opinion that these categories are the best way to structure the vast field of literature that has been generated through the discourse on theological education. These initial categories also served as a good fundamental starting point to build and expand upon in this study.

Lastly, it can also be mentioned that the major development in the discourse on theological education, in my experience, happened through the works of Western scholars. This observation is important for this study in two ways. First, it underlines again the great need for a study (like this one) that focuses on a framework specifically for theological education in an African context.

⁵ Reference to this conference is substantiated by the fact that it remains one of the biggest and most significant recent theological conferences in Africa. The breadth and depth of topics and presenters encompass those of other smaller theological conferences.

Theological education in Africa needs to be contextually relevant. Secondly, it also opened up space for a scholarship on teaching, learning and development within the field of theology in Africa. Although the *Joint Conference of Academic Societies in the Fields of Religion and Theology* in 2009 at the University of Stellenbosch (South Africa) did initiate in a sense such a scholarship, more needs to be done in order to make the African contribution to the international discourse on theological education significant.

This research study is limited in its contribution to the problematics of theological education. Hopefully the argumentation of this chapter does also give us a sense of the valuable contribution so many scholars have made over many years in this regard.

The classical model on theological education is the first category within the international discourse on theological education.

2.2 CLASSICAL MODEL

The **classical model**, firstly, is developed by Farley (1983, 1988), the Collectives (1985) and the Neuhaus symposium (1992). Its main emphasis is *theological formation* by which a certain *disposition* is acquired (Banks 1999:143). This disposition allows thinking about the whole of life in a theological way, which, in itself forms the moral and spiritual character of the student and provides direction for the manner in which ministry should be performed (Banks 1999:143). Theological education in the classical model is primarily concerned with the intellectual and moral *process* of the Christian *faith* in order to get cognitive *wisdom* (Banks 1999:143).

2.2.1 Edward Farley: Centrality of Theologia

Farley (1983, 1988) initiates the current debate about theological education by addressing one pertinent problem, namely the **fragmentation of theological education** (Banks 1999:19; Kelsey 1993:101).

This fragmentation is a result of deformations that have ruined the vocational model⁶ of theological education in the following two ways (Banks 1999:20; Kelsey 1993:101-102). **First**, an emphasis on professional schooling has abstracted, from theology, a mere theory that must be applied for the successful performance of **clerical functions** (Kelsey 1993:102); in such a way leadership in the church gets likened with the performance of individual pastoral tasks (Banks 1999:20). **Secondly**, in order to develop specialized knowledge, or *Wissenschaft*, the superiority of the existing academic model abstracted theological theory from their **actual context**, the faith community (Banks 1999:20; Kelsey 1993:102). Contributing to this fragmentation is the dangerous fourfold division, and consequent disjointed specialization, of theological education's curricula into biblical studies, church history, systematic theology, and practical theology (Banks 1999:20).

In order to provide a possible **solution** for the fragmentation in theological education, Farley (1983:151) brings **theologia**, or theological wisdom, to the centre of theological education (Banks 1999:19; Kelsey 1993:102). *Theologia* is both a disposition of the soul or "*habitus*", as well as "a dialectical activity of faith as it exists responsibly in the world" (Farley 1983:170, 197). Banks (1999:19) gives the best explanation of *theologia*, as Farley (1983) sees it, when he describes it as a "cognitive activity that is both contemplative and deductive. It has an affective side to it, and helps develop a propensity for action."

What Banks (1999:19) hereby means is that the **outcomes** of *theologia* are **internal**. *Theologia* is firstly about the **acquisition of a *habitus***, an internal and imbedded disposition with accurate thinking patterns (Banks 1999:20; Kelsey 1993:103). This internal outcome stands opposed to the vocational model's external outcomes like professional skills and functions for ministry (Banks 1999:19-20). It is important to note that although Farley (1983:35) defines this *habitus* as cognitive, the acquisition does not occur from a focus

⁶ Also called the *Berlin* model of excellent theological education (Kelsey 1993:101).

on theory, but from a reflection on practical faith (Farley 1983:156; Kelsey 1993:103).

“Theologia, the personal, sapiential knowledge [...] can occur when faith opens itself to reflection and inquiry” (Farley 1983:156). Theologia, therefore, is secondly about the **dialectical activity of faith**, or self-conscious reflection as it exists and responds to the word (Farley 1983:176, 196). This means that theologia is for all who seek to live out and reflect upon their faith in a concrete and practical way (Banks 1999:19). In the same vein, Kelsey (1993:103) argues that theologia as a *habitus* and theologia as a dialectical activity of faith are not dissimilar, but rather that it connects theologia to faith in diverse ways.

Hereby Farley (1983:156-159) attempts to place theology in its appointed place within the faith arena, or **social settings**. Kelsey (1993:104) interprets Farley’s (1983:156-159) argument here the best when he states that just as faith always operates within a particular context, theologia always operates in a specific social setting, each with its own mode of understanding. The following three social settings, or matrices, of theologia exist (Farley 1983:157-159):

- the situation(s) of the believer, with theological reflection as the mode of understanding;
- the situation of leadership (that is both clerical and laity responsibilities) in the church, with an unique mode of understanding from a church leadership perspective; and
- the theological school as an abstract of inquiry and scholarship, with theological knowledge, through self-conscious inquiry, as mode of understanding.

Farley (1988:133-142) takes these matrices and modes of understanding further in distinguishing five basic **dimensions** of theological education (Banks 1999:21-22); that is the elemental types of interpretation of faith in life situations:

- Life-situation of the believer;
- Leadership in the church;
- Theological inquiry, or scholarship;
- Appraisal of the ecclesial tradition; and
- Contemporary context.

Banks (1999:22) interprets these dimensions appropriately when he argues that the first three dimensions position knowledge of the church and ecclesial praxis at the centre of *theologia*. This kind of knowledge should be cultivated both in seminary and the church (Banks 1999:22). The last two dimensions connect an individual's understanding of his own world to that of the public understanding (Banks 1999:22). This connection happens through identifying enduring elements in past experiences of believers and discerning how this experience affects individual choices, ways of life and commitments (Banks 1999:22).

Not only is the outcome of theological education internal, the **process** to attain *theologia* is equally **internal**. "*Theologia* needs no goal or justification outside itself, but fulfils its objectives in and through its own process of *paideia*" (Banks 1999:20). Very similar to the *paideia* of classical Greece, *paideia*, as Farley (1983:152-153, 170) applies it to theological education, cultivates internal matters namely, the **individual** student's spirit, character, and mind (Banks 1999:19; Kelsey 1993:103). *Paideia* thus becomes the educative environment that produces the desired habitus and dialectical activity of *theologia* (Farley 1983:170). *Paideia* takes place through formal, structured learning as well as through the institutional culture and structure in which this learning is set; all against the backdrop of divine enlightenment and assistance (Banks 1999:19-20).

The importance of the institutional culture highlights the fact that although the outcomes and process of theological formation in the individual student is internal, *paideia* remains a **communal affair** (Banks 1999:19-20). Banks (1999:23-24) illustrates the role of the community in *paideia* the best in his description of two theological education institutions he has been involved with.

The main priority [...] was the formation of a spiritual and theological wisdom in and through both academic study and through close daily fellowship in corporate worship and shared meals. There was a strong emphasis on understanding the wider culture [...] in order to properly contextualize Christian communities, church life, and social involvement. The school worked in close association with clergy in surrounding churches, a number of whom taught courses in it (Banks 1999:23-24).

Wisdom is the key qualifier of a **teacher** of theology. This kind of wisdom is the result of expert knowledge of the basic texts and ways of the Christian faith (Banks 1999:21). Teachers of theology must pursue an intimate relationship with God, the world and themselves (Banks 1999:21). The correct wisdom, needed for teaching theology, has as a form of discipline, a specific pattern of thinking, which becomes an inbuilt disposition (Banks 1999:21). It displays clearness, validity, and consistency in teaching and applies modern disciplines and methodologies (Banks 1999:21).

Lastly, *theologia*, as both a *habitus* and a dialectical activity, creates an inclination and propensity for action; the correct action in ministry thus flows out of the correct disposition (Banks 1999:19). This means that the formation of *theologia* happens **before ministry**, i.e. in preparation for practical ministry, not during practical ministry (Banks 1999:19).

In summary: Farley (1983; 1988) is the first advocate of a classical model for theological education. He places the main emphasis on personal theological formation, or **paideia**, which leads to the acquirement of **theologia**; that is theological wisdom that displays the correct habits of the intellect. Because this **habitus** is creating an inclination for action, Farley (1983; 1988) proposes that theological education takes place **before** practical ministry. *Theologia* becomes the **internal** outcome of theological education through the internal process of *paideia* in the **individual**. Although *paideia* is directed at the individual, it remains a **communal affair**. One concern in theological

education is the separation from the faith community and a single focus on theory, which brings about a fragmentation in theological education. As **solution to this fragmentation** in theological education Farley (1983; 1988) suggests a bigger focus on **praxis and intuition**, while making it relevant and accessible to **all believers**. **Teachers** of theology must own theologia before they can pass it on. Farley (1983; 1988) identifies the following **five dimensions** of theological education: life-situation of the believer; leadership in the church; theological inquiry, or scholarship; appraisal of the ecclesial tradition; and contemporary context.

2.2.2 Richard Neuhaus Conference: Significance of personal formation

The Neuhaus Conference (1992) focuses mainly on **moral and spiritual formation** within theological education. There is a dual rationale behind this specific focus. Firstly, moral formation is not a focus area for many theological education institutions, especially those institutions which place a high demand on professional skills and intellectualism (Neuhaus 1992:vii-viii). Secondly, society underwent a major change in morality during the last 40 years, to such an extent that great uncertainty exists as to what moral formation actually is (Neuhaus 1992:viii-ix).

This question raises issues about the differentiation between **social ethics** and **personal ethics** (Neuhaus 1992:ix). Such a differentiation implies that theological education, for argument sake, may focus only on social ethics, but that personal ethics can be left out of the equation. This means that ministers may only be formed to fit within the moral standards of society. This is problematic, because the lifestyle of ministers of the Word should not only be acceptable to secular standards, it should be an example of the standard of the Word they preach.

Neuhaus (1992:ix) argues very aptly that ministerial work happens within the **context of faith communities**, and that leaders in these communities are expected to act **exemplary** and in a respectful way. Although the pathway of an exemplary life might take on different forms in different settings, it remains

a sociologically inevitable way towards respectful leadership within the church (Neuhaus 1992:ix-x).

The Neuhaus Conference therefore makes a case for the necessity of moral formation within theological education. The following five scholars encompass what emanated from the Neuhaus Conference:

- Firstly, Campbell (1992:1-21) analyses practices of moral formation within theological education in the early 1990's in order to lay out the problem;
- Secondly, Greer (1992:22-55), in order to create some historic perspective, appraises the role moral formation played in the ordained ministry of the Fourth Century;
- Thirdly, Brooks Holifield (1992:56-78) continues with the historical framework when he evaluates moral formation within Protestant seminaries in the United States of America between 1808-1934;
- Fourthly, O'Malley (1992:79-111) compares experiences in moral formation within the Roman Catholic Traditions with Protestant experiences; and
- Fifthly, Strege (1992:112-131) analyses the reformation of theological education in the 1980's in the light of moral formation.

2.2.2.1 Campbell: Authenticity, accountability and representation

Campbell (1992:1-21) analyses practices of moral formation within theological education in the early 1990's in order to lay out the problem. In his argument he focuses on what the nature of ordained Christian ministry should be; in this he sets the comparative target for his argument (Campbell 1992:2-7). The ordained minister is first and foremost a **representative**. He⁷ represents, on the one hand, God to the church and, on the other hand, the church to the world (Campbell 1992:4-5). The importance of moral formation in theological education should be seen in the light of these representative roles.

⁷ The fact that the masculine pronoun is used is not an indication that only men are called and ordained for ministry; the "he" also implies "she".

In the light of these representative roles, it does not come as a surprise when Campbell (1992:3) argues that the **vocation for ordination** involves God, the individual and the faith community. Although the individual receives and responds to the call for ministry, it is the church that makes the criteria and standards appropriate for ordination (Campbell 1992:7). This is important, because it means, in the *Corpus Christi* analogy of 1 Corinthians 12:12-31, that both the Head and the Body needs to testify with regards to the functioning of ordained ministry. The nature of an ordained minister should reflect that of a servant-leader, embodied by humility and obedience (Campbell 1992:6-7). In this servant-leadership role his moral character becomes evident; he humbly serves the church and in everything obeys God.

This argumentation of Campbell (1992:2-7) about the nature of ordained Christian ministry is important, because four possible categories in relation to the context for theological education can be distinguished from it. One: the importance of **the testimony of God** in the individual, which is that he/she is called for ministry. Two: the importance of **the testimony of the church** about ministry. Three and four: the importance of being a humble and obedient **servant** in ministry in order to gain moral character and stature as a **leader**.

Against this background Campbell (1992:8-11) argues that the notion of academic freedom and the corresponding emphasis on academic excellence in theological education has been taken out of its proper **context**, that is the preparation of a humble and obedient servant-leader that enjoys both the testimony of God and of the church in the way it represents both.

This does not mean that the academic culture in theological education is futile, but it should have **purpose and unity** (Campbell 1992:12). Part of the purpose of theological schools is to be involved in the moral formation of its students through creating “a context in which every student is confronted with the fundamental moral character of ordination” (Campbell 1992:17).

Theological schools can create unity in their theological education by comparing daily school activities with the obligations involved in a ministry of obedience (Campbell 1992:17).

Authenticity and accountability then becomes the two sides of moral formation in ministry (Campbell 1992:17-20). Campbell (1992:18) argues that authenticity exposes issues such as growth in spiritual life; careerism and the resulted focus on perks and payments; and personal morality. “What is at stake is not a catalog [sic] of rules but a clear understanding that authentic ministry is dependent on a consistency in all aspects of life, governed by the overwhelming commitment to exemplify what the Christian community wants its leadership to be” (Campbell 1992:19). Authenticity and accountability becomes the framework that undergirds all details (Campbell 1992:20).

In summary, Campbell’s (1992:1-21) analyses on the practices of moral formation within theological education exposes the personal standard needed for ordained ministry. The ordained minister is a representative of God and the church and its vocation therefore involves the testimony of God, the testimony of the church, and ministering as a servant-leader. Academic theological training must be in its proper context; that is that part of its purpose is moral formation and that unity should exist between learning activities and the obligations of ministry. Authenticity, which is moral consistency and accountability, forms two important sides to moral formation.

2.2.2.2 Greer: Ordination for church and society

Greer (1992:22-55) accentuates the importance of moral and spiritual character over functionality by turning to the actual and ideal picture of ordained ministry in the 4th century. Christians were no longer social outcasts after A.D. 312 (Greer 1992:22-23). This new and problematic **relationship** between the church and society forced the church leadership of then to reconsider what the implications of ordination were, not only for the **church**, but also for **public life** (Greer 1992:22-23).

The **various roles** church leaders had to fulfil, both in the church and in the community, created a **number of tensions** playing in on priestly life (Greer 1992:54-55). A priest of the 4th century occupied centre stage in the life of the church, a position that created tension (Greer 1992:54-55). He belonged to both a local community and to a universal church; he was simultaneously a teacher and patron and was hierarchically in charge of the church which he had to serve in humility (Greer 1992:54-55). Additional to the tension of this variety of roles, Greer (1992:55) argues that a number of these roles implied the notion of power. This notion of power, or a ***theology of power*** as Greer (1992:55) defines it, holds the greatest threats for the growth and protection of Christian character.

These tensions and threats of power paved the way for the formulation of **the ideal picture for ordained ministry**. This picture is reflected in three treatises of the late 4th century, namely that of the *Second Oration* of Gregory of Nazianzus (A.D. 362), John Chrysostom (A.D. 381-386) and Ambrose of Milan, and focus mainly on the moral character of church leadership as defined by the Christian Platonism of that time (Greer 1992:54).

Important for this study is that Greer (1992:22-55) breaks open the fact that ordination for ministry has implications for the church and the society. Church leaders are exposed to a variety of roles, which on the one hand creates tension within priestly individuals, and on the other hand places them often in a position of power. Out of Greer's (1992:22-55) argumentation it becomes evident that moral character is the vital internal structure to the stature church leadership implies.

2.2.2.3 Brooks Holifield: Being exemplary in an integrated context

"But I would that every minister of Christ should be, not only a holy exemplary man, but in his manner a gentleman – a *Christian gentleman*" (Pond 1844:21). This quotation of Pond (1844:21) encapsulates Brooks Holifield's (1992:56-78) analyses of the tradition of moral formation in American Protestant seminaries between the years 1808-1934.

The blueprint for moral transformation in seminaries during the nineteenth century was to marry the moral standards of the ancient Christian behaviour with that of the cultural standards of the elevated classes in this time period (Brooks Holifield: 1992:56-57). The beginning of the twentieth century, however, marked an unease and fading of this hidden ambiguity (Brooks Holifield: 1992:57). Brooks Holifield (1992:78) returns in his argumentation to Pond's (1844:21) **synergy between cultural etiquette and Christian ethics** as blueprint for moral transformation in theological education. He makes the following important suggestions in this regard (Brooks Holifield 1992:78):

If the seminaries of our own time are intent on engendering moral depth within their students, they must remain alert not simply to the complexities of Christian ethics but also to the intricacies of social class, to the forms of interaction among students and between students and faculty, to patterns of corporate and private worship, to the implicit criteria that inform the work of faculties, and to the unspoken norms prevailing within the American [and African] denominations. No simple matter.

The important point that Brooks Holifield (1992:56-78) brings across here is that moral standards touches on three distinct, but **intertwined, contexts** of the student, namely the faith community, the seminary, and the secular society. The question here, as Neuhaus (1992:x) has indicated, is not what is permissible, but rather what is exemplary. Brooks Holifield (1992:56-78) argues that the exemplary standard applies not only to the contexts of the faith community and that of the institution, but also to the secular society in which students are called to serve.

2.2.2.4 O'Malley: The past and present of spiritual formation

O'Malley (1992:79-111) makes a case for **spiritual formation**, past and present, as it occurs in the Roman Catholic traditions for ministry preparation. **Roman Catholic** institutions for ministry preparation, unlike most other divinity schools, intentionally promote spiritual formation through formal

structures and offices in seminary training (Banks 1999:25; O'Malley 1992:80). Clear institutional goals form the hub of programs and resource provisioning in Roman Catholic seminaries as opposed to the individual input of academia and extracurricular activities in **Evangelical** circles (Banks 1999:25-26). In his assessment of O'Malley's (1992:79-111) arguments on spiritual formation, Banks (1999:26) makes the following important distinction between moral formation and spiritual formation: "Moral formation should be viewed as simply one dimension of spirituality, involving more than doing the right thing in specific cases". Banks (1999:26) argues further that **Protestant** theological institutions mainly focus on moral formation but need to move beyond this toward spiritual formation.

O'Malley (1992:79-80) sets the discussion on spiritual formation in **Roman Catholic circles** in its broad historic context dividing his argumentation in three distinct parts, namely the spiritual formation from the thirteenth century up to Vatican II (which took place in 1965); changes that occurred from Vatican II; and contemporary issues on spiritual formation in Roman Catholicism.

O'Malley (1992:80-81) argues that the establishment of the *university* in the **thirteenth century** is a critical turning point in spiritual formation for ministry. The academic and scientific focus of the professional style in these institutions separated theology from practical ministry and the correlating effect of spirituality (O'Malley 1992:80-81). O'Malley (1992:81) describes the resulted end of the apprenticeship model for ministry training in the following way:

The classroom replaced the monastic chapel and the episcopal *cathedra* as the place where theology was done [...] the "love of learning" persisted, but the "desire for God" was generally replaced by a desire for the doctoral degree. The thirteen century invented academic degrees – that is, credentials – which are what mark a person as a professional, set off from others not by what the person is but by what he or she has achieved in an objectively measured and publicly recognized way.

However, the Dominican and Franciscan orders also came into being during this time (O'Malley 1992:81-82).

Beginning with the Dominican and Franciscan orders, and later by the Jesuits, O'Malley (1992:82-92) lists the following **spiritual traditions** that were created during this time period that had a continual importance: full-fledged spiritual formation programmes were developed; instruments for spiritual formation (like retreats and spiritual direction) developed to become normative; an emphasis was placed on the importance of spiritual formation accompanied by an anti-intellectualism; and "an emphasis on conventional deportment and conformity to certain external norms or discipline competed somewhat with the insistence on interiorization".

The **Second Vatican Council** in 1965 issued two important documents regarding the spirituality of ordained ministry in the Roman Catholic church. Firstly, the *Optatam Totius*, a decree on the training of priests, distinguishes three aspects in this regard, namely spiritual, intellectual and pastoral of which spiritual preparation receives prominence. Secondly, the *Presbyterorum ordinis* focuses on priestly life in the ministry and lays a big **emphasis on spirituality**; something that includes moral formation but goes beyond it (O'Malley 1992:92).

Since the declaration of these two documents a variety of **research** has been done on the reality of spiritual formation in Roman Catholic circles (O'Malley 1992:95). Through the identification of various models (individual *versus* team approach; integration model *versus* identification model) and the development of the traditional instruments on spiritual formation, these research projects resulted in the development of a variety of **resources supporting spiritual formation** for ministry (O'Malley 1992:96-101).

O'Malley (1992:101-111) consequently identifies the **seven issues for the present and future practices on spiritual formation** in Roman Catholicism. Briefly they are celibacy and its effect; church authority and the loyalty it

demands; the debate between freestanding seminaries and collaborative theological institutions; the tension between conformity to expectations and private requisition of spiritual ideals; integration between spiritual, academic and pastoral preparation; the provision of a spirituality that will assist the personal lives of priests; and inappropriate candidates for ordination.

More important for this study is that O'Malley (1992:110-111), after his argumentation on spiritual formation, concludes that institutional programmes on spiritual formation is but one way to prepare ministers for their calling. He argues that formal and rigid structures and programmes are not the ideal **way toward spiritual formation**. In the following words O'Malley (1992:110) points towards the essence of spiritual formation and reveals the importance of **discipleship** as a way to its objectives:

In the history of Christian spirituality, the disciple has best been formed by sitting at the feet of someone who embodies the wisdom that is being striven for, of someone who by his or her life communicates what it means to live the human mystery in tranquillity and in surrender to God's will, of someone who has taken up his or her cross and become a disciple, of someone who has had a profound experience of God's love. I believe that in some form of other that is what spiritual formation in its deepest expression is all about.

This emphasis on the importance of discipleship within spiritual formation also resounds in Wingate's (2005:240) question about how much of theological education is taught and how much is caught.

In summary, O'Malley (1992:79-111) breaks open the spiritual formation in Roman Catholic traditions, past and present. The establishment of the university in the thirteenth century marked the beginning of the separation between theology and practical ministry; placing professionalism over against spiritual accuracy. A number of significant spiritual traditions developed through the Dominican, Franciscan, and Jesuit orders. Spiritual formation received a new emphasis through the Second Vatican Council in 1965 and since the release of this council's documents Roman Catholic research

developed a variety of resources supporting spiritual formation for ministry. O'Malley (1992:101-111) identifies seven critical matters for the success of future spiritual formation. He concludes that although formal structures and programs on spiritual formation have value, the most effective way toward this goal is through personal discipleship.

2.2.2.5 Strege: Authority of Scripture, servitude, reflection, mediation, and church as the seedbed of ministry

Strege (1992:112-131) analyses the reformation of theological education in the 1980's in the light of moral formation. He does this by refocusing on Farley's (1983) argument about the fragmentation of the theological curriculum and the resulted lost of unity and moral formation (Strege 1992:114-122). For Strege (1992:123-127) it becomes critical to acknowledge the **authority of Scripture**, as opposed to the historic-critical methods by pure scientific theological approach. Strege (1992:123-1131) furthermore lays an emphasis on a Christian **paideia and the moral formation** it should bring about.

Although these arguments of Strege (1992:112-131) is more of a review of the debate on theological education up to 1992, he does emphasise important principles with regards to the formation of the individual student. **Firstly**, Strege (1992:116, 127) acknowledges the value of theological knowledge and the important role universities play in establishing the corresponding analytical ability, but places this specialised knowledge within the right context. Knowledge should be put into practice to serve the Christian community; **servitude** is the purpose of professional expertise (Strege 1992:127). **Secondly**, Strege (1992:127) emphasises the importance of **reflection on action**, something that not only has an educational value but also ensures the evaluation of traditions in the church. **Thirdly**, Strege (1992:127) illumines the significance of **mediation** in the formation of theological graduates. This emphasis on mediation in theological education is especially important for the purpose of this study. **Lastly**, Strege (1992:131) integrates various contexts in his argument that the **church is the "seedbed of the ministry"**. What he

hereby means is that seminaries and theological institutions cannot operate in isolation, but need to recognise the important role the local congregation should play in theological education.

Strege (1992) thus lays an emphasis on moral formation in his analysis of theological education. The divine authority of Scripture takes a central part in this moral formation and four principles are established as parameters in *paideia*, namely: the attitude of a servant; reflection in action; mediation in formation; and that the church is the "seedbed of ministry".

2.2.2.6 Summary on the Neuhaus Conference

The Neuhaus Conference (1992) emphasises the significance of moral and spiritual formation of the individual student. The standard of morality is measured not by what is permissible but rather by what is exemplary, both in the faith community and the broader society. The Neuhaus Conference (1992) values moral and spiritual formation in the following way: (1) Campbell (1992:1-21) analyses practices of moral formation within theological education in the early 1990's in order to lay out the problem; (2) Greer (1992:22-55), in order to create some historic perspective, appraises the role moral formation played in the ordained ministry of the Fourth Century; (3) Brooks Holifield (1992:56-78) continues with the historical framework when he evaluates moral formation within Protestant seminaries in the United States of America between 1808-1934; (4) O'Malley (1992:79-111) compares experiences in moral formation within the Roman Catholic traditions with Protestant experiences; and (5) Strege (1992:112-131) analyses the reformation of theological education in the 1980's in the light of moral formation.

2.2.3 The Mud Flower Collective *and the* Network Centre for the Study of Ministry: The Orientation to Social Transformation

Cannon, Harrison, Heyward, Isasi-Diaz, Johnson, Pellauer and Richardson (1985) place *paideia* at the centre of theological education. Where Farley (1983; 1988) focused in his argumentation on the problem of fragmentation in

theological education, the Mud Flower Collective focuses on the problem of cultural pluralism in theological schooling (Cannon *et al.* 1985; Kelsey 1993:135, 141). For these women *paideia* in theological education should bring about **social transformation** in the sense that the **relational character** and **justice** in this concept are brought to the centre (Banks 1999:29; Kelsey 1993:138).

The **need for social transformation** is born of Cannon *et al.*'s (1985:63-68) evaluation of the historical praxis of theological education, something that "mar our common life [...and] renders us separate and unequal" (Cannon *et al.* 1985:64). The inequality and injustice in the historical praxis left theological education deprived of a variety of personal experiences, interpretations and methods and has put forward a cold misplaced universalism and transcendence in theological education that focuses on theory, reason for clarification (Cannon *et al.* 1985:64; Kelsey 1993:145-146)

In their rejection of these postulated structures Cannon *et al.* (1985:22) swing the pendulum towards the **relational character** of *paideia* and accentuates an intellectually honest **praxis-based** way of teaching (Banks 1999:30; Kelsey 1993:146). This form of collaborative liberation praxis, as opposed to individual praxis, does away with the theory/practice of thinking/doing dichotomy, but uses "the binomial *reflection/action* as one word" (Cannon *et al.* 1985:22). Each person becomes a centre of power and in sharing individual stories a diversity of healthy tension is created in theological education (Kelsey 1993:146-147). Scholarship is therefore not an isolated, individualistic and purely cognitive activity, but

the finest scholarship, the most powerful intellectual work, and the most creative thinking is done always by those whose hearts are in their work; those who acknowledge this to be the case, and gladly admit the subjective bias of their scholarship; and certainly those who understand that what they are doing has some bearing on the lives of others, for good or ill (Cannon *et al.* 1985:23).

This means that collaboration, praxis-based reflection, diversity and storytelling become goals within theological education (Banks 1999:30; Kelsey 1993:146-147).

Consequently Cannon *et al.* (1985:23-27) identifies the following five **conditions** that are crucial to an intellectually honest praxis in *feminism and theological education*: accountability to minority groups; collaboration in reflection, beginning with our own lives-in-relation as epistemological point of departure; diversity of cultures; and shared commitment towards justice (Banks 1999:29).

Justice then, as the liberation of all from structures of domination, becomes the fundamental goal of theological education (Cannon *et al.* 1985:204). Theological education can thus never be neutral or universal; excellence in education is obtained through placing justice at the core of it, because justice ensures diversity and healthy tension in praxis-based reflection (Cannon *et al.* 1985:204; Kelsey 1993:146-147).

Important for this study, is Cannon *et al.*'s (1985) evaluation of the value of deep authentic conversation in the construction of knowledge. Praxis-based reflection becomes vital to establish learning and developmental collaboration and relationships in order to reduce redundancy. The quest for *justice* is at the core of the need for social transformation and in this Cannon *et al.* lay down five crucial conditions to an intellectually honest praxis in *feminism and theological education*.

2.2.4 Summary of the Classical Model

Farley (1983, 1988), the Collectives (1985) and the Neuhaus symposium (1992) introduced the **Classical model** for theological education. Through paideia (personal theological formation), **Farley** (1983; 1988) envisions theologia (theological wisdom that displays the correct habits of the intellect) as the unifying factor in the fragmentation in theological education. Although the acquisition of this *habitus* (disposition) is internal, paideia remains a

communal affair. Farley (1983; 1988) suggests a bigger focus on praxis and intuition, while making it relevant and accessible to all believers. The **Neuhaus Conference** (1992) identifies moral and spiritual formation as priorities in theological education. Campbell (1992:1-21), Greer (1992:22-55), Brooks Holifield (1992:56-78), O'Malley (1992:79-111), and Strege (1992:112-131) each analyse a different aspect of a *morality and spirituality* that is exemplary both within the faith community and the broader society. The **Mud Flower Collective** (Cannon *et al.* 1985) makes a case for social transformation through theological education and in this values deep authentic conversation as paramount in the construction of knowledge. Praxis-based reflection, learning and developmental collaboration, and relationships are vital aspects of their teaching methodology and quest for justice; something that lies at the core of social transformation. Cannon *et al.* (1985) identify five crucial conditions to an intellectually honest praxis in feminism and theological education. These scholars of the **classical model** for theological education thus emphasise theological formation towards the acquisition of a certain disposition that allow correct thinking patterns that interpret the whole of life in a theological way. In this the moral and spiritual character of students are directed to the manner in which ministry should be performed. Cognitive wisdom is gained through a primary focus on the intellectual and moral process of the Christian faith.

2.3 VOCATIONAL MODEL

Secondly, the **vocational model** of Hough and Cobb (1985), as well as the apologetic circle of Stackhouse (1988), has as its main emphasis *theological interpretation*, by which *skill* is acquired. This *skill* forms the theological student's identity and values and shapes the way in which ministry is defined and practised through relating problematic issues of the day with Christian tradition. The vocational model has as its primary concern for theological education the reflective and practical *goal* of the Christian story and aims for each student to acquire cognitive *discernment*. (Banks 1999:143-144)

2.3.1 J.C. Hough and J.B. Cobb: A focus on Practical Theology

Hough and Cobb (1985:1-18) examine the problematics of theological education by focusing on Farley's (1983; 1988) definition of *theologia* (Hough & Cobb 1985:1-5). In this argumentation they agree with Farley (1983; 1988) that theologia is the answer to unity in theological education, but disagree on the way Farley (1983; 1988) defines theologia as well as on the argument that the *clerical paradigm*⁸ (Farley 1983:85-88) is the actual problem (Hough & Cobb 1985:3-5). Banks (1999:35) summarises their critique of Farley (1983; 1988) the best in the following way: "But they find his account of theologia too abstract and methodological, as well as insufficiently related to issues facing the church." For Hough and Cobb (1985:5) the disunity in theological education is rather caused by an uncertainty about the identity of the church and the nature of its professional leadership; clarification hereof will lead to the unity in theological education.

The **identity of the church** is built up as the internal memory (of who Jesus is) by the way which Christians live as individuals and as a Body, and it is kept alive by their commitment and to live it out in a practical way (Hough & Cobb 1985:18). The church today lives through and from shared memories which form normative images of what the church in reality is (Hough & Cobb 1985:47). "Living from the history of God's working with her people of Israel and the church, we discern elements of faithfulness and project from those into the present scene. The resulting images show what faithfulness means today in light of what it has meant in the past" (Hough & Cobb 1985:48). Hough & Cobb (1985:49-76) categorise consequently eleven guiding images for the church to keep this memory alive and to embody it in a more practical way. These images defines the church community as human, caring,

⁸ The *clerical paradigm* is "the teleological way of conceiving the unity of theological studies" (Farley 1983:87). It refers to Schleiermacher's original paradigm that theology is a positive science aimed at the governance of the faith community, but extends to the "Protestant way of understanding the unity of theological education. According to this paradigm, the disparate fields and courses are connected by their capacity to prepare the student for future clergy responsibilities" (Farley 1983:87, 98).

evangelistic, for the world, for the poor, for all peoples, an integrator, a community of repentance, holy, and worshipping (Hough & Cobb 1985:49-76).

In the light of this identity of the church, Hough and Cobb (1985:77-94) place professional church leadership in a new paradigm of a *practical Christian thinker* and a *reflective practitioner*, both fused into the broader term **practical theologian**. On the one hand, *practical Christian thinking* has a clear understanding of what the Christian identity is and how this identity provides insight and practical effectiveness toward concrete world situations (Hough & Cobb 1985:84). Practical Christian thinking involves strong vision, courageous leadership and a commitment to true Christian practice (Hough & Cobb 1985:90-91). On the other hand, as *reflective practitioner* the practical theologian is a collaborative facilitator who is involved in the whole community (Hough & Cobb 1985:91). As practical theologian the professional church leader pulls these two qualities into one by not merely thinking *about* practice, but thinking *in* practice and *while* practising about the identity of the church within the global context (Hough & Cobb 1985:90-91).

Consequently Hough and Cobb (1985:95-132) **proposes** an education of practical theologians where the theory of Biblical subjects and church history are closely connected to the clarification of the identity of the Christian church. Curricula in theological education should place the church in its global context and evaluate contemporary problems in the light of the Christian identity and this global context (Hough & Cobb 1985:102-109). Hough and Cobb (1985:117-121) includes churches as a context in their professional education model through proposing a probation period for practical exposure to ministry. In their model seminaries should assist with the establishment of a reflective practice through reflecting on the congregational context for ministry, reflecting on the models of practice, contextualising theological education within coursework, and creating opportunities for reflection in the seminary (Hough & Cobb 1985:121-126).

Hough and Cobb (1985) thus focus on the identity of the church and its professional leadership in their model on theological education. The practical theologian defines the professional leadership required to establish the identity of the church and makes it relevant within a global context. In this the practical theologian is both a practical Christian thinker and a reflective practitioner and it is towards this goal that theological education should aim.

2.3.2 Max L. Stackhouse: A Preference for Contextualized Apology

Stackhouse (1988:209) defines his preference for contextualized apology in the following way⁹:

The vocation of Christian theological education is to prepare women and men to be theologians and ethicists in residence and in mission among the peoples of God in the multiple contexts around the globe. The core of this preparation must be the **cosmopolitan** quest for the **truth** and **justice** of God. In Christian theological education, these will be best treated by careful, critical, and constructive concern for **orthodoxy** and **praxiology**, with the constant recognition that an **apologia** is necessary at every juncture.

Stackhouse's (1988) preference for contextualised apology is born of his concern for **pluralism** in theological education (Banks 1999:39-40). Unlike the *Mud Flower Collective* (Cannon *et al.* 1985), Stackhouse (1988:8) is not concerned with the failure to incorporate pluralism in theological education, but rather with the way in which it is incorporated (Kelsey 1993:174-175).

Stackhouse (1988:9) argues that theological education presupposes that there are criteria to determine what is divine, true and just. It is against this background that Stackhouse (1988:9) turns towards **apologia**; a term which efforts involve the presumptions that it is possible to transcend our own biases in some measure, and that we can have some prospect of knowing something reliable about God, truth, and justice in sufficient degree to recognize it in

⁹ My accents indicated in bold font.

views held by others, and to preach it and teach it with humble confidence once it is discovered. What Stackhouse (1988:9) hereby means is that theological education must prepare church leaders to serve in a variety of contexts, pursue justice for all people groups, and discern transcontextual and common truth (Banks 1999:40; Kelsey 1993:176-177).

These objectives of apologia point toward three basic but inseparable concepts in theological education, namely: **praxis** (reflective action); **poesis** (imaginative representation/making); and **theoria** (systematic reflection) (Banks 1999:41; Kelsey 1993:177; Stackhouse 1988:84-135). Stackhouse (1988:103-104) emphasises the way these concepts interlink by arguing that praxis and theoria are “a double-sided point”, where praxis is based on theoria and where the quality of theoria determines the quality of praxis. However, a respectable theory of praxis involves a deep admiration of *poesis* for more than functional purposes. Banks (1999:41) summarises this interaction the best in the following way: “As well as communicators of a rightly based theoria, Christian leaders ought to be celebrators of an appropriate poesis, and agents of a relevant praxis”.

This interaction between praxis, poesis and theoria leads to the focus on orthodoxy and praxiology in the quest for the truth and justice of God. **Orthodoxy** has to do with a quest for the truth of God (Kelsey 1993:178-180; Stackhouse 1988:162-183). The truth of God that should be taught in theological education is not any theological truth, but those core fundamental truths that would enable ministers to teach and preach these truths transcontextually during missions (Stackhouse 1988:182). Stackhouse (1988:169-182) consequently identifies four doctrines that fit into this transcontextual criteria: they are *sin and salvation*; *Biblical revelation*; *the Trinity*; and *Christology*. These doctrines form the guidelines for praxis transcontextually (Stackhouse 1988:169). This means that theology is a form of *Wissenschaft*, it is a science where the quest for the right theological truth forms the boundaries of praxis (Kelsey 1993:178).

Praxiology is about a quest for the justice of God (Kelsey 1993:180-182; Stackhouse 1988:184-208). “The distinctive function of theological education in this area is one of interpreting, learning, and teaching how theory and practice are related and ought to be related through the clarification of that kind of justice which can, and ought to, guide praxis” (Stackhouse 1988:187). For Stackhouse (1988:184), however, this does not imply an orthopraxy where a prescribed set of actions and rituals should be followed, but rather an alignment of the heart and will with that truth believed in the mind, in order to live out justice in a practical way (Stackhouse 1988:187-188). Stackhouse (1988:188) identifies four areas in which justice must be lived out practically, namely piety, polity, policy and programme. These four areas form the basis of a praxiology based on justice (Stackhouse 1988:188).

Kelsey (1993:182) is appropriate in his analysis that this praxiology proposed by Stackhouse (1988:184-208) implies the same kind of reflective practice advocated by Hough and Cobb (1985), that is that theoretical knowledge enables to reflect in practice and while practicing, and not merely about practice. Stackhouse’s (1988) reflection, however, is more pointed toward the transcontextual truth and justice of God lived out in a global context.

In summary: Stackhouse (1988) focuses on truth and justice in a global context. Orthodoxy refers to a quest for that fundamental truth that will guide effective praxis in a transcontextual way. Praxiology refers to a quest for the justice of God, which on the one hand shows how theory and practice relate, and on the other hand aligns the heart and will with that truth believed in the mind. This focus on truth and justice in a global context points toward three important concepts in theological education, namely praxis (reflective action), poesis (imaginative representation/making), and theoria (systematic reflection).

2.3.3 Summary of the Vocational Model

Hough and Cobb (1985) and Stackhouse (1988), scholars professing the vocational model, identify *theological interpretation* as the goal of theological

education; something that requires a skill of discernment. Consequently Hough and Cobb (1985) identify *practical theologians* as the professional leadership required to discern what the true identity of the church is and how to interpret this identity correctly in order for the church to be relevant within a global context. The skill of practical theologians centres on practical Christian thinking and being reflective practitioners. In the same vein Stackhouse (1988) focuses on truth and justice in a global context. The skill of cognitive discernment firstly focuses on orthodoxy by which fundamental truth guides effective praxis in a transcontextual way. Secondly it focuses on a praxiology where the justice of God shows how theory and practice relate, and aligns the heart and will with that truth believed in the mind. The primary concern in the vocational model for the reflective and practical goal of the Christian story, and consequently the acquisition of discernment, is reflected in Stackhouse's (1988) three important concepts in theological education, namely praxis (reflective action), poesis (imaginative representation/making), and theoria (systematic reflection).

2.4 DIALECTICAL MODEL

Thirdly, the **dialectical model** was developed by Wood (1985), Kelsey (1993) and Chopp (1995). The main emphasis of the dialectical model is to draw on the strengths of both the classical and the vocational model in order to gain an overarching *vision or practice*. This overarching vision or practice focuses on God, and subsequently allows for the personal, professional and societal dimensions of ministry to be influenced. The dialectical model has as its primary concern for theological education the *ethos* of Christian “*thing*” by which an *insight* is gained that surpasses cognitive insight. (Banks 1999:143-144)

2.4.1 Charles Wood: The Search for Visionary Discernment

Wood (1985) depicts theological education as the endeavour of developing an ability and disposition for theological inquiry. It does not come as a surprise that Wood (1985) defines theology as critical inquiry with a fundamental

structure (Wood 1985:vii, 21-36) and specific dynamics (Wood 1985:vii, 37-56). These dynamics of theological inquiry includes reflection into systematic theology in order to develop *vision* and *discernment* as corresponding activities of judgement (Wood 1985:vii, 57-78).

Wood (1985:37-56, 69) seeks to establish theological inquiry through the dialectical relationship between the concepts *vision* and *discernment*. For Wood (1985:67-68) *vision* on the one hand, is equal to the ancient concept *theoria*, and “points to a general, synoptic understanding [...] a grasp of things in their wholeness and relatedness”. *Discernment* on the other hand, has to do with the particularity of the totality, the individual insight into specific situations (Banks 1999:48; Wood 1985:68). Wood (1985:69) likens the coherent understanding of *vision* with what is traditionally known as *theoretical thinking*, but unlike *theory*, *vision* is less likely to be perceived as ‘irrelevant’ or ‘absolutist’ (Banks 1999:48). In the same vein Wood (1985:72) relates *discernment* with the traditional concept *practice*, but unlike *practice*, *discernment* is less likely to be perceived as ‘pragmatic’ and ‘utilitarian’ (Banks 1999:48).

In this **dialectic relationship** vision and discernment becomes mutually informative and counteractive toward one another; *vision* is enriched by the practical input of *discernment*, and *discernment* is enriched by the conceptual illumination of *vision* (Banks 1999:48-49; Wood 1985:73). It is vision and discernment together that constitute the intellectual activities of proper theological inquiry (Banks 1999:100; Wood 1985:79). Banks (1999:49) encapsulates the crux of this dialectical relationship the best when he argues that Wood (1985) “connects the capacities required for *paideia* with those required for *Wissenschaft*”, because “vision and discernment have something to do with who we are as well as what we think or do.” It is thus within the individual where the dialectical interaction of these two concepts take place.

In the light of this habitation, Wood (1985:87-89) broadens the meaning of Farley’s (1983) *habitus* from a mere “thoughtless, repetitive behaviour (i.e. a

habit) to an **aptitude for theological inquiry**, immersed in both the capacity and disposition to do so. In this, Wood (1985:88-89) emphasises individual formation towards *habitus* as a **character-trait**; the idea is being a reflective person rather than merely doing reflection. Clearly an aptitude for theological inquiry requires certain skills and techniques, but it cannot be reduced to it (Wood 1985:88); nor does this aptitude for critical inquiry stand opposed to spirituality and faith; it “is a divinely-bestowed *habitus*” and the path to it is that of “prayer, mediation, and testing [...as well as] self-recognition and openness to the truth which the tradition calls ‘repentance’.” Theological inquiry is not prideful but can be performed with humility and obedience (Banks 1999:47). A true *habitus* is thus not stagnant but keeps on developing its capacity to make theological judgements; it is an evolving disposition (Wood 1985:88).

In summary Wood (1985:93-94) pulls together all his arguments and spells out the crux of theological education in the following way:

Theological education is the cultivation of theological judgement. It is the acquisition of the *habitus* for those activities which [...] were named ‘vision’ and ‘discernment’ [...]. The dynamic and developmental character of these activities were stressed [...]. Vision and discernment are not merely routine performances. They require intelligence, sensitivity, imagination, and a readiness to deal with the unforeseen. It is precisely this *habitus* which is the primary and indispensable qualification for church leadership.

Important for this study is that Wood (1985) **firstly** bridges the practice-theory dichotomy by moving the focus to the individual formation of a *habitus* as a character-trait. This kind of *habitus* is not merely defined by skill and techniques but widens to include a disposition and capacity in its aptitude for theological inquiry. **Secondly**, Wood (1985) combines the cognitive disposition, proposed by Farley (1983, 1988), with an individual capacity to do theological inquiry. In doing so Wood (1985) broadens the concept *habitus* towards spiritual accuracy. What is still lacking, however, is an explanation of the interplay between the cognitive and spiritual dispositions and capacities.

The **third** important point established by Wood (1985) is that the formation of the right kind of *habitus* is subject to an ongoing developmental process. Wood (1985:88-89) uses the words *open capacities* and *aptitude* which can be closely associated with concepts like *lifelong learning* and *personal responsibility* in teaching and learning in Higher Education (Biggs & Tang 2007:9-10, 162).

2.4.2 David H. Kelsey: The Quest for Concrete Divine Understanding

Banks (1999:50-51) argues that the quest for concrete divine understanding is born of two additions Kelsey (1992; 1993) makes toward Wood's (1985) argumentation on theological education. First, Kelsey (1993) turns his back on the abstract discussion of the "Christian thing", in order to face a more important matter, namely how the congregation and seminary comes to life in a concrete way (Banks 1999:50). Secondly, Kelsey defines the overarching goal of theological education as the quest to understand God (Banks 1999:50-51). "What makes theological education theological?" This question is at the heart of his argumentation about theological education (Kelsey 1993:221).

Banks (1999:51) connects these two matters the best in the following evaluation of Kelsey's argumentation. **Concrete divine understanding takes place within the local congregation, whose central activity is the worship of God** (Banks 1999:50-51). This centrality of worshipping God has important implications for theological education (Banks 1999:51). The main goal of institutions for theological education should be to develop students' ability **to know God more truly**, something that requires the following array of abilities:

- conceptual growth, developed through disciplining, in order to cultivate these abilities;
- concentration on God's presence in order to guide these abilities (which implies an interest in truth and rigorous testing); and

- critique of ideological self-perceptions through open conversation with others in different socio-cultural settings about their interests in God (Banks 1999:51).

However, central to all conceptual growth and identity formation that takes place in seminary is the ability to discern and respond to God's presence (Banks 1999:52). This single focus in knowing God should reflect in all the institution's activities and calls for perpetual self-evaluation (Banks 1999:52).

Banks (1999:52) continues his evaluation of Kelsey's argumentation by adding the social context of congregations and seminaries to the need for self-evaluation in order to stay relevant in today's world. In this, it is Banks' (1999:53) opinion that Kelsey connects *paideia* and *Wissenschaft* in an exceptionally skilful way, because the ability to know God truly is formed through *paideia*, where *Wissenschaft* enables exact academic evaluation.

Kelsey (1993:221) places this quest for concrete divine understanding, like a table, on four legs. In his whole evaluation of the discourse on theological education, Kelsey (1993:221) identifies **four important issues**, namely, (1) unity in theological education; (2) pluralism of theological education; (3) negotiating between the two fundamentally divergent models for theological education, namely the Athens-model¹⁰ and Berlin-model¹¹; and (4) the formulation of concepts pertaining to these issues of theological education.

Kelsey (1993:95-100, 221-225) discusses issues of *unity* and *pluralism* together. Although this discussion will follow suit, it remains important to know that unity and pluralism exists as two **separate and independent concepts** (Kelsey 1993:100). Addressing issues about unity in theological education does not automatically imply issues about pluralism in theological education, and *vice versa* (Kelsey 1993:100). **Unity** in theological education on the one hand, seeks to know if theological education curricula are sufficiently aligned with what Christianity in essence is. It has to do with

¹⁰ Referred to in *this* study as the *Classical model* for theological education.

¹¹ Referred to in *this* study as the *Vocational model* for theological education.

Christianity's inherent unity, its integrity and its identity (Kelsey 1993:96). **Pluralism** in theological education on the other hand, seeks to know if theological education curricula are sufficiently aligned with the pluralistic world in which Christianity has to be lived out (Kelsey 1993:96). It has to do with Christianity's relevance within a global perspective.

Kelsey (1993:222) argues that the most effective way to address issues about unity and pluralism is to **focus on the end of theological education**, and not on its structure or methods; to conceptualise it "teleologically"¹² and not "functionally or formally". Important for the purpose of this study is that Kelsey (1993:223-225) identifies four pitfalls to avoid in the clarification of the end of theological education, namely:

- defining *the training of ministers* or the *clergy paradigm* as an end in itself;
- definitions that are individualistic in their view of personhood and that deny sociality;
- definitions that is grounded on the essence, underlying structure, or identity of the church or Christian faith; and
- definitions that separate theology as well as Christian life (corporate and individual) from the public sphere.

Alternatively, Kelsey (1993:226) suggests: "Focus on the nature of the basic movement of theological study as a theological question, not as a question about the psychology of learning, nor even as a question about the logical relation among various subjects studied in theological education." This suggestion forms the crux of Kelsey's (1993:226-228) argumentation about **the negotiating between the two fundamentally divergent models** for theological education, namely the Athens-model and Berlin-model.

¹² Teleology refers to the study of purposes, and stems from Aristotle who was interested in what things were created for; i.e. their function (Carlile *et al.* 2008:15). Teleology falls within the philosophical category that values the relationship between education and development (Carlile *et al.* 2008:15). This relationship can be likened to a seed that grows and develops in the right environment (Carlile *et al.* 2008:15).

Like this study up to now, Kelsey (1993) evaluates different voices in the debate about theological education and identifies two different kinds of models for theological education, namely the **Athens-model** and the **Berlin-model** (Kelsey 1993:1-28). Kelsey (1993:228) is immovable in his conclusion that these two models is not reconcilable, arguing that each model presume divergent understandings of the concepts *reason* and *human nature*. “One’s ‘appropriation’ of aspects of the other type, then, is always a matter of abstracting it from its conceptual home in one kind of view of ‘reason’ and ‘human nature’” (Kelsey 1993:228).

It is in the light of this failure to synthesise the Athens and Berlin type of theological education that Kelsey (1993:226-228) focuses on the **movement** in the debate about what makes theological education theological; i.e. what movement is theologically most satisfactory. This movement in theological education can be from source (revelation/wisdom about God) to personal appropriation; or from source to application (for example, the life of the church); or from source to doctrines (inherently implied by the source) to application; or from source to theories (related to the source) to application, etc. (Kelsey 1993:226). Every answer to the movement in theological education is tied to the nature of the theology of that specific model (Kelsey 1993:226). Often the debate about theological education loses their focus on coherent theology implied by the model used for theological education (Kelsey 1993:226).

This indistinctness moves Kelsey’s (1993:229) argumentation to the formal features in the discussion about theological education; that is issues of **conceptual formulation**. Kelsey (1993:229) argues that the fruitlessness in this debate is due to “the *way* or the *conceptuality* in which issues have been posed.” Here Kelsey (1993:229) refers to consensus in the debate about contrasting terms like *theory/practice* and *academic/professional*, and argues that these distinctions are assumptions that are misleading and complicate matters. He expresses a need for alternative conceptuality that is “modest

and unelaborate”, that clarifies and opens up new and productive questions (Kelsey 1993:229).

Important for this study is the fact that Kelsey (1993) summarises that discussion about theological education, in my opinion, in an exceptionally appropriate way, and also identifies important themes in this debate. Two of these themes are (1) the issue about unity and pluralism in theological education is highlighted, and (2) the dynamic movement between the Athens– and Berlin model which opens up new possible connections in theological education. Kelsey (1993) also highlights the need for new ways and conceptualities in the debate about theological education. His integration of the congregation and institutional contexts is fresh and the centrality on *knowing God* in theological education, integrates spirituality in a unique way.

2.4.3 Rebecca Chopp: The Promise of Idea-Forming Practices

Chopp (1995:79; Banks 1999:54¹³) gives new direction to the debate on theological education by moving even further away from any form of formality toward **practical methods for studying real experiences**; idea-forming practices. The focus in theological education should be on actual practices, i.e. what we do, in order to construct authentic directive ideas (Banks 1999:54; Chopp 1995:79).

Consequently, Chopp (1995:81-82, 93) makes a case for an ***engaged fallibilistic pluralism***, where the tension created by different methods, approaches and practices is embraced as a counterpoint to the quest for a common essence (an either-or rationality), or a radical separation, or a

¹³ Additional to Chopp (1995), Banks (1999) uses the following sources which were not available for *this* study:

(1) Chopp, R.S. 1991. Situating the Structure: Prophetic Feminism and Theological Education. In Wheeler, B.G. & Farley, E. (Eds.). 1991. *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*. Louisville, Westminster: John Knox.

(2) Chopp, R.S. 1995. *Saving Work: Feminist Practices of Theological Education*. Louisville, Westminster: John Knox.

complete relativism. The idea is rather to have a diverse scholarly community that cultivates values that enables **enrichment by diversity** (Chopp 1995:79). This *engaged fallibilistic pluralism* acknowledges the value of hermeneutics, but goes beyond its fixed and rigid limitations (that often mask, blind and cover up) toward fluidity, openness, mutuality and connectedness (Chopp 1995:82, 88). “That is to say, the *content* of our scholarship can parallel the *context* of our scholarship as we explore our own contributions to diversity and compassion, emergent possibility and imagination, and justice and ethics” (Chopp 1995:90).

Chopp (1995:90-92) identifies **three leading principles and intellectual values** from feminist theology, where traditional hermeneutics fail, that are able to contribute towards this desired *engaged fallibilistic pluralism*. **First**, a supposed consciousness of difference and the need to nurture **empathy** in order to be able to construct the world from a different point of view as one’s own. The **second** leading principle and intellectual value is about sensitivity to emergent possibility and a cultivation of **imagination**. Here Chopp (1995:91) emphasises the value of imagination as a scholarly tool in hermeneutics, critical theory and rhetoric. **Thirdly, justice and an epistemological ethic** is an important leading principle and intellectual value. This principle becomes paramount to form a diverse scholarly community in the midst of all its struggles about knowledge, power and interests.

In summary: Banks (1999:54-55) argues that theological education in feminist theology emphasises imagination, justice and dialogue. It favours practice above a set of theories, and rhetoric above objective interpretation (Banks 1999:55). It is pragmatic, relative and fallible (Banks 1999:55). This practice of theological education takes it beyond mere cognitive learning toward the intuitive, emotional, and physical dimensions of learning while making right relationships as important as right knowledge (Banks 1999:55-56).

2.4.4 Summary of the Dialectical Model

Wood (1985), Kelsey (1993) and Chopp (1995) create a synthesis between the classical and the vocational model to gain an overarching *vision or practice*. The dialectical model focuses on God, and has as its primary concern for theological education the *ethos* of Christian “*thing*” by which an *insight* is gained that surpasses cognitive insight. **Firstly**, Wood (1985:93-94) argues that theological education cultivates theological judgement, of which vision and discernment form the activities, not out of routine, but rather as a *habitus* of intelligence, sensitivity, imagination, and a readiness to deal with the unforeseen.

This *habitus* is not limited to skill and techniques, but is more of a character-trait, it includes spiritual, and not only cognitive discernment, and is subject to lifelong development. **Secondly**, Kelsey (1993) identifies *unity and pluralism* and the dynamic movement between the Athens and Berlin model as important issues in the debate on theological education. Kelsey (1993) highlights the need for new ways and conceptualities in the debate about theological education. His integration of the congregation and institutional contexts is fresh and the centrality on *knowing God* in theological education, integrates spirituality in a unique way. **Thirdly**, Chopp (1995) values idea forming practices, with feminist concepts like imagination, justice and dialogue as paramount to theological education. It favours practice above a set of theories, and rhetoric above objective interpretation. It is pragmatic, relative and fallible. This practice of theological education takes it beyond mere cognitive learning toward the intuitive, emotional, and physical dimensions of learning while making right relationships as important as right knowledge.

2.5 CONFESSIOAL (NEO-TRADITIONAL) MODEL

The **confessional model**, fourthly, is a neo-traditional approach by Schner (1985) and Muller (1991) towards theological education. The main emphasis of the confessional model is *theological information* by which *understanding* is gained. This understanding shapes Christian beliefs in a systematic way and

provides the parameters for personal growth and ministry conduct. The primary concern in theological education is doctrinal and ethical *content* of the Christian *revelation*, through which the student can gain cognitive *knowledge* (Banks 1999:143-144).

2.5.1 George Schnier: Creating the right environment for development

Schnier (1985:94) sees **formation as a unifying concept** in theological education. This model is neo-traditional because it has its roots in Aquinas and ever since “Catholic forms of ministerial training have never lost the habits of theological, moral, and spiritual formation Farley and others seek, even if they do not always hold them in proper balance with other requirements” (Banks 1999:64).

Schnier (1985) argues, in unison with Kelsey, that the key to unlock Farley’s *theologia* is by focussing on God, which is His character, His work, and His relation to us (Banks 1999:64). Consequently, he disagrees with Hough and Cobb’s main goal of merely becoming practical theologians and “Stackhouse’s emphasis on a doctrinal core stresses the intellectual rather than life-giving character of understanding God” (Banks 1999:64). Schnier (1985) feels that Kelsey’s model for theological education is still lacking depth, and consequently turns toward the tradition stemming from Aquinas to open up the area of spiritual theology.

Schnier (1985) breaks open the genuine role of spiritual theology (Banks 1999:65). Formation, for Schnier (1985:96) cannot be reduced to spiritual activities, psychological techniques or the teaching of skills. Although these activities have value, formation in theological education encompasses the whole curriculum as well as the whole institution; every scholarly discipline, and every aspect of ministry and mission (Banks 1999:65). It has as its goal a lifestyle that mirrors the inner life of the Trinity, established through the formative work of every aspect in the seminary and the congregation (Banks 1999:65). Faculty takes on a parental responsibility, as opposed to a mere mentoring role (Banks 1999:65). Naidoo (2008) also has similar thoughts on

the parental and mentoring responsibility locked up within theological education.

2.5.2 Richard Muller: The theological curriculum as a way to bridge the contextual gap

Muller's (1991) argumentation is classified as neo-traditional, because it originates from the post-Reformation perspectives and Calvin (Banks 1999:65; Muller 1991:106). Muller (1991:xi, 20-23) is primarily concerned with the curriculum that gives inherent structure to theological education, and in this tries to bridge the gap between theory and practice, or in other words, between the seminary and the church.

Two major issues get addressed. First, Muller (1991:xi, 26) **locates biblical hermeneutics** within the *theological encyclopaedia*¹⁴. Hermeneutics has certain implications for biblical, historical, systematic and practical theology and Muller (1991:xi-xii, 35-37) focuses on the influencing relationship that exegesis has on these four disciplines. Muller (1991:62) hereby "maintains the four basic subject areas but also attempts to discuss them in an unitive and interpretive manner, so that the four areas are drawn into an argumentatively conjoined three-part model of biblical-historical foundations plus two forms of contemporary applications".

Through these two forms of contemporary applications Muller (1991), secondly, specifically **relates hermeneutics with practical theology**. In this Muller (1991:62) intends to "provide, not a traditional 'theological encyclopaedia,' but a fundamentally historical interpretive path *through* the biblical and historical disciplines toward contemporary formulation" and makes theological education on the one hand meaningful to the church, and on the other hand a reflection of the life of the church.

¹⁴ "'Theological Encyclopaedia' indicates the complete circle of theological knowing, organized not alphabetically but in terms of the interrelationships of the several subject areas of theology [..., namely the] four basic categories – biblical, historical, systematic, and practical" (Muller 1991:24-25).

Banks (1999:66) appropriately argues that Muller (1991) **combines** “objective knowledge of God (*theoria*) and subjective union with God (*praxis*), as well as sub-disciplines and competencies (*scientia*), and moral and spiritual dimensions (*habitus*). So long as the fourfold pattern of study contained broad types of **interrelated and church-related** fields rather than separate disciplines with their own controlling interests, it preserved this.”

Where Farley and Hough and Cobb approach *paideia* in a subjective way, Muller (1991) succeeds in a more **objective** approach to the understanding of *paideia* (Banks 1999:65-66). This objectivity spills over to the reflection on practical theology (Banks 1999:65-66). Muller (1991) also succeeds in providing “a more cognitive and normative scriptural basis for knowing God”, something in which Kelsey and Schner lacks (Banks 1999:65-66).

In summary: Muller (1991) focuses on the theological curriculum in order to bridge the gap between theory and practice, which is the contextual gap between the seminary and the church. He does this by identifying hermeneutics not only as the unifying factor within the theological encyclopaedia, but also as an interpretive path through these disciplines toward contemporary formulation. Through this Muller (1991) makes theological education meaningful to the church, as well as a reflection on the life of the church.

2.5.3 Summary of the Confessional Model

The **confessional model** exists of the neo-traditional approaches of Schner (1985) and Muller (1991). Schner (1985) places the primary focus in theological education on "knowing God", and in this reworks the tradition stemming from Aquinas to open up the area of spiritual theology. Spiritual formation should be part of every aspect of seminary life where faculty forms students' lifestyles in a parental way until it reflects the inner life of the Trinity. Muller (1991) revisits the post-reformation tradition of Calvin and in this emphasises the theological curriculum as a way to bridge the contextual gap

between the seminary and the church. Hermeneutics becomes both the unifying factor within the theological encyclopaedia as well as the interpretive path through these disciplines toward contemporary formulation. Theological education is thus both meaningful and relevant to the church, as well as a reflection on the life of the church.

2.6 THE MISSIONAL MODEL

The fifth model, namely the **missional model**, has been developed by Banks (1999) and has as its main emphasis “theological *mission*, hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension” (Banks 1999:144). The primary concern of theological education in this model is informed and transforming *service* of the *kingdom* by which “cognitive, spiritual-moral, and practical *obedience*” are gained (Banks 1999:144).

Banks (1999:157-168) centres his argument about the nature of learning in the missional model on two complex relationships, namely **the relationship between action and reflection**, and **the relationship between theory and practice**. Consequently, Banks’ (1999:169-181) teaching as a missional model is reconceived by defining it on the one hand as **sharing life and knowledge together**, and on the other hand as **an active and a reflective practice**.

2.6.1 The nature of learning in the missional model

The nature of learning in the missional model is discussed first by focusing on a more direct link between action and reflection, and secondly by focusing on a more multifaceted connection between theory and practice.

2.6.1.1 A more direct link between action and reflection

Banks (1999:159) places in his missional model the biggest emphasis on *action* compared with all the other models for theological education. This

emphasis on action allows Banks (1999:160) to fall back on the **action-reflection model** of Thomas Groome¹⁵.

Groome argues that human history, and not academia or the church, is the **primary context** for theological education; for him human history is the **praxis of God**. In a five step model Groome shows that our praxis¹⁶ must be renewed in bringing it in conversation with the Bible. In this reflective conversation between the actual situation and the Bible, Banks (1999:160-161) has two distinct viewpoints. On the one hand, Banks' (1999:161) views of handling Scripture is strongly influenced by his action-orientation; *speaking* must always be viewed as the expression of God's past or present acting. On the other hand, Banks (1999:160) wishes to establish objectivity in Groome's action-reflection model by establishing objectivity in the criteria for reflection. Here Banks (1999:160) uses Don Browning's questions to establish a proper and clear theological understanding of the actual situation before reflection takes place.

The context, in which action-reflection model takes place, remains important for its continual existence. For Banks (1999:161) this **context** is nothing less than an **ongoing mission** in the world. This means that reflection on action is not an end in itself, but reflection paves the way for new action. Seminaries should become laboratories where students can reflect on their everyday world and learn how to respond to it in a proper way; they should reflect on action and act on reflection (Banks 1999:161). "One is to view it [that is the theological institution] as a working model of the world in the sphere of education" (Banks 1999:161). **Seminaries** thus become **places of reflection** on real life, but also places that facilitate the practical implementation of what

¹⁵ For more information see: Groome, T. "Theology on our Feet: A Revisionist Pedagogy for Healing the Gap between Academia and Ecclesia" in Mudge, L.S. & Poling, J.N. (Eds.) 1987. *Formation and Reflection: The Promise of Practical Theology*. Philadelphia: Fortress.

¹⁶ Banks (1999:160) does not equate *praxis* and *action*. For him *praxis* is much more than *action*; it involves the reflection on a life that is being acted out.

has been reflected upon. In doing this students are not being prepared for future ministry, but are being inserted into it (Banks 1999:161).

Personal **spiritual formation**, in the light of the here and now of ministry, thus becomes a vital ingredient to **fulfil one's present calling** in the place of learning, as opposed to a mere accumulation of inner resources for possible ministry in the future (Banks 1999:162). Banks (1999:162) aptly argues here that theological institutions, in aiming at the spiritual formation of students, should focus less on integrating spiritual formation (through the practice of spiritual disciplines) into the curriculum, and should rather focus on facilitating contemporary ways of **discipleship**. The mere practice of spiritual disciplines only focuses on the inner life of the student, where a process of discipleship "orients it to, and contextualizes it in, the here and now of daily life in the service of the kingdom" (Banks 1999:162). This is important, because spiritual maturity comes as a result of "losing ourselves in the **service of others**, rather than finding ourselves through contemplation of God" (Banks 1999:162)¹⁷.

Although **real life situations** occur inside and outside seminaries, Banks (1999:161-163) argues that the scope of real life situations are limited within these institutions. Banks tries to overcome this obstacle by arguing that lecturers should model the proper action and relationships needed in real life situations. A better solution, however, is to expose students to a wide range of situations through the involvement in mission work *per se* (Banks 1999:163).

2.6.1.2 A more multifaceted connection between theory and practice

Banks (1999:164) argues that theory and practice are not opposites, but rather that "theory is embedded in practice, and practice embodies theory". What he hereby means is that theory and practice are **interwoven into a dynamic relationship** where neither theory nor practice can be separated

¹⁷ My accent indicated in bold font.

from the other. Here, Banks (1999:164) falls back on Matthew Lamb's¹⁸ **five possible ways on how theory and practice can be connected**, namely: "the simple application of theory to practice"; "the movement from practice to the formulation of theory"; "theory and practice in a constant state of tension"; "fusing the two from the side of practice"; and "combining theory and practice from the side of theory".

Banks (1999:165-166) argues that Muller (1991) and Stackhouse (1988) would fall in the first category of *a simple application of theory to practice*, and Chopp (1995) leans towards *the movement from practice to the formulation of theory*.

Two problems arise out of *placing theory and practice in a constant state of tension* and *fusing the two from the side of practice* (Banks 1999:165). **Firstly**, in fusing theory and practice from the side of practice, a tendency arises to substitute practice with a mere idea of practice (Banks 1999:165). This is problematic because in formulating a fictitious situation, critical reasoning, becomes prominent, and not objective reflection, as in the case of reflecting on real life situations (Banks 1999:165). In the reflection on real situations, the discovery of the divine initiative leads to divine revelation, as opposed to the mere illumination that happens in the analysis of a fictitious situation (Banks 1999:165). This contradiction between divine revelation and mere illumination makes way for the **second** problem. In placing theory and practice in a constant state of tension, divine revelation tends to belong to one side only and is not seen as part of a dynamic interaction of theory and practice (Banks 1999:165).

Banks (1999:165-166) proposes to solve this problematic relationship between theory and practice by **combining theory and practice from the side of theory**. Here he draws on the distinction in Systematic Theology between God's specific revelation in Scripture and God's general revelation

¹⁸ For more information see Lamb, M.L. 1982. *Solidarity with Victims: Toward a Theology of Social Transformation*. New York: Crossroad.

through creation and human culture. Without losing the important understanding that God communicates clearer through Scripture and that general revelation is always subject to true judgement, Banks (1999:166) argues that true illuminating insights do come through diverse day-to-day activities and exposures. General revelation, however, remains incomplete without the understanding of the specific revelation of God in Scripture (Banks 1999:166). Revelation does not belong only to theory or only to practice, but **theory and practice** gets **interwoven** into a **dynamic relationship** of which **divine revelation** is an **integral part**. The specific revelation of Holy Scripture, and not general revelation, remains however the prominent point from which the theory and practice gets combined.

2.6.2 Re-conceiving teaching as a missional practice

Banks (1999:169) argues that the **teaching** and the implied role and function of the **teacher** lie at the centre of the reformation of theological education. For Banks (1999:1170-171) the role of the teacher revolves around serving the kingdom of God and taking up responsibility for the people of God. This is problematic, because taking up responsibility for the people of God calls for far more **competencies** than merely intellectualism.

Although Banks (1999:171) gives the development of the mind a central place in theological education, he argues that other forms of intelligence needs to be developed like emotional intelligence, capacities relating to our feelings and intuition, musical and relating abilities. This focal point in theological education calls for a paradigm shift in theologians who often find their identity in their theological and thus academic work, instead of in their relationship with God (Banks 1999:169-170). The resulted “self-seeking careerism and self-excusing cynicism” of academia often stand in the way of the central focus of theological teaching, namely serving the kingdom of God (Banks 1999:169-170). The importance of the recognition of multiple intelligences gets accentuated from an educational angle, when Dryden and Vos (2005:351-376) makes an argument for each individual’s unique combination

from a pool of multiple intelligences and how this multiplicity is vital for student learning and development in Higher Education.

Banks (1999:169-171) in my opinion, argues very appropriately that the **central focus** in theological education should be **servicing the purposes of the kingdom of God**. I miss, however, in his argument the **obedience** factor, in servicing the kingdom of God. Developing other intelligences than the classical linguistic and logical abilities would definitely help students and academia to relate better to people, but it is as if Banks (1999:169-171) misses the point that one needs **spiritual capacity** in order to serve effectively in the kingdom of God. Spiritual capacity would create a platform from which obedient service in God's kingdom can be launched. The development and nurturing of the spiritual capacity of students should, in my opinion, be added to the list of other intelligences, to transform theological education more effectively. In the same vein Kohl (2005:64)¹⁹ points towards the fact that both laymen and pastors view *spirituality* to be one of the top five capabilities that needs to be established in theological education.

In re-conceiving teaching as a missional practice Banks (1999:169-171) thus suggests that the teaching of theological teachers should focus on servicing the purposes of the kingdom of God as well as taking up responsibility for the people of God. This mission paradigm goes beyond "the traditional pietistic and individualistic understanding of conversion. It is an integral conversion to the Reign of God in our lives and all of life in this world" (Kinsler 2008a:26).

2.6.2.1 Teaching: sharing life and understanding

Banks (1999:171-174) argues that the **Biblical way of teaching**, modelled by Jesus and Paul, is not only the **sharing** of knowledge, but **one's whole life**.

¹⁹ Here Kohl (2005) bases his argument on the Murdock Study by which 800 theological professors, pastors and lay people were asked what the five priorities in the preparation of a pastor should be. For more information see: Morgan, T.C. 1994. Re-engineering the Seminary? Crisis of credibility forces change. *Christianity Today*, 38(12). Available: <http://www.christianitytoday.com/ct/1994/october24/4tc074.html> [2009, 22 January].

“Truth must be embodied as well as articulated, incarnated as well as revealed” (Banks 1999:172). What Banks (1999:172-171) hereby means is that the teacher should have an intimate relationship with *truth*. This relationship is not a platonic cognitive one, but *truth* should have become part of his whole being before he can share it with others. This externalisation of truth is thus more than the mere cognitive presentation of knowledge, it is the **holistic representation of what *truth* has become in the teacher** (Banks 1999:174). Banks (1999:172) argues further that this kind of teaching is not cheap, it does not come easy, because it often involves suffering, like Farley (1983; 1988) has already indicated with his whole argument about *theologia*.

Here Banks’ (1999:171-174) argument is in line with Jousse (1981) which argues that the rhythmic representation of knowledge is done through **mimicry** of the whole body, replaying the original sequence in which knowledge originally was received. Jousse (1981) argues further that the more the whole body is involved in the original play, the better the replay later would be.

True teaching is thus the selfless outpouring of a teacher’s life into that of his students until they are so saturated that they can replay the very truth they have experienced in the bodily form of their teacher.

2.6.2.2 Teaching: An active and reflective practice

Banks (1999:174) asks the question as to how the Biblically founded definition of teaching can be put into practice. In answering this question he moves beyond the platonic linking of subject matter with generic experiences in life through class discussions. Even the assignment of class projects that aims to engage students in current matters fails to address contemporary concerns in an existential way (Banks 1999:176).

Teaching in the missional model revolves around **authentic and contextualised conversation**; “the shift from a presentational to a conversational model of teaching and learning” (Banks 1999:179-180). What

he hereby means is that true theological education is dynamic, because it is participatory and flexible in its approach. As illustration to this kind of dynamic theological education, Banks (1999:180-181) makes mention of Augustine's emphasis on conversation for "community effective education" to take place, and Martin Luther's *Table Talk* which was informal discussions over meals that supplemented his formal theological lectures.

Banks (1999:177-179) applies his argument for dynamic conversational-based theological education, by making the following **suggestions**:

First, theological courses should be **integrated with the teacher's personal environment**, which involves meetings in his home, office, his congregation and joint visits to workplace settings (Banks 1999:177).

Secondly, **cross-divisional courses** should be presented by academia with an **interdisciplinary** background, linking current problematic areas in practical theology with other disciplines (Banks 1999:177).

Thirdly, **academia and practitioners** could present courses **jointly** in order to establish "conversation" between theological theory and practice (Banks 1999:178). Here Banks (1999:178) makes a suggestion of presenting a course on early church history in collaboration with somebody that has recently planted a church.

Fourthly, a **joint mission outreach** where students can observe how a teacher translates theory into practice (Banks 1999:178).

2.6.3 Summary of the Missional Model

The nature of learning in the missional model is rooted in two complex relationships namely: the relationship between action and reflection, and the relationship between theory and practice. Seminaries establish the relationship between action and reflection by facilitating reflection on the praxis of God and the ongoing mission of the church in the world. In this

reflection the fulfilment of the individual's present calling is paramount, while the lost of self in service to others leads to spiritual maturity. The relationship between theory and practice is complex and dynamic within the missional model, which fuses these two entities from the side of theory. Divine revelation however plays an important part in the relationship between theory and practice. **Teaching as a missional model is reconceived** by defining it both as sharing life and knowledge together, and as an active and a reflective practice. Defining teaching in the missional model as *sharing life and knowledge together* means that the teacher embodies the very truth he/she teaches by sharing, not only his knowledge, but his/her whole life with the students. Teaching in the missional model is also an active and reflective practice because it revolves around authentic and contextualised conversation. The missional model is thus in essence about concreteness, collaboration, community, conversation, character, and commitment to the Kingdom of God.

2.7 ECUMENISM AND CONTEXTUALISATION IN THEOLOGICAL EDUCATION

This section on ecumenism and contextualisation in theological education first focuses on the Ecumenical Theological Education (ETE) of the World Council of Churches (WCC). Secondly it focuses on Theological Education by Extension (TEE) and Diversified Theological Education (DTE).

2.7.1 Ecumenical Theological Education (ETE): The World Council of Churches (WCC)

Since 1958 *Ecumenical Theological Education* (ETE) as well as *Diversified Theological Education* (DTE) emphasise both *contextualisation* and *globalisation* within theological education (Third Mandate of TEF 2008:15-17; Werner 2008a:3; Werner 2009).

The ETE is the programme on theological education of the *World Council of Churches* (WCC) which was first established as the *Theological Education*

Fund (TEF)²⁰ during the 1957/1958 assembly of the *International Missionary Council*²¹ in Accra, Ghana (IMC 2008:12; Pobe 2008:71; Werner 2008a:3; Werner 2009). Part of its goal was to

develop and strengthen indigenous theological education [...] stimulate local responsibility, encourage creative theological thinking and provide higher standard of scholarship and training which is suited to the needs of the churches to be served (IMC 2008:14).

This means that **contextualisation** was an important goal from the onset of the TEF/ETE programmes. Although all three mandates of the TEF produced different strategic objectives, the main aim of the TEF remained that of a theological education that is contextualised or indigenous (Werner 2009:3). The **First Mandate period (1958-1965)** focused on the establishment of indigenous/contextualised and interdenominational **learning centres** in the South (Werner 2009:3). The **Second Mandate period (1965-1970)** focused on the **contextualisation of curricula and learning materials** by using theologians from the South for the development thereof (Werner 2009:3). The theme of contextualisation in theological education was even further developed in the **Third Mandate period of TEF (1970-1977)**, in which four important **characteristics** of contextualised theological training are listed specifically applicable to a **third world context** (Third Mandate of TEF 2008:15; Werner 2009:3).

This is important because the aim of this study is to seek a framework fit for theological education within an African context, which is largely depicted in third world contexts. In the Third Mandate period the TEF **firstly** distinguished between **authentic and false forms of** contextualisation, where “false contextualisazation yields to uncritical accommodation, a form of culture

²⁰ For a full account on the history of the TEF see: Perrin-Lienemann, C. 1981. Training for a Relevant Ministry: A Study of the Contribution of the Theological Education Fund. WCC.

²¹ The *International Missionary Council* was integrated into the WCC in 1961, after which the *Commission of World Mission and Evangelism* of the WCC performed the task of global mission work (Werner 2009:4). The TEF became well integrated into this structure (Werner 2009:4).

faith” and “authentic contextualization is always prophetic, arising always out of a genuine encounter with God's Word and His world, and moves toward the purpose of challenging and changing a situation” (Third Mandate of TEF 2008:15). **Secondly**, contextualised theological education is **not stagnant but dynamic** and changes in order to stay relevant to the challenges of society (Third Mandate of TEF 2008:15-16). **Thirdly**, true contextualisation does not fragment and isolate different people groups, but values the “**inter-dependence of contexts**”²² (Third Mandate of TEF 2008:16). “Contextualization thereby means that the possibilities for renewal must first of all be sensed locally and situationally, yet always within the framework of contemporary inter-dependence which binds both the problems of the past and present and to the possibilities for the future” (Third Mandate of TEF 2008:16). **Lastly, obedience to the Word of God** becomes the centripetal force that unifies the church in different contexts (Third Mandate of TEF 2008:16).

After 20 years of facilitating theological education in the Third World, the TEF movement gave birth to the *Programme on Theological Education* (PTE) in 1977/8 (Kinsler 2008b:10; Newbigin 2008:25; Sapsezian 2008:28). The formation of the PTE was a direct result of the Nairobi Assembly of the WCC in 1976 which emphasised the “liberative and uniting dimension of the work of Jesus Christ” (Werner 2009:4). Werner (2009:4) identifies concepts like **ecumenism, liberation and development of church and society** as important concepts restored to theological education in this era. It does not come then as a surprise when Newbigin (2008:25) states that the PTE was formed to expand the initiatives of the TEF to address challenges on theological education on **all six continents of the world**. The PTE valued ministerial formation that encompasses intellectual resourcefulness, sensitivity to real human problems, the assimilation of appropriate skills, spiritual growth, and commitment to congregations and people (Sapsezian 2008:29). The period initiated by the Nairobi Assembly in 1975 can thus be characterised as one that added to the contextualisation of theological education, the

²² My accent indicated in bold font.

importance of an **ecumenical orientation** with a strong emphasis on the **liberation and development** of church and society (Werner 2009:4).

The next PTE milestone is the **Accra 1986 consultation** where the future of the church and theological education in Africa were discussed (Werner 2009:6). This was an important topic because of the awareness that started to dawn that “the centre of gravity of Christianity definitely had shifted toward the South and the future should be with African Christianity”; thus the birth of an **ecumenical vision of African Christianity** (Werner 2009:6). Therefore some **challenges** concerning **theological education in Africa** were identified by the Accra consultation, namely: a discrepancy between the context of theological education and the context of social realities like poverty and exploitation; the inability to align with the ongoing mission of the church; the inability to provide leaders that are spiritually formed and that will shape the church for the future; elitism and sexism; and denominationalism (Werner 2009:6). However, Werner (2009:7) argues that very positive **recommendations** with regard to theological education in Africa came out of the Accra consultation, namely: relevant and contextualised theological education that would equip all God's people; alternative forms to the old residential model of theological education; new content and methods to address the unique political and socio-economical problems; ecumenism that is promoted both by informal structures and formal theological courses.

The **ecumenical vision of African Christianity** was emphasised by the consultations held at the Moffat Mission in Kuruman (South Africa) in **1995** where theologians from the continent of Africa valued the “spiritual and human resources” of Africa as a way to “a vision for a renewed African Christianity” (Werner 2009:8). Although the recommendations of the Kuruman-consultations were not strategic or practicable, the “Journey of Hope”-conference held at Kempton Park (Gauteng, South Africa) in **2002** did formulate strategies and actions for theological education in Africa (Werner 2009:10). Four important strategies that made a lasting impact after 2002 are: the establishment of the Circle of Concerned African Woman Theologians

which gave women theologians in Africa a voice; the focus in the ETE programmes on the social-economic problems created by HIV/AIDS; a commitment to give students with different abilities access to theological education; and a commitment to support TEE institutions in sharing learning material and standardising qualifications (Werner 2009:10). The ecumenical vision of African Christianity was most recently enhanced by the **2008** assembly of the *All African Council of Churches* (AACC) in Maputo, Mozambique (Werner 2009:11). During this assembly ecumenical dialogue on a continental level was not only demonstrated but identified as a way toward the formation of a new generation of African church leaders (Werner 2009:11). Werner (2009:12) identifies in the following words the direction in which this ecumenical dialogue should go in order to be constructive:

Clearly, what is sought is to organize the 'theological intelligence' of the continent for new initiatives in mission and evangelism to emerge including contextual theology and ecumenical movement that will edify Christian thought locally and worldly. It is an engagement intended to make the kingdom of God - justice, peace and joy - available to all and to worship the God of life, life in its fullness.

What Werner (2009:12) hereby means is that this communal engagement in dialogue should not stay abstract, but should be translated into practice by becoming concrete; transforming society through the realisation of the kingdom of God in the lives of men and women.

Consequently Werner (2009:13) poses some critical questions on “how to organize an effective process of transformation and quality improvement for theological education on the African continent”. Important for this study on the development of a framework for theological education in an African context, Werner (2009:13) lists the following relevant historical and contextual challenges:

- denominational fragmentation due to 19th century evangelical missions;
- historically embedded conflict between Catholic and Protestant missions;

- the development of a new form of theological education that is attractive and accessible to the majority of African Independent Churches (AIC) leaders that are without any theological training;
- the emergence and ongoing growth of Charismatic/Pentecostal churches that gives rise to a different student population with different needs in terms of relevant content in theological curricula; and
- the realities of massive migration and the emergence of African Diaspora churches, as well as the consequent sociological, methodological and theological impact on theological education.

Although an ecumenical vision of African Christianity did receive special attention since 1995 in the PTE/ETE programmes of the WCC, an important **shift toward the globalisation of theological education** did occur. It is important to note that the Kuruman-consultations of 1995 did actually form part of the ETE's global study process which paved the way for the Oslo World Conference on Theological Education in 1996 (Werner 2009:8, 10). The Oslo Conference in 1996 judged a shift toward **globalisation** in ministerial formation as a significant happening (Pobee 2008:73; Werner 2009:8). During this meeting representatives from the rich northern countries voiced their need to participate in the TEF/PTE/ETE programmes for their own health in ministerial formation, and not only as a means to transfer funds to the poorer southern hemisphere countries; a shift thus from southern development towards global development (Pobee 2008:73). This step towards the global development in theological education was supported from within the WWC by the relocation of its program base from Bromley to Geneva (Pobee 2008:73). This important step not only physically located the TEF/PTE programmes within the vicinity of the WCC, but also integrated the rich history thereof with this much bigger ecumenical body (Pobee 2008:73).

Pobee (2008:71) describes further how the PTE developed to become a full fledged *Ecumenical Theological Education* (ETE) programme of the WCC situated in Geneva. This **ecumenical thrust** in ministerial formation was

accentuated by the Canberra statement²³ and the context it created in the early 1990's (Pobee 2008:73). The Canberra statement initiated an environment where the TEF tradition could merge with the context of the Ecumenical Institute in Chateau de Bossey, Celigny, in order to form "one constellation of Ecumenical Theological Education" (Pobee 2008:73). Raiser (2008:77) also defends the importance of ecumenical theological education and defines the ETE movement as "the emergence of interdenominational or non-denominational institutions of theological education and ministerial formation, where the future ministers of different churches are trained together". Ecumenism in theological education remains an imperative for the WCC as is clearly illustrated by the "ETE/WCC-Reference document for the use in associations of theological schools and colleges, WOCATI²⁴ and in the Edinburgh 2010 process" (Werner 2008b:82-88).

In summary: *Contextualisation* and *globalisation* were valued principles for theological education since the establishment of the TEF in 1957/58. The development and strengthening of indigenous/contextualised theological education by the TEF happened in three mandated periods. Learning centres in the South were established during the First Mandate period (1958-1965), contextualised curricula developed during the Second Mandate period (1965-1970), and defining characteristics applicable to a third world context were identified during the Third Mandate period (1970-1977). After 20 years the TEF was expanded to become the PTE in 1977/78 in order to address theological education challenges on all six continents of the world. Concepts like ecumenism, liberation and development of church and society were restored. Since the 1986 Accra consultation, an ecumenical vision for African Christianity brought theological education in Africa to the fore. Various

²³ The *Canberra statement* was a product of the Faith and Order Commission of the WCC. Its theme centred on the unity of the church with regards to her gifts and calling and was adopted by the Seventh Assembly of the WCC held in Canberra, Australia during 1991 (Canberra Statement 1991).

²⁴ The *World Conference of Associations of Theological Institutions* that forms a continuous worldwide forum in order to provide support and address matters regarding theological education. For more information see: <http://wocati.oikoumene.org/en.html>

strategies to address the challenges of theological education in Africa were discussed during the 1995 Moffat Mission consultation in Kuruman (South Africa), the 2002 “Journey of Hope”-conference held at Kempton Park (Gauteng, South Africa) and the 2008 assembly of the *All African Council of Churches* (AACC) in Maputo, (Mozambique). Current challenges for the transformation and quality improvement of theological education in Africa revolves around denominational fragmentation and conflict, accommodation and accessibility for leaders in the African Independent Churches and Charismatic/Pentecostal churches; and the sociological, methodological, and theological effect of the massive migration due to the African Diaspora. However, apart from the ecumenical vision for African Christianity, globalisation in theological education did happen and gave it an ecumenical thrust. The Canberra Statement and the Oslo World Conference on Theological Education in 1996 made the PTE develop to become a full fledged *Ecumenical Theological Education* (ETE) programme of the WCC situated in Geneva.

2.7.2 Theological Education by Extension (TEE) and Diversified Theological Education (DTE)

Theological Education by Extension (TEE) as a model for ministerial formation is closely related with the TEF/PTE/ETE programmes of the WCC. TEE began as an experiment by the Presbyterian Seminary in Guatemala in 1962 (Kinsler 2008a:7; Kinsler 2008b:10; Kinsler 1974:235). After 25 years of theological education this seminary in Latin America realised that the full time residential model of theological education coupled with a Western mode of training provided very few leaders for the fast growing church in that region (Kinsler 1974:235). Lecturing staff consequently developed a new model, called *Theological Education by Extension*, by which they visited local church leaders weekly, providing relevant study material fit for the ecclesial and social needs of their context (Kinsler 1974:235). Numbers at the Presbyterian Seminary in Guatemala soon grew from 15 to 250 and included people from all backgrounds, ethnicities, and levels of leadership (Kinsler 1974:235). The

contextualisation and diversity TEE provided soon caught the attention of the world community.

The WCC of churches became closely associated with TEE. In the late 1960's the director of the TEF visited the Presbyterian Seminary in Guatemala and later suggested in an article that other institutions of theological education should model after the Guatemala initiative (Kinsler 2008b:10). Werner (2009:3) classifies the 1970's as "the birthplace of the new concept of Theological Education by Extension (TEE)" and establishes the link with the PTE of the WCC by explaining how Ross Kinsler, now leading authority on TEE, reported in a PTE publication on the Guatemala programme. Kinsler consequently became Assistant Director of the PTE in 1977 and was assigned to follow the rapidly spreading TEE movement around the world (Kinsler 2008b:10-11). Five years later Kinsler was able to present 29 reports on TEE programmes operating on all six continents of the world, followed by a much later publication of 13 case studies called *Diversified Theological Education: Equipping All God's People* (Kinsler 2008a). Kinsler (2008a:7) explains that "since that time [1983] TEE has continued to reach out to large numbers of people in Africa, Asia, Latin America, the Caribbean, Australia, the South Pacific, North America, and elsewhere, and the wider theological education family has continued to diversity, often combining residential and extension or distance education models." This diversity in TEE paved the way toward a new term, namely *Diversified Theological Education* (DTE).

Like Banks (1999) DTE is currently primary concerned with equipping all God's people for the **mission of the church**; which centres around conversion to the Reign of God, not only in a traditional pietistic and individualistic sense but holistically where all of life in this world submits itself to His Reign (Kinsler 2008a:7, 26). Kinsler (2008a:7-8) thus argues that theological education must address, through diverse and contextualised approaches, **two global challenges** of the twenty-first century, namely: ***economic injustice*** and ***ecological destruction***.

Consequently Kinsler (2008a:25) chooses a “theological-biblical-ministerial formation with a Sabbath-Jubilee perspective” to equip people at grass roots levels with “the basic tools, skills and concepts” to fulfil their calling. Therefore Kinsler (2008a:8) values **access** to theological education to be vital in order to equip “all God's people for ministry and mission”. Kinsler (2008a:8-11) identifies the following ten interrelated dimensions in this regard:

- Geographical access

Decentralised and diversified theological programmes, as opposed to centralised full-time residential programmes, equip local church leaders without them having to leave their home, community, employment and local church (Kinsler 2008a:8).

- Economical access

Traditional centralised programmes are expensive because it takes the student out of his/her support structure, employment and make them often economically dependent on churches (Kinsler 2008a:8). Decentralising programmes are much more cost effective and consequently give much more access to theological education, because students remain within their local base of support and can contribute to their own academic expenses because they remain employed (Kinsler 2008a:8).

- Cultural access

In decentralised theological programmes the cultural and linguistic diversity of various students and churches are not traded for the homogenization of social and academic work, which often happens at traditionally centralised programmes because it takes theological education out of its original context (Kinsler 2008a:8).

- Ecclesiastical access

Kinsler (2008a:9) argues that because decentralised theological programmes are much more cost effective it enhances the opportunity for all church members to get equipped for their unique calling. The high cost involved in traditional centralised programmes lead to unwanted elitism and

professionalism in the church because only those candidates that are interested in ordained ministry eventually pursue theological education (Kinsler 2008a:9).

- Gender access

Kinsler (2008a:9) argues that “full participation of women [in ministry] often requires a whole range of shifts in orientation, vision, and practice”. Decentralised theological programmes are much more suited in facilitating these paradigm shifts as opposed to bureaucratic systems associated with traditional centralised theological programmes (Kinsler 2008a:9).

- Race access

Racial-ethnic diversity implies difference in leadership patterns, orientations and standards²⁵ (Kinsler 2008a:9). Decentralised theological programmes can rapidly adapt to these cultural differences, while traditional centralised programmes often facilitate discrimination of the dominant culture against minority groups (Kinsler 2008a:9).

- Class access

Decentralised theological education ensures access to different socio-economic classes and counteracts the class biases often produced by the “high academic and professional standards that alienate the poor from leadership and tend to orient the churches to certain class expectations” (Kinsler 2008a:9).

- Different abilities access

Students with different physical, mental and emotional abilities are more comprehensively accommodated within their own local setting than elsewhere. Although physical access for students with different abilities is often made at centralised tertiary institutions, few can compare with the

²⁵ These differences do not imply cultural values and behavioural patterns that are contrary to the Word of God.

comprehensive support these students receive in their own local setting (Kinsler 2008a:9).

- Pedagogical access

“Decentralized programs offer the entire learning process in the context of the living realities of family, church, community, and work, even while making use of basic academic tools, and they develop a pattern of lifelong learning within the vicissitudes of life in church and family and community” (Kinsler 2008a:9-10). What Kinsler (2008a:9-10) hereby means is that decentralised theological programmes effectively integrates the social, academic and institutional (church) contexts of students. This is important because these contexts are constantly, simultaneously and in an infinite number of ways interacting with one another and with the student, leading to the construction of knowledge, the construction of meaning and the construction of self in society (Keeling 2004:10-16).

- Spiritual access

Kinsler (2008a:10) argues that centralised theological programmes often isolate students from the outside world. This isolation often communicates the perception that God's Spirit is only to be found within the confines of the seminary (Kinsler 2008a:10). The underlying thought of decentralised theological programmes is that God's presences can be found by all God's people within the fullness of life (Kinsler 2008a:10).

Epistemologically TEE/DTE is rooted in “the belief that ministry is commended to the people of God through baptism and discipleship, not to a professional or clerical class through schooling, credentials, and ordination” (Kinsler 2008a:25). This does not mean that TEE/DTE lacks academic credibility or that it is methodologically unsound. On the contrary TEE/DTE is based on a solid hermeneutical circle of (a) “socio-economic analysis of the local and global context”; (b) “biblical-theological foundations for responding to that global and local context”; and (c) “pastoral or missional action in keeping with this kind of social-economic analysis and these biblical foundations”

(Kinsler 2008a:26). TEE/DTE programmes often immerse this hermeneutical circle within the framework of spirituality and discipleship (Kinsler 2008a:26). In practice TEE/DTE programmes have three components, namely: individual study of theoretical material and assignments taking place on a continuous basis; ongoing application of this theoretical knowledge to the context of the local church and/or community; and facilitated group discussion meetings on a weekly or bimonthly basis to discuss the comprehension and application of the study material (Kinsler 2008a:26).

Although these three components of TEE/DTE programmes are extremely effective in integrating the cognitive levels of *knowledge*, *comprehension* and *application*, and although it does provide the context for the development of skills within the psychomotor domain and the development of values associated with affective (attitude/values) performance, it does not facilitate individual discipleship actively. In other words it does integrate the academic context and institutional context of students but a gap exists in integrating the personal context of the individual effectively into the learning process. This study, which has as its aim the development of a framework for theological education within an African context, deliberately addresses this gap by focussing on the process of discipleship and the principles embedded into the concept Mediated Learning Experience (MLE).

2.7.2.1 SEAN and the Increase Network

As part of the discussion on TEE/DTE programmes, it is important to mention two other major international role players in this regard, namely: *Study by Extension for All Nations* (SEAN); and the *Increase Network*.

SEAN (2011) provides a large number of TEE materials over the world. The SEAN (2011) material has been contextualized to a number of different contexts and provides theological training for a variety of church ministries. Like TEE/DTE programmes, the SEAN teaching methodology consists of individual home study, group meetings, and practical application (SEAN 2011).

The Increase Network (2011) was established in 1997 after a conference in Vancouver, Canada. It serves as a growing international network of people that are involved in “contextual, community-based, and open theological education”. The aim of the Increase Network (2011) is to assist the indigenous churches through distance education, TEE and DTE.

2.7.3 Summary for the Model for Ecumenism and Contextualisation in Theological Education

The contextual and diversity benefits of TEE programmes became evident through the Guatemala Presbyterian seminary in 1962. Since the end of the 1960's TEE programmes all over the world were closely associated with the WCC and aimed to address both local and global socio-economic injustices. The diversity associated with TEE programmes included people from different sexes, ethnicities and social circles, and gave birth to the term Diversified Theological Education. Access to theological education therefore remains an important priority in TEE/DTE and can be categorised into geographic, economic, cultural, ecclesial, gender, race, class, different abilities, pedagogical, and spiritual access. TEE/DTE aims at equipping all God's people for the mission of the church, which centres on all of life's conversion to the Reign of God. TEE/DTE should address two global challenges of the twenty-first century, namely: *economic injustice* and *ecological destruction*. **Epistemologically** TEE/DTE is based on a solid hermeneutical circle moving between analysis (local and global context), responding (finding corresponding biblical-theological foundations) and action (pastoral/missional action in accordance with the social-economic analysis and biblical foundations). TEE/DTE programmes immerse this hermeneutical circle within the framework of spirituality and discipleship. The three practical components of TEE/DTE programmes are: individual study and assignments; application of this theoretical knowledge to the context of the local church and/or community; and facilitated group discussion meetings on a weekly or bimonthly basis. SEAN and the Increase Network are two global initiatives that enhance the TEE/DTE movement.

2.8 CONCLUSION

“What are the existing models that emerge out of the discourse on theological education?” This chapter aimed to answer this question by creating a macro vision of the discourse on theological education over the past five decades, and in doing so it focused on the major moments in the development thereof. Chronologically these developmental milestones stretched from movements of the *World Council of Churches* (WCC) in the 1950’s, up to the 2009 *Joint Conference of Academic Societies in the Fields of Religion and Theology* at the University of Stellenbosch. This chronology contextualises the problem area of theological education both in terms of time and space.

The content of the discourse on theological education over the last five decades can be categorised into six different models, namely the classical model, vocational model, dialectical model, neo-traditional model, missional model, and ecumenical-diversified model. The following table summarises these models:

Table 2-1: Summary of the various models on theological education

MODEL	SCHOLARS	EMPHASIS	PRIMARY CONCERN
Classical	Farley (1983, 1988), the Collectives (1985) and the Neuhaus symposium (1992)	<i>Theological formation</i> in order to acquire a certain <i>disposition</i> (i.e. a habitus of correct thinking patterns that interprets the whole of life in a theological way). The moral and spiritual character of students are directed by this for the manner in which	The intellectual and moral <i>process</i> of the Christian <i>faith</i> in order to get cognitive <i>wisdom</i> .

		ministry should be performed.	
Vocational	Hough and Cobb (1985) and the apologetic circle of Stackhouse (1988)	<i>Theological interpretation</i> , by which <i>skill</i> is acquired. This <i>skill</i> forms the theology, student's identity and values and shapes the way in which ministry is defined and practised through relating problematic issues of the day with Christian tradition.	The reflective and practical <i>goal</i> of the Christian story; each student is required to acquire cognitive <i>discernment</i> .
Dialectical	Wood (1985), Kelsey (1993) and Chopp (1995)	A synthesis between the classical and the vocational model toward an overarching <i>vision or practice</i> .	It focuses on God, and has as its primary concern for theological education the <i>ethos</i> of Christian " <i>thing</i> " by which an <i>insight</i> is gained that surpasses cognitive insight.
Confessional/Neo-traditional	Schner (1985) and Muller (1991)	<i>Theological information</i> by which <i>understanding</i> is gained. This understanding shapes Christian beliefs in a systematic way and provides the parameters for personal growth and ministry conduct.	Doctrinal and ethical <i>content</i> of the Christian <i>revelation</i> , through which the student can gain cognitive <i>knowledge</i> .

Missional	Banks (1999)	<i>Partnership, reflection and spirituality</i> in concrete ministry. Teaching consists of sharing life as well as knowledge.	Informed and transforming <i>service</i> of the <i>kingdom</i> by which <i>obedience</i> on various levels is gained
Ecumenical-diversified	The TEF-PTE-ETE programmes of the WCC as well as TEE/DTE programmes.	Contextuality and ecumenism by which socio-economic justice and development are gained.	The access it provides to all God's people in order for everybody in the church to advance His kingdom on earth.

The macro picture created by these various models forms the basis for the rest of this study. The next chapter uses this basis to compare the various models on theological education with one another and identifies certain central themes that might relate to some aspects of the theory on *student learning and development*. Such a comparison is important for this study that has as its goal the formulation of a framework for theological education in an African context.

3 TOWARDS A BASIC OUTLINE FRAMEWORK: COMPETENCE-BASED LEARNING AND THEOLOGICAL EDUCATION IN CONVERSATION

3.1 INTRODUCTION

The **previous chapter** analysed the discourse on theological education and in doing so categorized the major developmental moments thereof over the past five decades into six models for theological education. This was important because it laid down a historical and factual basis for the rest of this study.

The question that lies at the core of this chapter is: What is the possibility of creating a broad outline framework for theological education in an African context by comparing a model for competence-based learning, which comes out of the theory on *student learning and development*, with certain central themes within the discourse on theological education (see 1.4)?

This research question is reasoned out in the following way: The concept *competence-based learning* is **first** analysed in order to create an understanding of its meaning and usefulness. Here the works of Biggs and Tang (2007) and Carlile *et al.* (2008) are mainly used because it encompass contemporary theory on student learning and development, but also because of their constructivist perspective. This perspective is important because it links up with the theory of *mediated learning experience* which comes from the same root of constructivism (see 5.2.2). **Secondly**, this chapter further analyses the factual evidence of the discourse on theological education that came out of the argumentation of Chapter 2, in order to identify certain central themes. Four themes emerge out of this analysis, namely: leadership stature; practical effectiveness; relational capacity; and spiritual accuracy. **Thirdly**,

the following contextual challenges of theological education in an African context are identified as: access; the lack of resources; socio-political and social-economic illness; and an Africanized scholarship and curricula. **Lastly** this chapter compares the model for competence-based learning with the four identified themes from the discourse on theological education. The main idea in this comparison is to create a broad outline framework for theological education in an African context that has an important comparative function later in this research study.

The **value** of the argumentation in this chapter is that it brings the discourse on theological education and the theory on student learning and development, in conversation with one another. This is important because it can assist to move the focus away from the stereotyped concepts Kelsey (1993:229) refers to that made the current debate on theological education fruitless. Hopefully the argumentation of this chapter creates new concepts and poses fresh questions about theological education.

The following section focuses on the concept competence-based learning within *student learning and development*.

3.2 COMPETENCE-BASED LEARNING

The choice of competence-based learning as theoretical basis to establish a framework for this study stems from two important considerations. Firstly, in the argumentation of 1.2.1 and 1.2.2 it was established that the centre of global Christianity shifted to the southern continents, and that this geographical shift requires a consequent cultural shift. For this cultural shift to happen, quality interaction between Christianity and the cultures of Africa, Asia and Latin America need to take place. The competence of church leaders presented itself as a pivotal factor in this regard, because without it the church will not impact society in a culturally relevant way. The choice to include competence-based learning within the argumentation of this research study thus firstly stems from the suggestion that current (western) models for theological education in Africa do not produce competent church leaders. The

theoretical input from the field of student learning and development regarding competence-based learning will secure a clear focus in this study on *competence* within the framework for theological education in an African context.

Secondly, the choice of competence-based learning as theoretical basis to develop a framework for this study, revolves around its relatedness to MLE on the following aspects (see 6.2.1 regarding the merging of these two theoretical points of departure). Competence-based learning and MLE both:

- stem from the theory of constructivism (see 3.1; 3.2; 5.2; and 5.5);
- emphasise the importance of *experience* in learning, as well as the reflection/processing thereof (see 3.2.1; 5.2.2);
- consider the context in which a learning experience takes place, as a critically important factor (see 3.2.2; 5.2.1; and 5.4.3).

These considerations are elaborated on in the following argumentation.

3.2.1 An emphasis on experience

According to Howard-Hamilton (2011), full professor within the Higher Education programme at Indiana State University, the theory of student learning and development can be sub-divided into two areas, namely: *learning theory* and *developmental theory*. Both of these categories stem from constructivism, which forms an integral part of the *cognitive psychology* field (Howard-Hamilton 2011). Although this study does not focus on *student development* it is recommended that the final framework for theological education this study aims to create, must be evaluated in the light of the major student development theories of Erickson, Chickering, and Perry (Evans, Forney, Guido, Patton & Renn 2010:12). The scholarly work of Evans *et al.* (2010) covers the history and recent thought on student development thoroughly.

Competence-based learning falls within the ambit of *learning theory* and has at its core the very notion that “learning occurs as a result of experience”; **experience** is therefore foundation and stimulus for learning (Carlile *et al.* 2008:199-200). Carlile *et al.* (2008:203-204) additionally argues that “experiential learning occurs when certain activities are carried out and a range of skills and competencies are further developed” that builds toward role competence. This basic element *experience* in competence-based learning is important for this research study, because an African worldview prefers experience (in the form of spontaneity and improvisation) above abstract thinking (see 1.2.2).

This argued preference of an African worldview becomes clearer in the categorization of the **philosophy of education** into three categories (Carlile *et al.* 2008:7-7-15), each with its own implications. One of these categories argues experience to be more important than theory, and that learning primarily engage students in doing, or being done to (Carlile *et al.* 2008:11). This category, in my opinion is the most appropriate to an African worldview, and stands opposed to the category that values ideas (i.e. theory) to be more significant than experience (Carlile *et al.* 2008:7) (see 1.2.2). The third category emphasises the relationship between education and human development, and relates to the argumentation in 5.2.2 about the developmental phases of Piaget and Vygotsky. Nevertheless, this philosophical category of development falls outside the core focus of this research study, but could also be focused on in future research studies; as already suggested. A possible research project could focus on ways in which this philosophical category’s emphasis on teleology might assist with Kelsey’s (1993:222) suggestion that the issues about unity and pluralism in theological education must be addressed by putting the focus on the end of theological education, and not on its structure or methods; to conceptualise it teleologically and not functionally or formally (see 2.4.2).

Experience is thus fundamental to competence-based learning. But if learning is the result of experience, it calls for the **active engagement** of

learners. Biggs and Tang (2007:19) argue that the focus in learning is on what the students do. Arguing about the constructive alignment of learning activities, assessment criteria and learning outcomes Biggs and Tang (2007:7-11, 50-63) state that the aim is to engage students as active learners (not passive) in order to produce conceptual change (not merely the acquisition of information). This is important, because it means that the active engagement of students in a competence-based model for learning not only brings about change in the psycho-motor domain (through skills), but also within the cognitive domain; it is not that theory and reason is unimportant, but rather that it is not primary.

Active engagement in learning experiences is specifically effective within an African context. Brüssow (2008:228, 245, 250), who performed a research study regarding engaged learning in the central regions of South Africa, argues that academic, emotional and cultural under preparedness of students can be altered by engaged learning that is active-interactive, experience-based, conceptual, constructive, cooperative, and reflective. In this Brüssow (2008:228, 245, 250) not only emphasises the importance of active engagement but also confirms the argumentation above about the value of experience and constructivism in learning. Also, her fine distinction of the various aspects in engaged learning especially that of *active-interactive* and *cooperative*, closely relates the notion of engaged learning to the MLE parameter of intentionality-and-reciprocity (see 5.2.3.1). The engaged learning model, or learning facilitation framework for under prepared learners, developed by Brüssow (2008:219-265) thus becomes the crossroad where many of the important aspects of experience based learning come together. One of these aspects that need closer attention is *reflection*.

The importance of reflection revolves around the need to properly process/integrate a learning experience. Experience, according to Carlile *et al.* (2008:199, 207) is not simplistic, but is rather a complex combination of “an external or internal event of action”; “the associated sensation and perception”; and “the resulting interpretation”. What Carlile *et al.* (2008:199,

207) hereby mean is that the **processing of an experience** is important for learning to take place. In the same vein Feuerstein (Feuerstein, Klein & Tannenbaum 1999; Feuerstein, Feuerstein, & Falik 2010; ICELP 2011a) argues that exposure to experience alone, like Piaget (1971) proposed, is not enough for effective learning to take place, because too many variables are playing in on the learning experience (see 5.2.2). To raise the possibility of learning, Feuerstein (Feuerstein, Klein & Tannenbaum 1999; Feuerstein, Feuerstein, & Falik 2010; ICELP 2011a) values mediation as a crucial step towards the proper perception and interpretation of a learning experience (see 5.2.2). The argument of Carlile *et al.* (2008:207) to methodologically associate *learning* with *experience* is thus extremely valuable for this study, because this emphasis on the *learning experience* links the theoretical point of departure of competence-based learning with that of MLE. However, in the case of MLE, the notion of mediation is added to enhance learning through an experience.

In order to ensure that exposure to an experience is processed adequately so that learning can take place, Carlile *et al.* (2008:207-209) argue that the following teaching methods are applicable: inquiry-based learning²⁶; problem-based learning²⁷; and reflection on experience.

Although *inquiry-based learning* and *problem-based learning* are important learning methodologies, this study focuses on proper **reflection on experience**; because *reflection* is a recurring theme in the discourse on theological education (see 2.2; 2.3; 2.4; 2.5; 2.6; 2.8; and Table 2.1) and is one of the aspects Brüssow (2008:228, 245, 250) values in her model for engaged learning. Carlile *et al.* (2008:201-202) also argues that effective

²⁶ In Inquiry-based learning “learning is driven by the need to solve a problem or make sense of a situation; a problem is presented along with the information and tools to solve it; learners are required to draw on past experience; learners need engage in new experiences, such as research” (Carlile et al. 2008:207).

²⁷ “Problem-based Learning (PBL) is a more advanced and systematic form of inquiry-based learning. The PBL process makes students responsible for exploring the problem, identifying learning issues, researching materials, and presenting solutions” (Carlile et al. 2008:207).

experiential learning is coupled with the act of reflection. Referring to Dewey²⁸, Schön²⁹, Kolb³⁰ and Mezirow³¹, Carlile *et al.* (2008:201-202, 208) judges that reflection can be either **on** action (after practice), **in** action (during practice), or **for** action (before practice). Effective reflection not only focuses on the interpretation of the actual experience but also on how the experience relates to previous experiences, formal theory (from different perspectives), ethical considerations, meta-cognition, future questions and application (Carlile *et al.* 2008:199, 210). This argumentation of Carlile *et al.* (2008) about the importance of reflection strongly relates to the MLE parameters of the *mediation of meaning* and *transcendence* (see 5.2.3.2 and 5.2.3.3). However, in these MLE parameters the critical role of a mediator is added to enhance the learning that takes place through reflection.

Thus, an emphasis on experience lies at the core of competence-based learning, and demands the active engagement of students as well as proper reflection before, during and/or after experience. These imperatives of engagement and reflection correspond strongly with the three basic parameters of MLE.

3.2.2 A model for competence-based learning

Competence-based learning is thus rooted in experiential learning, and aims at the development of competence, which is “the ability to perform a role effectively within a given context [and ...] requires a range of competencies. [...] ‘Incompetence’ is the state of not being competent for a role” (Carlile *et al.*

²⁸ For more information see: Dewey, J. 1925. *Experience and Nature*. Chicago: Open Court. and Dewey, J. 1933. *How We Think: A Restatement of the Relation of Reflective Thinking in the Education Process*. New York: D.C. Heath.

²⁹ For more information see: Schön, D. 1987. *Educating the Reflective Practitioner*. San Francisco, CA: Jossey Bass.

³⁰ For more information see: Kolb, D. 1984. *Experiential Learning*. Englewood Cliffs, NJ: Prentice Hill.

³¹ For more information see: Mezirow, J. 2000. Learning to think like an adult, in J. Mezirow and associates (eds). *Learning as Transformation*. San Francisco, CA: Jossey Bass, 3-33.

2008:203). What Carlile *et al.* (2008:203-204) hereby indicate is that competence within a specific role and context is the end result of an internal developmental process driven by experiential learning (see 3. 2.1; and 5.4.2). This developmental process has as its fundamental building block the development of **skill**; something which refers to the ability to consistently perform a specific action (Carlile *et al.* 2008:203-204). The skill to perform in a certain action consistently may depend on the possession of a certain attitude(s). The coordination of a range of skills with relevant knowledge develops **competency** (Carlile *et al.* 2008:203-204). Competency is the ability to perform a complex task (Carlile *et al.* 2008:203). **Competence** for a role is the result of the integration of a range of competencies that are integrated with one another and with the necessary values within a given context (Carlile *et al.* 2008:203-204).

Carlile *et al.* (2008:205) furthermore integrate competence-based learning with Bloom's (1956) taxonomy. Bloom (1956) divides learning into three domains, namely **cognitive, psychomotor and affective** and each domain reaches from lower levels of complexity to higher levels of complexity. The cognitive domain reaches from the lower level of *knowledge* to the higher levels of *evaluation* and *synthesis*; psychomotor from *procedural task knowledge* toward *mastery*; and the affective domain from *attention* to *generalization*. Although other taxonomies exist, the study of these taxonomies is not the main focus of this study. What is important however, for this study is to acknowledge that three different learning domains exists (cognitive, psychomotor and affective) and that learning requires **movement from lower levels of complexity to higher levels of complexity**. This notion of development strongly relates to the Zone of Proximal Development developed by Vygotsky (see 5.2.2).

Thus, the model for competence-based learning integrates this development from lower levels of complexity to higher levels of complexity within the cognitive, affective and psycho-motor domains. Carlile *et al.* (2008:205) argue that learner potential is realized through the developmental movement

in all three learning domains. This development will result in a corpus of knowledge and skills (cognitive, psychomotor and affective) and if coordinated correctly will produce task competencies (Carlile *et al.* 2008:205). Through the engagement and reflection of experiential learning, attitudes and values develop, and it is the integration of all these components (knowledge, skills, attitudes/values, and competencies) that results in role competence within a given context (Carlile *et al.* 2008:205).

Figure 3-1 illustrates graphically the various aspects of this argumentation about competency-based learning. This figure is my own combination of three figures Carlile *et al.* (2008:203-204, 206) use to illustrate competence-based learning. The reason for this combination is that it incorporates into one figure all the important aspects of competence-based learning.

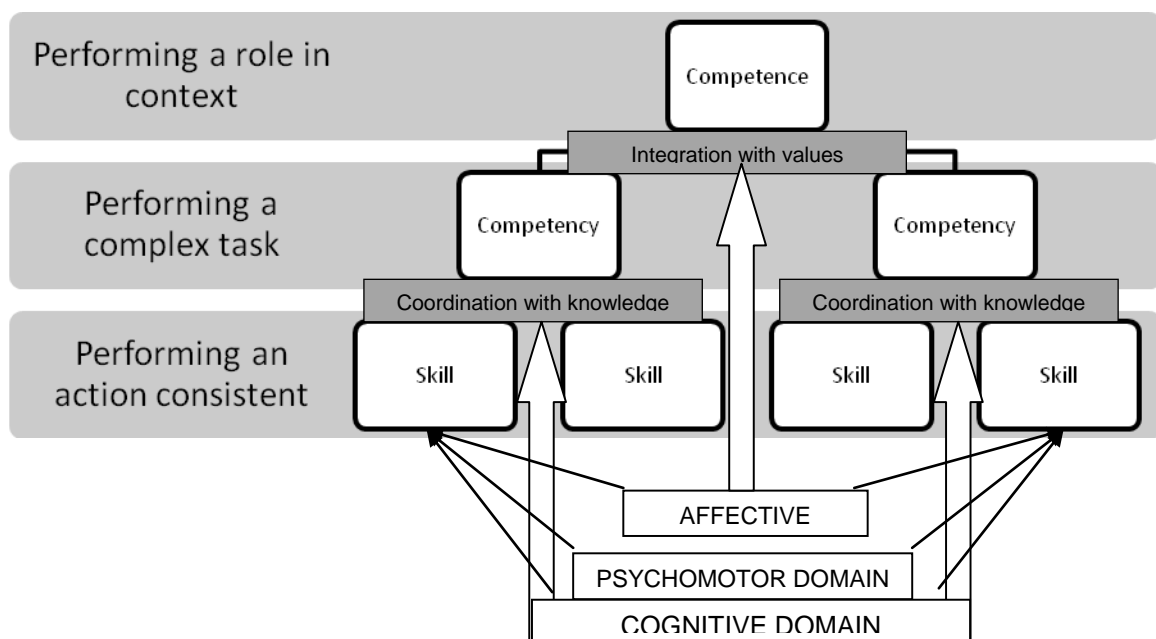


Figure 3-1: Competence-based learning

Lastly, because competence is about performing a role effectively within a given context (Carlile *et al.* 2008:203), competence is context specific. This means that competence is **for** a specific context. But in the previous

argumentation of 3.2.1 it was established that experience is fundamental to the formation of competence; specifically active engagement in the experience as well as reflection before, during and/or after experience. This means that because competence is for a specific context, it is also formed **within** that specific context. This argument opens up the concept of *situated learning*³² (see 6.2.3). Although the focal point of this study is not the detailed theory of situated learning, my opinion is that it does provide the conceptual vocabulary to establish that competence-based learning, because of its emphasis on context, is situated; i.e. it should take place within the same context in which a specific role must be fulfilled with competence.

But what if the role an individual must fulfil exposes him/her to more than one context simultaneously? Keeling (2004:1-2) makes a case for student learning to be reconsidered as elements that are intertwined with a campus wide focus on the whole student experience. Keeling (2004:10-16) argues further that learning is an ongoing process, where the academic context, institutional context and social context are constantly, simultaneously and in an infinite number of ways interacting with one another and with the student (Keeling 2004:10-16). The student takes centre stage in this learning process, leading to the construction of knowledge, the construction of meaning and the construction of self in society (Keeling 2004:14-16). What Keeling (2004) hereby means is that there should be an internal consistency in the whole learning experience of a student by integrating different contexts; this will result in holistic development. Although Carlile *et al.* (2008:204) are appropriate, in my opinion, that “the integration of a set of required competencies with attitudes and values in context leads to competence in the performance of a role”, Keeling (2004) adds a different dimension to the notion of *context*, namely the integration of different contexts. Keeling (2004:1-2, 10-16) elaborates on the integration of contexts as vital to holistic

³² Situated Learning, developed by Lave and Wenger (1991), is a specific learning model that professes learning to be a social process that takes place within the same context in which it will be applied. Knowledge is thus not abstract or decontextualized, but is constructed in a specific social and physical context.

learning and development, and through this adds an alternative perspective to experiential learning; a perspective which is left indistinct by Carlile *et al.* (2008:199-215). Although these contexts may slightly differ in theological education (emphasising the church and community as context) the integration of contexts for holistic learning and development remains paramount. This integration provides the internal consistency to reach role competence (Keeling 2004:19-22).

3.2.3 Summary of the relevant aspects within the theory of student learning and development

Competence-based learning is rooted in experiential learning, which falls within the ambit of learning theory within the study field student learning and development. Experience is fundamental to learning and demands active engagement and reflection. Reflection could be before, during and/or after the learning experience, but is crucial to construct meaning from it. The imperatives of engagement and reflection correspond strongly with the three basic parameters of MLE. A model for competence-based learning aims at the development of competence, which is the ability to effectively perform in a role within a given context. Competence is the result of a process where various skills are integrated with knowledge to form competency. A number of competencies integrate with values to establish role competence within a given context. A competence-based model for learning facilitates development from lower levels of complexity to higher levels of complexity within the cognitive, affective and psycho-motor domains of learning. Role competence is context specific, which demands that learning experiences are situated in the relevant contexts. Exposure to various contexts should be integrated to form a seamless learning experience for holistic development.

The factual evidence of the discourse on theological education is further analysed in the next section in order to identify certain central themes.

3.3 FOUR THEMES FROM THE DISCOURSE ON THEOLOGICAL EDUCATION

In the previous chapter the broad development in the discourse of theological education were discussed. Kelsey (1993:222-226) argues that the best way to reach synthesis in the discourse on theological education is to **focus on the end of what theological education should be**, with the understanding that there is a basic **movement** of theological study as a theological question; i.e. what makes theology theological?

Wingate (2005:247) adds an important **dimension of multiplicity** in this theological movement. For Wingate (2005:247) theological formation (also known as *tradition*), ministerial formation (also known as *context*), personal formation (also known as *experience*) and skills development form the “four-legged stool” of theological education. In a similar way Foster, Dahill, Golemon and Wang Tolentino (2006:22) emphasise this dimension of multiplicity by arguing that the “primary purpose of the seminary is cultivating the pastoral, priestly, or rabbinic imagination necessary for clergy to embrace this multifaceted and public work.”

The *Manila Consultation* of the WCC identified in 1979 five important outcomes of ministerial formation programmes, namely: intellectual resourcefulness; awareness of God and sensitivity to real human problems; the assimilation of appropriate skills; enrichment in exemplary spirituality; and commitment to congregations and people (Sapsezian 2008:28-29). These five outcomes developed toward the current emphasis in the ETE programmes on pastoral competence; competence of leadership; theological competence; missionary competence; and ecumenical competence (Werner 2008b:86).

Volf (2005:199) however argues that, in order to protect theologians against the temptations of money and power, **God** should be the **vantage point** outside the multiple movements within theological education; “the main thing

is to keep the main thing the main thing [...] the main thing for theology is God [...] theology has God and God's relation to the world as its object of study”.

It is thus clear that theological education is dynamic, not static; it is multi-dimensional and not singular in focus. This means that any framework for theological education should adhere to this principle of **movement and multiplicity**; providing a strong internal skeleton (as opposed to an exoskeleton) that makes room for flexibility, growth, movement and adaptability without hindering practical effectiveness and a sensitivity for the Spirit of God. In the same vein Cannell (2006:271-277) makes a case for a process of holistic development within theological education.

In the light of this emphasis on holistic development, and movement and multiplicity, the following four themes were identified in the evaluation of the discourse on theological education: leadership stature; practical effectiveness; relational capacity; and spiritual accuracy. The argumentation of the next section revolves around these themes.

3.3.1 Leadership Stature

The theme *leadership stature* runs like a golden thread throughout the whole discourse on theological education. Leadership stature is seen as those inward qualities and character traits that are necessary in a church leader to facilitate the required stature for authority and influence. The way towards this stature is defined as character formation or moral formation, while certain corresponding aspects of spiritual formation are also applicable. “If it is imperative that theological graduates be people of competence and character, then spiritual [or moral] formation must be [...] part of the agenda [...] appreciated as a significant responsibility of the educational work of the theological institution” (Naidoo 2008:128).

Leadership stature is mainly but not exclusively distinguishable in the Classical model for theological education and centres on the concept of *formation/paideia*.

Leadership in the church (which encompasses clerical and laity, and leadership in the church and the community) is identified by **Farley** (1983:157-159) as one of the social settings in which theologia's dialectical activity of faith should exist. Here, Farley (1983:158) argues that leadership actions mobilise and facilitate; it includes proclamation, sacramental, and administrative actions together with caring which calls for a mode of understanding that is different from the personal understanding of the believer's own life. In the development of these skills Farley (1988:135) moves from the understanding of different social settings to the interpretation thereof; from passive understanding to active interpretation. To organise theological education by basic modes of interpretation, Farley (1988:133-142) distinguishes five basic dimensions of theological education of which *leadership in the church* is one (Banks 1999:21-22).

Leadership stature for Farley (1983; 1988) thus centres on the formation (through reflection; *paideia*) of the correct thinking patterns (*habitus*) about the actions demanded by leadership both in the church and the community. This theologia (theological wisdom) develops the propensity for the correct actions. Important is that Farley (1983:159) **integrates** the reflection on leadership actions with the reflection on personal sphere of the believer life. This is important, because leadership stature cannot be reduced to mere actions; it also touches on personal values such as purity, faithfulness, and love for people (not for position). The most important value, however, that Farley (1983; 1988) establishes is that of ***personal responsibility***. The reflective *habitus* in theologia is immersed in taking personal responsibility for one's own growth. Attached to this is the principle that **external life flows out of internal habitus**.

In the same vein, the Neuhaus-symposium (Neuhaus 1992) emphasises **personal ethics** (and not only social ethics) in their argument on the **moral and spiritual character** needed for **exemplary leadership** in the church.

Campbell (1992:1-21) equates the personal standard needed for exemplary ordained leadership with that of a **servant-leader**. In the same vein Stregge (1992:116, 127) argues that **servitude** is the purpose of professional expertise, and Kohl (2005:62) identifies character formation, servant leadership and spiritual modelling as important outcomes above academic excellence in theological education. In the same vein the WCC aims with their ministerial formation programmes at a ministry that “is a whole life-style of self-giving and service to others in the name of Christ; it is existence inspired, shaped and empowered by the one who said that he came to serve, not to be served” (Sapsezian 2008:28).

As a servant-leader the ordained minister **represents** both God and the church (Campbell 1992:1-21). It has as its goal a lifestyle that mirrors the inner life of the Trinity (Banks 1999:65). Therefore **authenticity** (moral consistency) and **accountability** becomes vital in moral formation (Campbell 1992:1-21). For Campbell (1992:4-5) this representative role of church leadership is toward the church and society.

Greer (1992:22-55), in his evaluation of the ideal picture for ordained ministry in the 4th century, exposes the fact that ordination for ministry has implications for **the church and the society**. In the same vein Wingate (2005:246) argues that “real leadership should be shaped in congregations and communities”, and Farley (1983:157-159) states that church leadership implies influence on church and society. Brooks Holifield (1992:78) interprets the exposure to church and society the best when he argues that church leadership needs to adhere to the highest standards of both **cultural etiquette and Christian ethics**. In both cases the question is not what is permissible, but rather what is exemplary.

Greer (1992:22-55) also argues that church leadership implies **tension between a variety of roles**, as well as a **position of power**, therefore it is vital that **moral character** becomes the internal structure to the stature church leadership requires. O’Malley (1992:79-111) in his argumentation,

includes **spiritual character** into this internal structure needed for church leadership.

The *Mud Flower Collective* (Cannon *et al.* 1985) value a *sense of justice* to be vital for the stature required for church leadership. This study, however, opposes the judgemental manner in which feminist theology react against what they perceive the *powers of oppression* to be, and perceive it as unscriptural and contrary to the forgiveness and sacrificial love seen in Christ. Having said that, the **responsibility** Cannon *et al.* (1985) take for the well being of the marginalised can be applauded, especially in the light of the apathy often prevalent in theological circles. Maybe a balance can be struck between *academic apathy* on the one hand, and *judgemental justice* on the other, by evaluating the way Christ took responsibility for the marginalised and exercised justice in the spirit of humility and self-sacrificial love for both the marginalised and the oppressor. The need for this kind of **Christ-centred integrity** in church leaders becomes even more important if one calculates the devastating effect judgement and apathy alike had on the continent of Africa. Africa needs leaders who shun the temptation of judgement and walk in forgiveness and Christ-like love, but also have a passion to take responsibility for their people who are often severely marginalised by the rest of the world.

Hough and Cobb (1985) and Stackhouse (1988) mainly focus on the practicality applicable to the professional vocation of ministry, and not on the inherent stature required by a church leadership position. Stackhouse (1988:190-196), however, does emphasise the necessity for *polity* in praxiology. Stackhouse (1988:190-191) argues aptly that

piety cannot survive in an organizational vacuum. Each religion must form an authoritative office, community, or company of religious leadership that is given responsibility for clarifying and articulating orthodoxy, for cultivating piety through prayer and worship, and for undertaking missionary activity.

It is thus clear that Stackhouse (1988:190-196) places the value of leadership in the church on the **internal organizational structure** it provides, although it is mainly rooted in the practical functions required by the Ecclesia.

Hough and Cobb (1985:91) argue that these practical functions require church leaders to be **reflective practitioners**. Although Hough and Cobb (1985:91) defines the term *reflective practitioners* as a collaborative and facilitative skill, involving the whole community, Wood (1985:87-89) gives a better account of what it really means. Wood (1985:88) argues that reflecting on practice goes beyond merely applying a skill toward being the right kind of reflective person; being reflective is a **character trait**. Being reflective involves “self-formation and self-transformation” and implies an open capacity that uses skills and techniques (but cannot be reduced to it) for continuous development (Wood 1985:87-88). The continuous cycle of development ties into the concept of *lifelong learning*; an important concept in the field of *Student learning and development* (Biggs & Tang 2007:162; Lifelong Learning 2009)³³. Cannell (2006:302-305), arguing about theological education in the 21st century, also emphasises the importance of lifelong learning, and in this elaborates on “a spiritual vision for theological education”.

Neither Hough and Cobb (1985) nor Wood (1985) make mention of the guidance of the Holy Spirit in this cycle of continuous reflection. This gap emphasises Kohl (2005:62), Naidoo (2008:128-146) and O'Malley's (1992:79-111) argument that **spiritual formation** is vital to the internal structure needed for church leadership. Also Schnier (1985) values spiritual formation as important in theological education and in this he identifies a *primary focus on God* as something that lacks in the argumentation of Farley (1983; 1988), Hough and Cobb (1985) and Stackhouse (1988) (Banks 1999:64-65). What Schnier (1985) hereby means is that character formation in ministry preparation has a deeper dimension to it than the mere development of morality; it also has a spiritual facet. This is important because this spirituality

³³ For more information on the concept *lifelong learning*, see: Knapper, C. & Cropley, A. 2000. *Lifelong Learning in Higher Education*. London: Kogan Page.

aspect feeds into the development of moral character and has as its goal a lifestyle that mirrors the inner life of the Trinity (Banks 1999:65); “it is a lifelong process of becoming, of being formed and developed in the likeness of Christ” (Naidoo 2008:130). The symbiotic relationship between spirituality and character development is discussed in greater depth later on in this study.

3.3.1.1 Summary of the theme Leadership Stature

The theme *leadership stature* calls for **competence** in leadership roles and power positions within the **context** of the local church and the community.

Integrated values associated with competence in *leadership stature*: Fundamental to leadership stature is an internal habitus of moral and spiritual character that is God-centred and which standard of personal ethics goes beyond mere social ethics. This habitus produces leaders exemplary in the external standard of both cultural etiquette and Christian ethics. What is valued is a heart’s attitude that continuously purifies itself, and produces moral consistency (authenticity). Church leaders should take personal responsibility for this authenticity, which demands accountability. Servitude is an important value within the theme *leadership stature* and should produce a passion for people, rather than position.

Competencies that build toward competence in *leadership stature* are: the ability to represent God to the church and the church to the community; the ability to provide internal organizational structure to the church; and the ability to speak with a prophetic voice against social, economical and political injustices.

The **process** associated with the formation of competence in *leadership stature* is that of reflection. It calls for reflective practitioners who take personal responsibility for their internal stature and stand accountable with regards to the moral consistency (authenticity) in their lives and ministry. The movement is from source to personal appropriation to external stature (Kelsey 1993:226).

Thus, key aspects defining competence in the theme *leadership stature* are:

- Position of power in various roles, which calls for:
- Internal character (moral-spiritual) determines outside stature;
- Exemplary personal and social ethics;
- Representing God and the church;
- Authenticity and accountability;
- Taking responsibility for socio-economic injustices; and
- Internal organizational structure of the church.

3.3.2 Practical Effectiveness (The Learned Servant)

Being *practically effective* emerges as a prominent theme from the discourse on theological education. In essence this theme emphasises being competent to serve in practical ministry within the right context. This competence revolves around the interplay between theoretical knowledge (theoria) fused with the correct application of knowledge and skills (scientiae) and coupled with a habitus of values such as honest reflection and servitude. Cannell (2006:278-288) describes this theme appropriately in his argumentation about “reconceiving practice to put theory into proper perspective”.

The theme of *practical effectiveness* emerges firstly, but not exclusively, from the Vocational-model for theological education, whose primary focus is the practical and reflective goal of the Christian story (Banks 1999:143). This model defines theological education as the interplay between theology as a *science (Wissenschaft)* and theology as *professional education* (Kelsey 1993:16-18). “The theological school is to be understood as a professional school. As such, its primary purpose is the education of professional leadership for the church” (Hough & Cobb 1985:19).

This professional-scientific model for theological education is strongly associated with faculty based theological programmes at universities and

emerged from the initiative Friedrich Schleiermacher took to include *theology* as a discipline in the establishment of the first research university in Berlin during 1810 (Kelsey 1993:12-19). Where theology was treated as the *queen of the sciences* before 1810, the University of Berlin overthrew this hegemony through the emphasis on academic freedom and critical enquiry and in doing so reshaped education along the principles of the Enlightenment (Kelsey 1993:12-15). Because theology is not a pure science, Schleiermacher defined theology as a sort of *professional education*, where the *practical theology*³⁴ needed for church leadership found cognitive and theoretical grounding in the Wissenschaft of *historical*³⁵ and *philosophical*³⁶ theology (Kelsey 1993:17-18). Schleiermacher thus could only establish theology as a discipline in a research university by maintaining this interdependence between Wissenschaft and professional education (Kelsey 1993:18).

However, Farley (1983; 1988) argues that professional schooling has abstracted, from theology a mere theory that must be applied for the successful performance of **clerical functions** (Kelsey 1993:102) and that such a practice that links church leadership with the performance of individual pastoral tasks (Banks 1999:20) contributes to the fragmentation in theological education. Even within the Vocational model for theological education there is dissatisfaction with the mere application of theory for the performance of clerical tasks. Stackhouse (1988:184) is against an orthopraxy where a prescribed set of actions and rituals should be followed, but makes a case for a praxiology that aligns the heart and will with that truth believed in the mind, in order to live out justice in a practical way. Even Wood (1985:72) in his argument about *discernment* is against a kind of practice that is pragmatic and utilitarian (Banks 1999:48).

³⁴ Practical theology here refers to the rules for carrying out theology practically and is the theoretical undertaking of a professional theological education (Kelsey 1993:17-18).

³⁵ Historical theology here refers to data pertaining to Christian churches, Christian teachings and Christian texts (Kelsey 1993:17).

³⁶ Philosophical theology here refers to the defining criteria of Christianity (Kelsey 1993:17).

What these scholars signify is not that the application of tasks or the practice of pastoral functions are wrong, but rather that it is not sufficient. What is needed is that these competencies to perform tasks/functions are placed within the right **context** and get combined with the right **values**.

Hough and Cobb (1985:90-91) value practical Christian thinking within a **global context** and Stackhouse (1988:169-182) seeks for fundamental truth that can guide praxis in a **transcontextual** way. Kelsey (1993:98) defines this focal point in theological education as *pluralism*, a term that refers to the question: "Is this theological school's course of study adequate to the pluralistic world in which the 'Christian thing' is lived?". Kelsey (1993:95-100) furthermore argues that the problem with *pluralism* in theological education is that it is too ambiguous and abstract, diversified by different interests inside and outside the theological school. Cannon *et al.* (1985:204) also argue that theological education can not merely be universal, but has to focus on the justice of people groups and in such a way attempts to contextualise it.

Hough and Cobb (1985:18, 49-76) bring clearer definition to the **contextualisation** of theological education in their argumentation that the church is the concrete expression, individually and corporately, of the internal memory of who Jesus is, and give eleven guiding images as guideline for the church to keep this memory alive in a practical way. This argument that **everyday life** in the world is the context of practical effectiveness is similar to the argumentation of Farley (1983:156-159). Farley (1983:156-159) argues that just as faith always operates within a particular context, theologia always operates in **different social settings** or matrices each with its own form of understanding (Kelsey 1993:104). In the same vein Hough and Cobb (1985:84) argue that understanding of what the Christian identity is and how this identity provide insight toward concrete world situations paves the way toward ministerial competence.

The interplay between **globalisation/pluralism and contextualisation** for Wood (1985) revolves around the dialectical relationship between vision and

discernment. For Wood (1985:67-69; Banks 1999:48) *vision* goes beyond the irrelevance and absolutism of mere theoretical thinking towards the *gestalt* locked up in the ancient concept *theoria*; the wholeness and relatedness of things. *Discernment* goes beyond the pragmatism and utilitarianism of *practice* through focusing on the particularity of the totality and thus providing insight into specific situations (Banks 1999:48; Wood 1985:68, 72).

Perhaps the best balance is struck by the **ETE and TEE/DTE programmes** that emphasise both **contextualisation and globalisation** within theological education (Kinsler 2008a:15-20; Werner 2008a:3; Werner 2009). The hermeneutical circle of the TEE/DTE programmes analyses the socio-economic context both locally and globally; searches for “biblical-theological foundations for responding to that global and local context”, and takes “pastoral or missional action in keeping with this kind of social-economic analysis and these biblical foundations” (Kinsler 2008a:26).

An important distinction is made within the ETE movement between **authentic and false** forms of **contextualisation**. False forms of contextualisation uncritically yields to accommodate a form of *culture faith*, while authentic contextualisation is prophetic, “arising always out of a genuine encounter with God's Word and His world, and moves toward the purpose of challenging and changing a situation” (Third Mandate of TEF 2008:15). Authentic contextualisation is not stagnant but dynamic and relevant to the challenges of society; it does not fragment and isolate different people groups, but values the “inter-dependence of contexts” both locally and globally (Third Mandate of TEF 2008:15-16). The value of *obedience* to the Word of God is vital in authentic contextualisation because it is the centripetal force that unifies the church in different contexts (Third Mandate of TEF 2008:16).

Values, however, pertaining practical effectiveness in ministry revolves for Stackhouse (1988) and the feminist movement (Cannon *et al.* 1985; Chopp 1995) around the **quest for the justice of God** which should bring about societal change. For Stackhouse *praxiology* is about a quest for the justice of

God in the sense that theory and practice relate to one another through the guiding principles justice provides to praxis (Kelsey 1993:180-182; Stackhouse 1988:184-208). What Stackhouse (1988:187-188) professes is a alignment of the heart and will with that truth believed in the mind, in order to live out justice in a practical way. In the same vein Cannon *et al.* (1985:204) identify justice as the core of praxis based reflection and Chopp (1995:90-92) values justice as one of the leading principles and intellectual values in feminist theology.

The quest for social justice is perhaps the best addressed by the **TEE/DTE programmes**. Social justice in these programmes centres around conversion to the Reign of God, not only in a traditional pietistic and individualistic sense but holistically where all of life in this world submits itself to His Reign (Kinsler 2008a:7, 26). Kinsler (2008a:7-8, 29) argues therefore that theological education must address two global challenges of the twenty-first century, *economic injustice* and *ecological destruction*, and that ministry preparation must equip church leaders to defend and support the marginalised and “transform the structures and institutions of dominion, locally and globally”.

In the ministry of Christ on earth social injustice was addressed and institutional structures of the day were transformed through His **servant heart** (John 13:1-20). Strege (1992:127) argues that theological knowledge should be put into practice to serve the faith community; **servitude** thus is the purpose of professional expertise. Campbell (1992:2-7) also identifies servant-leadership as a core value in church leadership and Banks (1999:162) argues that “losing ourselves in the service of other” is vital in theological education. An overemphasis on justice, especially if it becomes the primary purpose of praxis, will use the truth (knowledge) in a judgemental, rather than an edifying way. The socio-political and socio-economic illnesses of Africa are at large the result of hatred and judgement between people groups (Houston 2009; Gatwa 2009; Mwesigwa 2009). It is therefore vital that specialised theological knowledge be fused with the faith community (correct

context) through an attitude of servitude, because gifts are always for the edification of the *body of Christ* (1 Corinthians 12 and 14).

The act of **reflection** is important in the development of practical effectiveness within theological education. Kelsey (1993:182) points out that Hough and Cobb (1985:90-91) as well as Stackhouse (1988:184-208) emphasise the fact that reflection should be done **during action** and not merely *about* action. This argumentation goes further than that of Stregge (1992:127) who states that reflection should merely be on action. The emphasis in the vocational model for theological education centres on the relationship between *knowledge* and *skills* needed for practical ministry. In the vocational model, reflection becomes the centripetal force that draws theory towards that hub of practical effectiveness.

This importance of reflection in theological education also gets accentuated by voices from feminist circles. The Mud Flower Collective (Cannon *et al.* 1985:22, 23-27) lay an emphasis on praxis-based reflection, while Chopp (1995:81-82, 88) makes a case for idea forming practice through dialogue. Importantly is that both, the Mud Flower Collective (Cannon *et al.* 1985) and Chopp (1995), opens up a new dimension of reflection, namely that of **collective reflection**. Banks (1999:51) argues that this notion of collective reflection is also present in the argumentation of Kelsey (1993) who values the critique of ideological self-perceptions through open conversation with others in different socio-cultural settings. Banks (1999:179-180) appraises authentic and contextualised conversation in theological education.

Tension rises when Farley (1983:156) states that the required habitus is established by **reflection on practical faith**, and not through a focus on theory. What Farley (1983) hereby indicates is that individual reflection is important and that reflection is not only about knowledge or skills, but should go deeper toward personal faith. Theologia, as Farley (1983:176, 196) sees it, is embedded in concrete and practical reflection and inquiry; the dialectical

activity of faith, or self-conscious reflection as it exists and responds to the word.

Strege (1992:123-127) as well as the World Council of Churches (Third Mandate of TEF 2008:16) also recognises the educational and evaluative value of reflection, but turns the focus towards the importance of the **authority of Scripture** in specialised theological knowledge. Although Strege (1992:112-131) opposes the purely scientific approach of the historic-critic methods, he does acknowledge the value of theological knowledge and the important role universities play in establishing the corresponding **analytical ability**. The WCC emphasises the unification of the church in different contexts through practical obedience to the Word of God, while Strege (1992:116, 127) argues that knowledge should be put into practice to serve the faith community; that is theological knowledge within the right context. Servitude thus becomes the purpose of professional expertise.

3.3.2.1 Summary of the theme Practical Effectiveness

The theme *practical effectiveness* calls for **competence** in practical ministry roles within a global/**transcontextual** and local/**contextual** setting. Defining the right context varies within the discourse on theological education from a transcontextual/global focus found in the concept of *pluralism* to the contextualisation in the day-to-day lives of individuals in the local congregation.

Integrated values associated with competence in *practical effectiveness* revolve around four aspects, namely the macro-micro focus in ministry, a quest for justice, servitude and the authority of Scripture. The macro-micro focus of vision-and-discernment operates within a paradigm that moved beyond irrelevance and pragmatism towards an understanding of the wholeness and relatedness of things. Although justice for the marginalised emerges as a strong value within the discourse on theological education it should never pave the way toward a judgemental attitude. Therefore servitude remains a vital value that should be interwoven into all of theological

education. Where servitude is coupled as an important value with the application of skill, the authority of Scripture should remain paramount in the cognitive and analytical skills and knowledge generated through Wissenschaft.

Competencies that build toward competence in *practical effectiveness* stature are partly a result of the analytical abilities developed through science (Wissenschaft), and partly because of the cognitive and psycho-motor skills developed through a professional education model. Although the daily lives of congregation members entail different social settings, the application of theological knowledge as a way to serve people remains paramount. Competencies in performing certain complex tasks should never stagnate in becoming pragmatic and utilitarian but should be fused with values to form competence within the role of a practical effective servant-leader.

The **process** associated with the formation of competence in *practical effectiveness* is that of individual and group reflection. Individuals should not only reflect on their outward experiences in ministry, but also on their inward faith.

Thus, key aspects defining competence in the theme *practical effectiveness* are:

- Cognitive (knowledge, understanding, analysis) and psycho-motor (application/doing) skills development;
- Servitude *versus* judgement;
- Relevance in globalisation/pluralism and contextualisation;
- Reflection; and
- Authority of Scripture.

3.3.3 Relational Capacity

Relational capacity emerges as a prominent theme in the discourse on theological education. Connectedness through **conversation**, dialogue and

rhetoric is seen as valuable. On a macro level there is a big emphasis on diversity, **pluralism** and a global context in the discourse on theological education which aims at the ability to relate to people in a diverse number of settings. The micro level implementation **contextualises** this relating capacity to different kinds of people and should bring about social transformation. Micro level implementation focuses on the **representative role** of the minister in specific communities as well as the quest for justice, i.e. relating with the marginalised.

The importance of **conversation, dialogue and rhetoric** in theological teaching and learning is prominent throughout the whole discourse on theological education. Banks (1999:180-181) states the importance of conversation in theological education by referring to Augustine's emphasis on conversation for "community effective education" and Martin Luther's *Table Talk* which was informal discussions over meals that supplemented his formal lectures. Even in his own experience (during visits to two seminaries he was involved with) Banks (1999:23-24) highlights the value of conversation in formation of theological students "through both academic study and through close daily fellowship in corporate worship and shared meals". In this Banks (1999:19-20), in unison with voices from the feminist circles (Cannon 1985:29; Kelsey 1993:138), illustrates that paideia is a communal affair.

The Mud Flower Collective (Cannon *et al.*1985) as well as Chopp (1995) are the prominent voices from the **feminist circle** that value connectedness through **dialogue, conversation and rhetoric** as important in theological education. The Mud Flower Collective (Banks 1999:29-30; Cannon *et al.* 1985:23-27; Kelsey 1993:138, 146-147) focus on the social transformation paideia should bring about and bring the relational character and need for social justice to the centre. For the Mud Flower Collective (Banks 1999:29; Cannon *et al.* 1985:23-27) *collaboration in reflection* is one of five crucial conditions to intellectually honest praxis and deep authentic conversation is seen as indispensable in the construction of knowledge. In the same vein Chopp (1995:81-82, 88, 93) makes a case for an *engaged fallibilistic pluralism*

that favours the idea of a diverse scholarly community that goes beyond set hermeneutics toward fluidity, **openness, mutuality and connectedness**. This *engaged fallibilistic pluralism* favours rhetoric above objective interpretation (Banks 1999:55) and values empathy and the ability to construct the world from a different point of view through dialogue as an important principle that goes beyond traditional hermeneutics (Chopp 1995:90-92).

This ability to empathetically construct the world from a different point of view is an important link in the theme on *relational capacity*, because it values **transcontextuality, plurality and diversity** as crucial principles in theological education. Banks (1999:23-24) illustrates these principles as "a strong emphasis on understanding the wider culture [...] in order to properly contextualize Christian communities, church life, and social involvement." He hereby emphasises the importance of plurality as a way towards proper contextualisation in theological education, because plurality connects us with the issues of the broader society and relates us with the global village. Cannon *et al.* (1985:23-27) also value the notion of **global relatedness** and identify the *diversity of cultures* as one of the five conditions to establish an intellectually honest praxis and Chopp (1995:81-82, 88, 93) makes a case for an engaged fallibilistic pluralism that favours the idea of a diverse scholarly community. The argumentation of these feminist scholars is in line with Stackhouse (1988:9) who judges that, through *apologia*, "it is possible to transcend our own biases in some measure, and that we can have some prospect of knowing something reliable about God, truth, and justice in sufficient degree to recognize it in views held by others". In this Stackhouse (1988:9) defends his argument that theological education must prepare church leaders to serve in a **variety of contexts** and have the ability to discern in a transcontextual way common truth (Banks 1999:40; Kelsey 1993:176-177). Kelsey (Banks 1999:51) defends the importance of diversity and transcontextuality in theological education by making a case for critique of ideological self-perceptions through open conversation with others in different socio-cultural settings about their interests in God. Kelsey (1993:96) supports curricula aligned with the pluralistic world in which Christianity has to be lived

out and in this *pluralism* is established as a vital principle in theological education (Kelsey 1993:221). Understanding - and being able to connect to - the plurality of the wider culture contextualises different Christian communities, church life and social involvement.

Contextualising Christian communities within a pluralistic world, however, remains important in theological education, because it connects the church with the local community in a concrete way (Wingate 2005:245-246). Kelsey (1993:96) understands this concreteness in contextualising theology and argues that Christianity has to be *lived out* in a pluralistic world and pluralism in theological education is not an end in itself, it paves the way toward *concrete* divine understanding (Kelsey 1993:221). This means that the church leaders must understand that God is closely associated with people and their lives, even people outside the church, and that God can in a certain sense be found in relating to people, especially the “hungry, the thirsty, the stranger, the naked, the sick, and the prisoner” (Kinsler 2008a:29). Theological education needs to create a competence in students to relate to various people in various settings.

However people in society and the faith community must also be able to relate to church leaders as normal human beings. Campbell (1992) distinguishes this concrete role church leaders fulfil within society as a **representative role** and in this establishes the importance of a relational capacity, not only to people in the church but also within the broader society. Campbell (1992:4-5) argues that the ordained minister represents God to the church and the church to the world. This means that church leadership is not performed in isolation but it is connected and related to both the **faith community and society; representation implies relation**. Even the vocation for ordination involves God, the individual and the faith community; both the *Head* and the *Body* needs to testify about the functioning of the ordained minister, because he/she enjoys both the testimony of God and the church in the way it represents both (Campbell 1992:2-7, 8-11). The candidate for ordination needs both favour with God and **favour with men** (Luke 2:52). Greer

(1992:22-23) argues that ordination is not only for the church, but also for public life. Church leadership implies various roles both in the church and society (Greer 1992:54-55). Hough and Cobb (1985:91) also identify the minister as a reflective practitioner that acts as a collaborative facilitator within the whole community. In the light of these representative roles church leadership has to fulfil within the faith community and broader society, Brooks Holifield (1999:78) as well as Wingate (2005:246) argue thus adequately that preparation for ministry happens in the church and in the community; it forms the church leader as a Christian gentleman who adheres to the highest **standards of cultural etiquette as well as Christian ethics**. This does not mean that church leaders should alienate themselves, but rather that they make themselves show both the church and broader community how God intended normal human life should be within His presence. Banks (1999:179-180) and Campbell (1992:20) both interpret this quality as *authenticity* in relating with others.

Relational capacity within the church community and broader society does not only centre on the representative role church leadership fulfils. **A sense for social justice**, i.e. the ability to **relate to the marginalised**, also gets highlighted as an important aspect of the relational capacity church leadership ought to carry. For the Mud Flower Collective (Banks 1999:29-30; Cannon *et al.* 1985:23-27; Kelsey 1993:138, 146-147) social transformation is the goal of *paideia* and in this they bring the relational character and need for social justice in this concept to the centre. Of the five crucial conditions to an intellectually honest praxis in feminism and theological education *accountability to minority groups* and *a commitment towards justice* accentuates that *justice* is at the core of theological endeavour (Cannon *et al.* 1985:204). This principle position of *justice* in feminist theology is also defended by Chopp (1995:90-92) who argues that justice is one of the three leading principles that paves the way toward an *engaged fallibilistic pluralism*; a concept that goes beyond the limitations of traditional hermeneutics. In the same vein Stackhouse (1988:9) chooses a *sense for justice for all people groups* as an important goal in theological education and argues that

praxiology in ministry is all about a quest for the justice of God (Kelsey 1993:180-182; Stackhouse 1988:184-208).

The relational capacity that needs to be formed in theological education thus centres on the importance of conversation and dialogue in theological education. It values transcontextuality, diversity and pluralism because connectedness with people in the church community and broader society is vital. Two tasks that church leadership needs to fulfil in these communities emerge from the discourse on theological education, namely a representative role and a quest for social justice. This relational capacity needs to be formed through theological education.

The right kind of **teaching** is therefore needed in order to bring this relational capacity about. Banks (1999:179-181) values authentic and contextualised conversation as important in teaching theology and in this supports a shift to a conversational model of teaching and learning. But this conversational model does not fall out of the air, it is backed with proper models and solid relationships in seminary. For Banks (1999:163) teachers should model proper action and close relationships are needed in properly teaching theology. By *modeling* Banks (1999:174) means the holistic representation of what truth has become in the teacher. The relationship between students and academia in theological education is in essence **discipleship** (Banks 1999:162) a concept Strege (1992:127) identifies as **mediation**. In the Missional Model of Banks (1999:171-174) teaching is defined as **sharing life as well as knowledge**, sharing one's whole life as modelled by Jesus and Paul. This means that teachers are open and approachable in their humanness and not only in their knowledge.

For Strege (1992:131) the context in which this kind of teaching should take place is the church; **the church is the "seedbed of the ministry"**. This notion is also emphasised by Cannell (2006:289-301) who emphasises the community as the proper context for learning, and in this defines the church as both a theological community and a sociological community (Cannell

2006:244-249). Foster *et al.* (2006:187) also make a case for the “communal pedagogies” within ministerial formation. The church is thus the community in which theological learning takes place.

3.3.3.1 Summary of the theme Relational Capacity

The theme *relational capacity* calls for **competence (favour)** in human relationship roles within the **context** of the church and broader community.

Integrated values associated with competence in *relational capacity* are authenticity, openness and being approachable. It values diversity and conversation without losing the necessary consolidation to address current global challenges.

Competencies that build toward competence in *relational capacity* revolves firstly around the representative task church leadership have to fulfil. Secondly, the task of ensuring social justice emerges as a prominent theme; i.e. relating with the marginalised. In all of this church leadership must experience the favour of men in the way they relate.

The **process** associated entails dialogue, discipleship, modelling and mediation within the context of the church, which becomes the seedbed of ministry.

Thus, key aspects defining competence in the theme *practical effectiveness* are:

- Connectedness with people through conversation, dialogue and rhetoric;
- Pluralism/globalisation and contextualisation;
- Cultural etiquette and Christian ethics in representative roles;
- Social justice: i.e. relating with the socio-economic-political marginalised; and
- Discipleship as a way of teaching; sharing life and knowledge

3.3.4 Spiritual Accuracy

Spiritual accuracy is a concept that forms part of a broader concept *spiritual formation*. Naidoo (2008:130) defines spiritual formation as “a lifelong process of becoming, of being formed and developed in the likeness of Christ (Gal. 4:19; Col. 1:28; Rom. 12:2). It is a personal and relational formation which seeks to promote encounter and cooperation with God and society as a whole.” What Naidoo (2008:130-132) hereby means is that spiritual formation encompasses both the transformation of character as well as a spirituality that enables to connect with God; “it is a personal and relational formation”. Although Naidoo (2008) discusses these two aspects together, this study differentiates between **character formation** on the one hand and **spiritual accuracy** on the other hand. This **differentiation** is partly because the aspect of character formation has already been dealt with under the argumentation on *leadership stature*, and spiritual accuracy therefore remains almost untouched. Another important reason for this differentiation is that it allows valuing the effect spirituality has on character development; accurate spirituality feeds into the transformation of character. Spiritual accuracy is therefore a more defined aspect of the broader concept spiritual formation that specifically focuses on relating, connecting, encountering and cooperating with God.

This **differentiation** within spiritual formation is also identified **within the discourse** on theological education. Banks (1999:26) analyses O’Malley’s (1992:79-111) argumentation on spiritual formation and in this classifies character transformation as one dimension of spirituality. Protestant theological institutions specifically need to move beyond mere character formation toward deeper spiritual formation (Banks 1999:26). O’Malley (1992:92) also, arguing from a Roman Catholic perspective, identifies the importance of spirituality on the priestly life as stated by the *Presbyterorum ordinis*; a spirituality that includes moral formation but goes beyond it.

Spiritual formation within theological education therefore is **first** and foremost deeply **spiritual** in character. Kohl (2005:64) points towards the fact that both laymen and pastors view *spirituality* to be one of the top five capabilities that needs to be established in theological education. Campbell (1992:2-7) also emphasises the importance of the testimony of God in the individual that he/she is called for ministry and O'Malley (1992:79-111) judges spirituality in the Roman Catholic traditions for ministry preparation as vital. In the same vein Schnier (1985) and Kelsey (1993) values the focus on God, which is His character, His work, and His relation to us as paramount in theological education (Banks 1999:64).

Kelsey (1993) therefore defines the spirituality desired in theological education clearer; the **focus is on God** and the quest is to understand God (Banks 1999:50-51). The right kind of spirituality in theological education will consequently produce the ability to know God more truly, to concentrate on and be guided by His presence, and to have the ability to discern and respond to His presence alone (Banks 1999:52). These competencies open up the **second** aspect of spiritual accuracy, namely **accuracy**. Spiritual formation in theological education is therefore not only distinguished by character formation and spirituality, but the right kind of spirituality produces an accurate response in the individual to God's guidance. This spirituality is best formed through *paideia* (Banks 1999:53; Farley 1983:152-153, 170).

The importance of spirituality is strongly associated with the concept of ***paideia*** in the discourse on theological education. Farley (1983:152-153, 170) judges that *paideia* involves the cultivation of the individual's spirit together with his character and mind; something which takes place against the backdrop of divine enlightenment and assistance (Banks 1999:19-20). Banks (1999:53) in his analysis of Kelsey's (1993) argumentation on theological education judges that the ability to know God truly (as professed by Kelsey) is best formed through *paideia*, where *Wissenschaft* enables exact academic evaluation. Although Muller (1991) focuses more on a cognitive-normative and scriptural basis for knowing God, his argumentation on this

kind of spirituality includes the *habitus* associated with the moral and spiritual dimensions of it (Banks 1999:65-66). These arguments are important for this study, because it means that the right kind of spirituality can be formed through theological education and it seems that paideia is closely associated with such practices. The question however remains which methods best facilitates the right kind of spirituality through paideia.

Various **methods** for spiritual formation are discussed in the discourse on theological education. Naidoo (2008:128-130) and O'Malley (1992:79-111) assess these methods, past and present, as it occurs in the **Roman Catholic, Evangelical and Protestant traditions** for ministry preparation. Methodologically intentional formal structures and offices coupled with clear institutional goals, programmes and resources form the way towards spirituality in Roman Catholic institutions for ministry preparation (Banks 1999:25; Naidoo 2008:129; O'Malley 1992:80). These formal structures and programmes stand opposed to the individual input of academia and extracurricular activities in Evangelical and Protestant circles, although Protestant theological institutions mainly focus on the character formation within spiritual formation (Banks 1999:25-26; Naidoo 2008:129).

It is however in O'Malley's (1992:79-111) evaluation of Roman Catholic traditions for ministry preparation that the best methods for facilitating a paideia that develops spirituality comes to the fore. First O'Malley (1992:80-81) identifies the **establishment of the university in the thirteen century** as an opposing force towards authentic spirituality. Before then an apprenticeship model within the context of the monastic chapel and Episcopal *cathedra* ensured a ministry training that was in synchronisation with practical ministry and facilitated a desire for God (O'Malley 1992:80-81). This kind of paideia was replaced with an academic model for ministry training which had an **academic and scientific focus, professional style** and facilitated a desire for qualifications. Kelsey (1993:12-27) indicates how the establishment of the University of Berlin in 1810, added to this overemphasis on academia and professionalism in theological training. In the same vein Naidoo

(2008:129-130) identifies how this academic model resulted in a theology that “has diversified into practical ministry skills and an aggregate of disciplines which emphasises the cognitive over the spiritual.” Also Banks (1999:169-170) identifies this academic-spiritual dichotomy in theological education as a challenge. He argues that it calls for a change in “self-seeking careerism and self-excusing cynicism” of theologians who often find their identity in their theological, and thus academic work, instead of in their relationship with God.

As a counter action for this academic-professional emphasis Dominican, Franciscan and Jesuit orders came to being and consequently full-fledged spiritual formation programmes with instruments for spiritual formation like retreats and spiritual direction developed to become normative spiritual traditions (O’Malley 1992:82-92). **Formal and structured spiritual formation** remained paramount in ministry preparation and in 1965 the Second Vatican Council issued two important documents regarding the spirituality of ordained ministry in the Roman Catholic Church. Research on the reality of spiritual formation in Roman Catholic circles identified and developed various models, instruments and resources in this regard (O’Malley 1992:95-101).

Schner (1985) however has it against these separate models, instruments and resources aiming at the development of spirituality, and focuses **holistically on the integration of the whole curriculum, institution and congregation** as a way towards spiritual formation in theological education. Spiritual formation cannot be reduced to spiritual activities, psychological techniques or the teaching of skills (Schner 1985:96), but encompasses every scholarly discipline, every aspect of ministry and mission, and every aspect in the seminary and the congregation (Banks 1999:65). In this **holistic-integrative approach** towards spiritual formation, academia takes on the responsibility in parenting, and not merely mentoring students (Banks 1999:65).

O'Malley (1992:110-111) has similar thoughts about the ineffectiveness of formal and rigid structures and programmes as ways towards spiritual formation, and identifies **discipleship** as a much more effective way towards spiritual formation. With *discipleship* O'Malley (1992:110-111) specifically refers to the act of "sitting at the feet" of a spiritually mature person who embodies wisdom, is surrendering to God, and has obedience and a deep relationship with God. In the same vein Banks (1999:162) attacks theological institutions aiming at spiritual formation through integrating spiritual disciplines into the curriculum, instead of facilitating contemporary ways of discipleship. Banks (1999:162, 169-171) argues that spiritual disciplines merely focus on the inner life of the student, whereas discipleship contextualizes spirituality within the **day-to-day life of service in the kingdom**, something which is the central focus in theological education. Banks (1999:162) argues that discipleship leads to a **spiritual maturity** that is the result of "losing ourselves in the service of others" as opposed to the mere "contemplation of God". Kohl (2005:62) also makes a case for character formation, servant leadership and spiritual modelling, and argues that "courses in [...] servant leadership, mission and discipleship" would yield much better results in theological education than "doing word studies, or syntax analysis". **Serving others** within the context of the kingdom means that the purpose of spiritual formation in theological education is to **fulfil one's present calling**, as opposed to a mere accumulation of inner resources for possible ministry in the future (Banks 1999:162).

It can therefore be agreed with Naidoo (2008:132) that spiritual formation in theological education touches on the delicate work of the Holy Spirit. However, very little is said within the discourse on theological education about the guidance and work of the Holy Spirit.

3.3.4.1 Summary of the theme Spiritual Accuracy

The theme *spiritual accuracy* calls for **competence** in relating to God in a spiritual accurate way within the integration of church context, context of

personal life and the seminary context. The purpose of spiritual accuracy is obedient service of the Kingdom in daily living.

Integrated values associated with competence in *spiritual accuracy* revolve around obedience to the guidance of the Holy Spirit.

Competencies that build toward competence in *spiritual accuracy* can broadly be differentiated into *character formation* and *spirituality*. Two aspects of spirituality are valued. On the one hand spirituality is deeply spiritual in character. It focuses on the development of the human spirit, as opposed to cognitive and psychomotor development of professionally inclined programmes which are often associated with faculties of Theology at universities. On the other hand, spirituality needs to be accurate. Accuracy refers to the ability to discern and react to God's presence, to be guided by Him and to focus on Him. It refers to the alignment of the cognitive and psychomotor abilities with the working of the Holy Spirit; i.e. the competency to be obediently guided in a spiritual accurate way.

The process associated with the formation of competence in *spiritual accuracy* is often associated with various developmental instruments, programmes and formal structures within theological institutions. Although all of this have value in the development of a spiritual accuracy, *discipleship* within a context that integrates church, personal life and seminary remains the most effective. *Accurate guidance by the Holy Spirit* is a gap to be filled within theological education.

Thus, key aspects defining competence in the theme *spiritual accuracy* are:

- Relating, connecting, encountering and cooperating accurately with God;
- Integration of contexts;
- Obeying the Holy Spirit;
- Developing of the human spirit; and
- Discipleship.

Because competence within the model for competence-based learning means fulfilling a role within a specific context, the following section centres on the context specific challenges regarding theological education in an African context.

3.4 CHALLENGES OF AN AFRICAN CONTEXT

In the argumentation of 1.2.1 and 1.2.2 it was established that geographically the centre of global Christianity shifted to the southern continents of Africa, Asia and Latin America. This geographical shift from north to south demands that a similar cultural shift within global Christianity must take place, which calls for quality interaction between the church and the cultures of these southern continents. The future of Christianity depends on how the church in these regions relevantly impact society and competent church leadership consequently presenting itself as a pivotal factor in this regard. However, a Western framework for theological education is inappropriate to produce competent church leaders for an African context. The construction of a framework for theological education in an African context is therefore needed, and is the primal research problem of this study.

However, in evaluating the arguments of Chitando (2009), Houston (2009), Gatwa (2009), Mwesigwa (2009), Swanepoel (2009), and Werner (2009) a number of secondary problems present itself regarding theological education in an African context. The framework this research study aims to construct will function within this contextual reality. It is therefore important to state what these contextual challenges are. The following four are identified by these scholars: access; the lack of resources; socio-political and social-economic illness; and an Africanized scholarship and curricula. Competence through leadership stature, a practical effectiveness, relational capacity and spiritual accuracy need to address these challenges within an African context.

3.4.1 Access

Access to theological education remains a challenge within the African context. On the one hand there are a vast number of church leaders without any theological education, and on the other hand there is a huge need to equip part time ministers and church members in order to fulfil their individual calling. Houston (2009) argues that 80% of African pastors are insufficiently trained. Werner (2009), head of the African programme on Ecumenical Theological Education (ETE) of the *World Council of Churches* (WCC) identifies that a specific section in the church that needs special attention is the *African Independent Churches* (AIC). He argues for the development of a new form of theological education; a form that is attractive and accessible to the majority of these leaders that are without any theological training (Werner 2009). Swanepoel (2009) also argues that almost 50% of all church leaders in South Africa belong to AIC and that the majority of them have no form of theological education. One of the reasons for this shortage is that these churches were not recognised in the past as authentic Christian churches (Swanepoel 2009). In the same vein Mwesigwa (2009) identifies ethnic biases and discrimination through the religious education system as an obstacle in Africa towards proper access to theological education.

The need to equip part time ministers and church members in order to fulfil their individual calling opens up a new dimension in access to theological education in Africa. Amanze (2009) makes a case for theological education that is open and accessible to equip all believers to establish the Kingdom of God in this world. Swanepoel (2009) also argues that traditional methods of theological education do not meet the need to train those who need it the most, namely part time ministers and focused ministries like those operating in the fields of children's church and correctional services. Consequently Swanepoel (2009) suggests better collaboration, cooperation and networking between institutions in Africa in order to address the need for theological education on academic levels lower than universities' training. Both the shortage of trained ministers as well as the opportunity of church members to get trained in their individual calling might be addressed through the following

ten interrelated dimensions Kinsler (2008a:8-11) identifies to provide better access to theological education in Africa: geographical access; economical access; cultural access; ecclesiastical access; gender access; race access; class access; different abilities access; pedagogical access. This means that access to theological education should bridge the divisions that historically separated those who had access from those who were denied access.

The challenge of access to theological education is magnified by the great need in Africa for the training of her church leaders. Access to ministry training should not be limited to full time ministers but should be expanded to include part time ministers and church members.

3.4.2 The lack of resources

One of the biggest challenges towards providing proper access to theological education in Africa is the lack of proper resources. Chitando (2009) underlines the shortage of resources that are needed for proper education in Africa. Houston (2009) also states that the context in which theological education in Africa has to take place is often that of poverty, wars, economic chaos, digital divide and erratic electricity. Gatwa (2009) argues that the shortage in proper library facilities and trained personnel challenges the provision of the needed theological education in Africa.

Houston (2009) however makes a case for **self sustainability** and viability and in this steers away from models that makes theological institutions in Africa dependant on outside resources. He is echoed by Chitando (2009) who argues that churches/seminaries need to develop strategies how to generate these resources locally in order to meet this need. Practical examples of entrepreneurial initiatives of theological institutions in Africa are: building houses and offices on their premises in order to generate a rental income; starting a Cyber-café; starting a primary/secondary school; and planting bananas on their premises (Houston 2009). Houston (2009) also argues that the full time residential based system of theological education is costly and that a great need in Africa exists for alternative ways of theological

education where students can stay within their own town/city and in such a way cut accommodation and other related costs.

Thus, the context in which theological education happens in Africa is often challenging in terms of the necessary resources needed to provide good training. Institutions however should become self sustainable through entrepreneurial efforts and alternative modes of teaching. The lack in resources however, is primarily a result of the socio-political and social-economic illness in Africa; a challenge theological education needs to address.

3.4.3 Socio-political and socio-economic illness

Chitando (2009), Gatwa (2009), Houston (2009), Mwesigwa (2009), and Swanepoel (2009) have identified some of the areas where socio-economic change in Africa is needed, namely the HIV/AIDS-pandemic (and the resulted number of orphans), ethnic conflict and wars, the abuse of children; family malfunction, political instability, poverty and economic chaos, etc. Kinsler (2008a:50-51) more specifically outlines the context of contemporary South Africa in this regard. These socio-economic and socio-political illnesses of Africa becomes even more problematic when it is considered that Christianity is the fastest growing faith in Africa and that Africa is at large responsible for the current re-evangelisation of Europe (Gatwa 2009) due to the African Diaspora (Werner 2009). Without taking responsibility for her own domestic needs, the church in Africa will lose her credibility.

Mwaura (2009) is thus appropriate if he identifies the need for properly trained leaders that are change agents in society. Werner (2008b:86) also identifies *leadership* as one of the crucial competencies theological education needs to establish. Werner (2008b:86) emphasises a *competence of leadership* which “empowers rather than controls the manifold gifts of a given Christian community and helps to enable, equip and discern these gifts and charismata for the benefit of both the up building [of] the local congregation (oikodome) as well as peace and justice for the whole of the human community.” Kinsler

(2008a:7-8) also argues that theological education must address, through diverse and contextualised approaches, the global challenges of the twenty-first century, namely: economic injustice and ecological destruction.

The socio-political and social-economic illness of Africa thus is a challenge for theological education to address in order to protect the credibility of the church in Africa. A focus on competent leadership can address not only the domestic needs of Africa but also the economic injustice and ecological destruction globally.

3.4.4 An Africanized scholarship and curricula

Houston (2009) values the *self theologising* of Africa to be important. What he thereby means is that theological institutions in Africa need to see themselves as teaching institutions that on the one hand are closely linked to context of their local faith community, but on the other hand are not falling behind on current scholarship but are actively contributing to it through books, journals and higher degrees.

In this Houston (2009) emphasises the fact that theological curricula in Africa is often still Western in its content and mode of delivery, and need to change toward an accredited and accessible competence-based curriculum relevant to its context. Relevance is also valued by Gatwa (2009) who argues that theological education must resource the life of the people, and in these theological institutions stands accountable to the church. Swanepoel (2009) also identifies a gap between the needs of the people in the church and the content taught in theological institutions; curricula need to become relevant.

In this Werner (2009) opens up a new section of relevance namely the emergence and ongoing growth of Charismatic/Pentecostal churches in Africa that gives rise to a different student population with different needs in terms of relevant content in theological curricula. Chitando (2009) also makes a case for accredited theological curricula in Africa and identifies relevant themes to be addressed like HIV, political literacy, and masculinity. Werner (2009)

introduces a unique theme by asking what effect the African diaspora has on the theological curricula being taught.

Amanze (2009), however, argues that relevance in an Africanized theology can not only be theoretical, it should be action oriented. Gatwa (2009) also calls for competence-based curricula and makes the application thereof even more practical by emphasising the need for proper mentorship in theological education.

The Africanization of theological education thus hinges on the relevance of the themes in its curricula, its focus on competence, as well as on the unique contribution it should make to the scholarship of theology as a whole.

Thus, competence in the roles of leadership stature, practical effectiveness, relational capacity and spiritual accuracy operates within a context challenged by free access to proper theological education, a lack of resources, socio-political and social-economic illness; and a need for an Africanized scholarship and curricula. A framework for theological education in an African context needs to address these challenges.

3.5 TOWARDS A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT

A broad outline for a framework for theological education within an African context emerges if the aspects that came out of the argumentation about student learning and development (specifically the model for competence-based learning) are compared with the argumentation about the central themes within the discourse on theological education (leadership stature; practical effectiveness; relational capacity; and spiritual accuracy) and the contextual challenges within Africa. Table 3-1 illustrates such a comparison.

Table 3-1: Broad outline framework for theological education in an African context

	Leadership Stature	Practical effectiveness	Relational capacity	Spiritual accuracy
Competence in performing a certain role within a specific context	<p>Role: Leader Demonstrate stature in positions of power in the context of the church and community</p> <p>Context: - cultural shift within global Christianity - socio-political illness - social-economic illness (Against the backdrop of limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula)</p>	<p>Role: Practical theologian Demonstrate effectiveness as a learned-servant in practical ministry within the context of relevant local and global challenges</p> <p>Context: - cultural shift within global Christianity - socio-political illness - social-economic illness (Against the backdrop of limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula)</p>	<p>Role: Human being Demonstrate relational capacity within the context relationships in the church and community</p> <p>Context: - cultural shift within global Christianity - socio-political illness - social-economic illness (Against the backdrop of limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula)</p>	<p>Role: Son (child) of God Demonstrate spiritual accuracy within an integrated context of personal sphere, church and community</p> <p>Context: - cultural shift within global Christianity - socio-political illness - social-economic illness (Against the backdrop of limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula)</p>
Values integrated into competency to form competence	<ul style="list-style-type: none"> - Internal habitus of moral and spiritual character - God-centred - Exemplary personal ethics - Servitude - Accountability - Moral consistency (authenticity) - Personal responsibility 	<ul style="list-style-type: none"> - Relevance globally and contextually - Practically effective - Social responsibility - Servitude - Honour the authority of Scripture 	<ul style="list-style-type: none"> - Authenticity - Openness (transparency) - Being approachable - Diversity - Connectedness - Relevance 	Obedience to the Holy Spirit

Competency in performing complex tasks	<ul style="list-style-type: none"> - Represent God to the church and the church to the community - Provide internal organizational structure to the church - Speak with a prophetic voice against social, economical and political injustices 	<ul style="list-style-type: none"> - Cognitive (knowledge, understanding, analysis) and psycho-motor (application/doing) skills - Application of theological knowledge as a way to serve people - Never stagnate in becoming pragmatic and utilitarian 	<ul style="list-style-type: none"> - Represent God to the church and the church to the world; - Ensuring social justice 	<ul style="list-style-type: none"> - Development of the human spirit, as opposed to cognitive and psychomotor development - The ability to discern and react to God's presence, to be guided by Him and to focus on Him - The alignment of the cognitive and psychomotor abilities with the working of the Holy Spirit
Process	<ul style="list-style-type: none"> - Reflection - Accountability about moral consistency 	Individual (internal and external) and group reflection	<ul style="list-style-type: none"> - Dialogue, discipleship, modelling and mediation - Church becomes the seedbed of ministry 	<ul style="list-style-type: none"> - Developmental instruments (i.e. programmes) - Discipleship within a context that integrates church, personal life and seminary

Consequently the following conclusion can be drawn from the argumentation of this chapter.

3.6 CONCLUSION

This chapter had as its goal the creation of a broad outline framework for theological education in an African context. In this it brought the discourse on theological education and the theory on *student learning and development* in conversation with one another. First, the analysis of competence-based learning emphasised its rootedness in experiential learning, within the ambit of learning theory which is part of the study field student learning and development. Experience is fundamental to learning and demands active engagement and reflection (before, during and/or after the learning experience) in order to construct meaning. Engagement and reflection relates with the three basic parameters of MLE. Competence is the ability to

effectively perform in a role within a given context, and is the result of a process where various skills are integrated with knowledge to form competency. A number of competencies integrate with values to establish role competence within a given context. A competence-based model for learning facilitates development from lower levels of complexity to higher levels of complexity within the cognitive, affective and psycho-motor domains of learning. Role competence is context specific, which demands that learning experiences are situated in the relevant contexts. Exposure to various contexts should be integrated to form a seamless learning experience for holistic development. Secondly, the following four themes are identified in the further analysis of the discourse on theological education: *leadership stature, practical effectiveness, relational capacity* and *spiritual accuracy*. If these central themes are compared with a model for competence-based learning a broad outline framework for theological education in an African context emerges. This framework makes provision for competence, values, competencies, knowledge and the developmental process within each central theme (see table 3.1). The following four contextual challenges regarding theological education in an African context are identified: access; the lack of resources; socio-political and social-economic illness; and an Africanized scholarship and curricula.

The concept analysis of *discipleship* (chapter 4) is the focal point of the argumentation in the next chapter. A deeper understanding of the meaning of discipleship is created through this analysis.

4 DISCIPLESHIP

4.1 INTRODUCTION

The **overarching question** of this study is: In which ways can the concepts and principles of discipleship and MLE effectively contribute to construct a framework that is appropriate for theological education in an African context? The **aim of this chapter** is to focus on the **contribution of *discipleship*** in this regard.

The argumentation of **chapters 2 and 3** led to the emergence of a basic outline framework for the enhancement of theological education. The four themes identified in the analysis of the discourse on theological education (*leadership stature, practical effectiveness, relational capacity, and spiritual accuracy*) were compared with the various aspects of a model for competence-based learning, namely competency, integrated values, role competence, context and related developmental processes. This basic outline framework that emerged has an important comparative function in the final construction of a framework for theological education in an African context.

One developmental process that was identified is *discipleship*. Although it is not the only process that were identified in the discourse on theological education it appeared in more than one theme - *practical effectiveness* and *spiritual accuracy* - and received significant prominence throughout the discourse on theological education. What are the various characteristics of discipleship that come to the fore if this concept is analysed (see 1.4)? In what way does discipleship contribute to a framework for the enhancement of theological education in an African context (see 1.4)?

These questions are at the hub of this chapter's argumentation. The term *discipleship* is **analysed** and **compared** with the emerging framework for theological education that came to the fore in the argumentation of chapters 2 and 3.

The following **Bible Dictionary sources** are at the core of this analysis, as it provides a proper theological grounding:

- The Anchor Bible Dictionary (Freedman 1992);
- Bauer Encyclopedia of Biblical Theology (Bauer 1970);
- Dictionary of the New Testament (Léon-Dufour 1980);
- The Eerdmans Bible Dictionary (Myers 1987);
- Exegetical Dictionary of the New Testament: Volume 2 (Balz & Schneider 1981);
- The History and Theology of the New Testament Writings (Schnelle 1998);
- The New International Dictionary of New Testament Theology (Brown 1975); and
- Theological Dictionary of the New Testament (Kittel 1967).

A **second circle of resources** are used to enhance the theological grounding of the analysis of the term *discipleship*. This second circle of theological resources consists of thematic works with a strong exegetical and hermeneutical focus. Resources used in this regard are those of DeSilva (2004), Dunn (2005), Longenecker (1996), Meier (2001), and Wilkins (1988). On **the outer circle of resources** certain topical works on *discipleship* are used to reinforce the different nuances of *discipleship*. Topical works about *discipleship* that are used in the analysis of this chapter are that of Dunn (1992) and Ward (2009).

The **design** of this chapter is to give a proper understanding of *discipleship* as a specialised term in the Gospels of the New Testament. In order to put the term *discipleship* in its proper historical context this chapter first searches how *discipleship* was used in the **ancient Greek world**, secondly how it was used

in the **Old Testament** and thirdly how it was used in the **Intertestamental Period**. This analysis then turns to the **New Testament** usage of discipleship and focuses specifically on the Four Gospels, Acts and the Pauline thought in this regard.

It is **my point of view** that a proper analysis of the term discipleship contributes effectively to the construction of a framework for theological education in an African context.

4.1.1 The term in the Greek World

The earliest use of *mathētēs* (disciple) in Greek literature is as a derivative from *manthánō* (be taught; come to realize; understand) (Brown 1975:483-484; Kittel 1967:416). In general the term referred in the ancient Greek World to a person who directs himself toward a process of instruction within the context of a personal relation with an authority superior in knowledge or skill (Brown 1975:484; Kittel 1967:416; Louw & Nida 1989:156). The disciple was in essence an **apprentice** and examples in Greek literature refers to this; the apprentice of a weaver, the learning to play a flute, and a doctor in training with a trained physician in the background (Brown 1975:484; Kittel 1967:416; Myers 1987:285). This implies that the disciple is directly dependent upon the teacher and that this relation cannot be dissolved (Brown 1975:484; Kittel 1967:416); i.e. “there is no disciple without a teacher” (Ward 2009:274).

Kittel (1967:417) expands on the nature of the master-disciple relationship in the following way:

the centre of gravity of [mathetēn einai] is thus removed from the formal side of the relation between [mathetēs] and [didaskalos] to the inner fellowship between the two and its practical effects, and this to such a degree that the latter is basic to the whole relationship.

Kittel (1967:417-418) hereby indicates that the master-teacher relationship is not primarily an external connection to pick up mere knowledge or skill, but rather an **internal bond** towards which both parties equally strive. Although Ward (2009:274) argues that this master-disciple relationship was more

hierarchical in nature, he also states that “the transfer of knowledge included moral and metaphysical instruction.” It is however Brown (1975:484) and Kittel (1967:419) who explain how the master-disciple relationship in ancient Greek culture developed from a more hierarchical relation familiar to the Sophists, toward Socrates who deliberately avoided this hierarchy to replace it with an intimate and ideal disciple-teacher relationship. This kind of relationship developed to receive its classic form in the academy founded by Plato, and eventually became a model for the great schools of a later age (Brown 1975:484; Kittel 1967:419).

Communities of disciples emerged out of the original group of students that surrounded the great philosophical teachers of antiquity (Brown 1975:484; Freedman 1992:209; Kittel 1967:423; Myers 1987:285). The solidity of these groups were based on the one hand on the cause advocated and taught by their teacher, which became later the common truth these disciples felt to propagate after his death (Brown 1975:484; Freedman 1992:209; Kittel 1967:423). On the other hand, the philosophical teacher also desired to know that his cause, and intentions, would be represented well by his disciples after his death (Kittel 1967:423). Thus, there was a strong inward commitment both from teacher to disciple, but also from disciple to teacher, and this inward commitment led to the formation of a school community/fellowship around the philosophical teacher.

Furthermore, this inward commitment found outward expression in ***the principle of tradition*** (Freedman 1992:209), something which Kittel (1967:424) describes as “a principle which controlled the whole life and work of the fellowships” so that “the intentions of the master should be cultivated, and his sayings carefully preserved and transmitted”. Although the principle of tradition marks the parameters of the fellowship it did not seem to bring about rigidity or schematism, but rather a process of constant movement and “a living appropriation in both freedom and commitment” (Kittel 1967:424).

Thus, the ancient Greek meaning of *mathētēs* (disciple) is that of an apprentice. The internal bond in the master-disciple relationship led to the formation of the school community/fellowship in which the *principle of tradition* ensured the continuation of the master's intentions and sayings.

4.1.2 Old Testament use of the term

In the Old Testament only one text from the Jewish period, namely 1 Chronicles 25:8, has direct reference to the Hebrew word *talmîdh* (*disciple*) where it refers to an apprentice musician (Brown 1975:485; Kittel 1967:426; Léon-Dufour 1980:165-166; Meier 2001:42; Wilkins 1988:45-46). Kittel (1967:426-427) argues that the **general absence of the term *talmîdh* (*disciple*)** even in later Old Testament writings suggests the development of a specific concept pertaining learners.

Brown (1975:485), Kittel (1967:427) and Léon-Dufour (1980:165-166) consequently argue that the **reason for the general absence** of *talmîdh/mathētēs* in the Old Testament is because the individual's relation to God was always within the concept of Israel as a chosen nation. In the light of this **self-awareness of Israel**, individual separation and differentiation from the chosen group by means of discipleship was unheard of (Brown 1975:485; Kittel 1967:427). Thus, the limited discipleship-terminology in the Old Testament is supported by the notion that the supreme place of Yahweh in his *discipleship* of Israel cannot be replaced by any other master (Wilkins 1988:43). Therefore Brown (1975:485), Kittel (1967:427-429) and Léon-Dufour (1980:166) emphasise that those who followed Moses, Elijah, Elisha and Jeremiah were defined as *servants* (*meshâret*), i.e. assistants who looked after them, and succession was based on a divine decree rather than a gradual growth into a position. What they hereby signify is that **the master-disciple relationship in the Old Testament was distant, impersonal and took on an apprentice form** because such a relationship could never pre-empt the supreme place of Yahweh with Israel (Wilkins 1988:43).

However, Meier (2001:91) and Wilkins (1988:43-91) argue that the limited presence of the *talmîdh/mathētēs* terminology in the Old Testament does not nullify the actual presence of the **concept *discipleship***; i.e. absence of terminology does not equal absence in concept.

The **first** evidence is **terminological evidence**. Although the Hebrew word *talmîdh* (*disciple*) only appears once in the Old Testament, the adjective *limmûdh* (*taught/accustomed*; or *disciple* if used as a noun) appears six times in the Old Testament, always in the prophets: Isaiah 8:16; 50:4 (two times); 54:13; Jeremiah 2:24; 13:23 (Meier 2001:91; Wilkins 1988:46). The use of this term in Isaiah 8:16 and 50:14 points toward a **group of disciples** gathered around a master, receiving education that was accentuated by speaking and listening (Meier 2001:91; Wilkins 1988:89-90). Although in Isaiah 54:13 the term *limmûdh* describes *disciples* of Yahweh, the context is still that of a **recognisable group of disciples**, in this instance Israel, receiving teaching (Meier 2001:91; Wilkins 1988:90). Wilkins (1988:45, 89) also points out that both *talmîdh* and *limmûdh* are derived from the Hebrew verb *lamadh* (learn); just as the *mathētēs* is derived from the Greek verb *manthaōnō* (learn).

Secondly, the social reality of master-disciple relationships in ancient Israel existed within the “circles of prophets (bands of prophets connected with Samuel, ‘sons of prophets’ connected with Elijah and Elisha), scribes (active in families, temple administration, royal administration, and postexilic bureaucracy), and wise men (active in the clan, the city gate, the royal court, and schools)” (Meier 2001:91). Wilkins (1988:90-91) also emphasises the social reality of the master-disciple relationship in the Old Testament by referring to the social spheres of the prophets, scribes and wise men, and adds to the argument that the existence of formal scribal or wisdom schools is debatable. This may be in line with Kittel’s (1967:429) argument that there is no *principle of tradition* found in the Old Testament.

Thus, although there is a general absence of the term *talmîdh* (*disciple*) in the Old Testament because of the self awareness of Israel in their relation to Yahweh, the concept of discipleship is present. First, terminological evidence in the Prophets points towards the adjective *limmûdh* (*taught/accustomed*; or *disciple* if used as a noun) that refers to a recognisable group of disciples. Secondly, the social reality of the master-disciple relationship existed in the social spheres of the prophets, scribes and wise men. The *principle of tradition* is not found in the Old Testament.

4.1.3 The Intertestamental background

Wilkins (1988:92) argues that “an examination of the term [...*mathētēs*] and the equivalent Hebrew / Aramaic semantical field as found in the extant Jewish literature outside the Old Testament and up to the compilation of the Rabbinical literature” is important to “arrive at an understanding of these terms as they were used prior to, and at, the time of Jesus and the gospel writers.” In his argumentation Wilkins (1988:92-124) specifically identifies the use of the term *disciple* to be informative in the following **primary sources**: the Septuagint (c. 250-150 B.C.), Apocrypha (c. 250-50 B.C.), Pseudepigrapha (c. 200 B.C.- A.D. 150), Qumran literature (c. 150 B.C.- A.D. 70), Philo (c. 25 B.C.- A.D. 50), the Gospels (c. A.D. 30-90), Josephus (c. A.D. 37-110) and the Rabbinic literature (compiled c. A.D. 200-500). Together with *mathētēs* Wilkins (1988:93-95) identifies the following three other equivalent Hebrew and Aramaic terms that form the “**semantical field**” of **discipleship**: *Talmîdh* (*learner/disciple*); *Limmûdh* (*taught*); and *Sh`walyā* (*apprentice/servant*). In the same vein Bauer (1970:209), Brown (1975:485-486), Kittel (1967:431-434, 438-440), and Léon-Dufour (1980:166) argue that the Old Testament concept of *discipleship* is developed further through the influence of Judaism and probably Hellenism.

The terms *mathētēs* and *talmîdh* are remarkably absent from the oldest Jewish literature (Wilkins 1988:124). Brown (1975:485), Kittel (1967:426-427), Meier (2001:42), and Wilkins (1988:95) are in unison that the Greek term *mathētēs* does not occur in the established **Septuagint** tradition.

The term *mathētēs* is also absent both in the **Apocrypha and Pseudepigrapha** (Meier 2001:42; Wilkins 1988:96-97). Wilkins (1988:97) however argues that although the term *mathētēs* is absent in the Apocrypha, the Jewish and Hellenistic school system emerged in Israel through these sources, and that this phenomena is important for understanding later Rabbinical usage.

The absence of the Greek word *mathētēs* is matched with a complete absence, except for one occurrence in 1 Chronicles 25:8, of the Hebrew word *talmîdh* in Jewish Scriptures (Meier 2001:42). Even in the **Qumran literature** there is no occurrence of either *talmîdh* or *Sh`walya* (Longenecker 1996:2; Meier 2001:42; Wilkins 1988:98-99). Although the term is absent, the general idea of *discipleship*, like in the Old Testament, is present in the Qumran literature as an understanding of collective separation and dedication to God and Torah (Longenecker 1996:2; Meier 2001:42; Wilkins 1988:98-99).

Meier (2001:42) argues most appropriately here that a certain **symmetry exits in these terminological absences:**

The Greek OT lacks the key word (*mathētēs*) used in the 1st century A.D. to designate the disciples of Jesus, just as the Jewish Scriptures written in Hebrew and Aramaic all but lack the key word (*talmîd*) used at least from the 2nd century A.D. onwards as the technical term to designate the disciples of the rabbis.

What Meier (2001:42) hereby indicates is that **there is almost a complete absence in Jewish literature of the terms *mathētēs* and *talmîdh* until the time of Jesus.** Wilkins (1988:124) follows this argumentative line by stating that that these terms “do not appear in any extant Jewish literature until the time of Philo, at approximately the same time as Jesus.”

Philo uses the term *mathētēs* in a general instructive sense; i.e. the basic meaning of an *apprentice, learner, or pupil.* A certain progression however exists in Philo’s thoughts on *mathētēs*: in a technical sense the *mathētēs*

should be a committed follower that develops from a person merely *engaged in learning* to an *advanced learner* who is not perfect but is able to teach others (Wilkins 1988:100-101). The ultimate goal is to become a *perfect man*; a person separated from the crowds and who is directly taught by God and not by any human being (Kittel 1967:441; Meier 2001:42; Wilkins 1988:101-102, 124). This idea of becoming a *perfect person* and a direct disciple of God exposes Philo's philosophical-mystical mixture of Greek-Jewish thought (Kittel 1967:441; Meier 2001:42; Wilkins 1988:101-102, 124-125).

Kittel (1967:439-440) makes a case for the adoption of *talmîdh* by Judaism from the teachings of the Greek and Hellenistic philosophical schools and in this he turns toward the writings of **Josephus** in his argumentation. In the same vein Wilkins (1988:114-115) argues that "the striking feature in Josephus' use of [... *mathētēs*] is the Greek influence. He has paralleled the common Greek usage, ranging from the learner, to the master-disciple, to the intellectual fellowship, to the school." Although the term *mathētēs* only occurs fifteen times in all of Josephus' literary works, the Old Testament concepts of fellowship, scribal activities and Pharisaic practices are clearly distinguishable (Meier 2001:43; Wilkins 1988:111, 115). Wilkins (1988:115), in my opinion, is thus appropriate to argue that Josephus mirrors the development of the Jewish use of *mathētēs* and *talmîdh* in his time. Josephus uses *mathētēs* strongly in the technical sense of a *follower*, which comes out in the master-disciple – teacher-student relationship (Meier 2001:43; Wilkins 1988:115). The general usage of *mathētēs* in Hellenistic-Judaism at the end of the 1st century A.D. is however not restricted/specialised in its application (like with Socrates and the Sophists), but broad and can be applied to a wide variety of contexts; "one may be a disciple in a variety of fashions, depending on the person or group one is following" (Wilkins 1988:115, 125).

Discipleship however became a **specialised term** in two contexts, namely (1) in the later rabbinic literature for those who studied the Torah, and (2) for the disciples who followed Jesus (Wilkins 1988:125).

The term *talmîdh* is used extensively in the **rabbinic literature**³⁷, compiled A.D. 200-500 (Wilkins 1988:124). The **specialised application** of this term is only found later, after Jamnia³⁸, and specifically refers to a person in training to be a rabbi (Wilkins 1988:124-125). Meier (2001:42) also argues here that “the Jewish Scriptures written in Hebrew and Aramaic all but lack the key word (*talmîdh*) used at least from the 2nd century A.D. onwards as the technical term to designate the disciples of the rabbis.” Earlier applications of *talmîdh* refer to a variety of followers, for example in the Targums it refers to a *brood of vipers, families, and sons of the prophets*, while references in the midrashim refer to people going into battle, and extremist groups such as the Zealots (Wilkins 1988:124). Thus, prior to Jamnia *talmîdh* basically referred to a *follower*; the *talmîdh* could be a follower of a person or movement in general (Wilkins 1988:124). Post-Jamnia usage of *talmîdh* in rabbinic literature however points towards the specialised meaning of a student of the written and oral Torah, but especially the oral Torah (Longenecker 1996; Wilkins 1988:124).

Longenecker (1996:3) however argues that the post-Jamnia composition of the rabbinic writings is essentially a “codification of the oral Torah of earlier times and so may be assumed to reflect in large measure the thought and language of the Jewish world of Jesus' day”. Although Wilkins (1988:124-125) specifically argues that “the temptation to read post-Jamnia practices back into the time of Jesus should be resisted” and that “at the time of Jesus the type of *talmîdh* was determined by the one doing the leading and/or teaching”, one must also realise that the crux of his argument is about the linguistic history of *talmîdh* in the rabbinic writings and when it became a specialised term, and not the social reality/tradition thereof. In a certain sense Longenecker's (1996:3) argument is then in line with that of Wilkins

³⁷ The extant rabbinic literature is vast in volume and exists of the Targums, Mishnah, Tosephta, Talmud, and Midrash (Wilkins 1988:116).

³⁸ The Synod of Jamnia took place in Palestine in the last decade of the 1st century A.D. During this synod the canon of the Bible for Judaism was fixed; i.e. a volume of authoritative scriptures was set. This point of fixation however was followed by a long period of uncertainty about the canonical status of certain books (Encyclopaedia Britannica 2010).

(1988:124-125). Although the linguistic specialisation of the term *talmîdh* only became effective after Jamnia, and although it had a non-specific application prior to Jamnia, it does not mean that the social reality of a *talmîdh*-rabbi relationship did not exist before then. It only means that the term *talmîdh* was not exclusively used for such a master-disciple relationship between rabbi and his students before a certain period of time. Keeping in mind that the late codification of the rabbinic literature does create problems for the explanation of 1st century practices, it is also true that the preservation of tradition, and therefore the social reality pertaining *talmîdh* especially with regards to the teaching and learning of the Torah, is something that received high priority in the religious mentality of the day (Wilkins 1988:117-118).

This **social reality/tradition of the master-disciple relationship depicted by the *talmîdh* of the rabbis**, is clearly illustrated in the argumentation of Bauer (1970:209), Brown (1975:485-486), Kittel (1967:431-441), Léon-Dufour (1980:166) and Myers (1987:285), who all agree that rabbis gained influence by studying and teaching the Torah. The master-disciple relationship between rabbi and his learners was however distant and impersonal: The rabbi “was generally followed at a respectful distance by his pupils, or *talmidim* [... who] had a slave like relationship with the rabbi, who [...] performed menial duties for him” (Bauer 1970:209; see also Meier 2001:54-55). Freedman (1992:209) makes an appropriate comparison here between Jesus and the rabbis and argues that Jesus placed himself as person in the centre and therefore emphasised a living relationship with Himself; the rabbis placed their teaching in the centre and therefore emphasised a student-like relationship with their disciples. Nevertheless, two important principles are established through the social reality of the rabbinic use of the concept *disciple*: First, no person could be a disciple without a teacher; it comes as a prerequisite (Brown 1975:484-486; Kittel 1967:434). Secondly, a circle of disciples around a teacher became a fellowship/school that is influenced outwardly and inwardly by his teachings and lifestyle (Brown 1975:484-486; Kittel 1967:434-435).

These two principles imply that the **principle of tradition** is established in the sense that each *talmîdh* becomes a representative of the tradition of that school and forms a link in the chain of generations who were disciples of that same fellowship (Kittel 1967:436). This **chain of generations in rabbinic teaching started at Moses**, the absolute teacher, which makes the **Torah the focal point** and not the rabbi (Kittel 1967:437); the **rabbi acted as a mediator** between the *talmîdh* and the Torah (Brown 1975:485). As was mentioned above in the argument of Wilkins (1988:124) this linguistic specialisation of *talmîdh* came into Judaism only after Jamnia. In the same vein Kittel (1967:437-438) argues that “the links between these Rabbinic views and the Old Testament are comparatively slight” and that “in developing these views later Judaism was under influences which could only come from Hellenism, where they were firmly established.” Kittel (1967:439) hereby indicates that *talmîdh* came into Judaism as a term strongly influenced by the educative process of the Greek and Hellenistic philosophical schools. Brown (1975:485) also compares the use of the term *talmîdh* in rabbinic Judaism with that in the Old Testament and Septuagint, and argues here quite appropriately that the concern of the *talmîdh* in the context of rabbinic Judaism is the **preservation of the whole Jewish tradition**; i.e. the **written Torah** (Old Testament writings) and the **oral Torah** (the traditions of the fathers, which includes the Mishnah, Midrash, Halachah and Haggadah). The ultimate goal, however, was to follow Yahweh through the study of the Torah (Wilkins 1988:125).

Although *talmîdh* became a specialised term after Jamnia in rabbinic literature that encompasses the study of both the oral and written Torah, the study of the **Oral Torah** received prominence (Wilkins 1988:124-125). The *talmîdh* spent a lot of time listening to his rabbi in order to gain proficiency in the oral Torah; that was the focus (Wilkins 1988:124). This argumentation is in line with that of Dunn (2005:120) who makes a case for a predominantly oral culture in 1st century Palestine in which information was primarily transferred orally, as opposed to a literary paradigm in which information is primarily communicated in written form. This argumentation of Dunn (2005:90-91)

about the general illiteracy of the 1st century society in Palestine and how it corresponds with the transmission of information in a primarily oral form is quite important for this study which focuses on a framework for theological education in an African context; a context which is often challenged by the very same illiteracy. Therefore the specialised meaning *talmîdh* received in late rabbinic literature, especially with connection to the preservation of knowledge in an oral form, is relevant and of great value.

In summary: The intertestamental period is marked by an almost complete initial absence in the extant Jewish literary use of the word *mathētēs/talmîdh*. This term does not occur in the Septuagint, Apocrypha, Pseudepigrapha, or Qumran literature until the time of Philo, which used it generally in the sense of *pupil*, but also technically in the sense of a committed follower which ultimately develops into a *perfect person* disciplined by God himself. Josephus mirrors the development of the Jewish use of *mathētēs* and *talmîdh* in the time of the New Testament. Like Philo, Josephus uses *mathētēs* strongly in the technical sense of a follower. Thus, the general use of *mathētēs* in Hellenistic-Judaism at the end of the 1st century A.D. had no special connotations; the type of discipleship was determined by the type of leader, movement or teaching being followed. Discipleship became a specialised term in Rabbinic literature after Jamnia, as well as with the disciples who followed Jesus. In Rabbinic literature *talmîdh* specifically refers to a student of the Torah, especially the oral Torah, which was mediated to him by a rabbi. Here the principle of tradition applies. The *talmîdh* became a representative link in the chain of generations who preserved the Jewish tradition. This chain of generations in rabbinic teaching started at Moses, thus the focus on the Torah.

It is against this historical background that the New Testament term discipleship must be interpreted.

4.1.4 New Testament use of the term

The *school phenomenon* of the Greco-Roman world and the Old Testament *talmîdh-talmidim* relationship externally resembled the New Testament concept of *mathētēs* (Bauer 1970:209; Brown 1975:487; Freedman 1992:208; Meier 2001:48), but internally a shift was made from a master-slave relationship toward **imitation within a close relationship** between two people (Léon-Dufour 1980:166; Freedman 1992:207-208). Kittel (1967:441) describes this shift the best in his argument that *mathētēs* “always implies the existence of a personal attachment which shapes the whole life of the one described as [... *mathētēs*], and which in its particularity leaves no doubt as to who is deploying the formative power.” In general this personal attachment in the New Testament of *mathētēs* is with Jesus, and although a few instances refer to disciples of John the Baptist, the Pharisees (Mark 2:18; Matthew 22:16) and Paul (Acts 9:25) the uniformity of usage remains, namely association with a person (Balz & Schneider 1981:372-373; Brown 1975:487-488; Freedman 1992:207; Kittel 1967:441; Myers 1987:285). In general this association in the New Testament is a lifelong relationship with Jesus (Freedman 1992:207-208).

The shift in relationship from the Old Testament master-slave relationship toward a close personal relationship in the New Testament also implies a shift from the transfer of knowledge/skills in the Old Testament to a relationship in the New Testament that influenced the **inner life** of the disciple (Freedman 1992:208; Kittel 1967:442). Myers (1987:285) describes the **transformational effect** of discipleship most appropriately in his argument that “many of these followers [...] accepted Jesus' mobile life [...] Jesus called all who believed in him to recast their inner lives”. This means that the progression in the term discipleship is from the offering of service to gain skill or knowledge in the Old Testament, toward the offering the entire existence of the disciple to gain a specific life pattern in the New Testament. The learning in the concept of New Testament discipleship thus seems to be deeper, but the cost is much higher.

The **cost of discipleship** can be compared with the following characteristics Meier (2001:72-73) identifies of those who followed Jesus:

- **Obedience:** Although Jesus took the initiative to call individuals to follow Him, He demanded immediate and total obedience.
- **Denial of self:** Obedience in following Jesus and physically moving with Him meant an inevitable break with the past, i.e. family, friends, employment, security, life goals, and other ties.
- **Exposure to hostility and danger:** Following Jesus meant opposition which translated into hostility and the risk of death, sometimes even from family members alienated by the disciple's obedience to follow Christ.

Compared with other schools of the Greco-Roman period, the demand for commitment to follow Jesus is much higher than required by other traditions (Meier 2001:72). It seems that these characteristics distinguished the disciples of Jesus from the crowds that followed Him.

Obedience to the call initiated discipleship. No prerequisite however existed before the call to discipleship, but discipleship was accessible for everyone who were called; “there was no particular or standard qualification for the vocation of this discipleship” (Bauer 1970:210) but “Jesus called people into fellowship regardless of social, religious, and ethnic background or gender” (Freedman 1992:207-208). The emphasis was thus not on the potential disciple, but on the initiative Jesus took to call people to follow Him; “becoming a disciple of Jesus arises from Jesus' seizing the initiative by issuing an imperious command to follow” (Meier 2001:51). To enter into discipleship thus did not mean to meet a certain personal standard as prerequisite, but rather to act in obedience to the call extended by Jesus.

But was this way of entering into discipleship unique to Jesus? Although Meier (2001:52) warns against sweeping claims that the initiative of Jesus to call disciples to himself was **unique** in His time, Meier (2001:52-54) also argues that evidence found in the works of Ben Sira (ca. 190 B.C.) and

Josephus makes it highly likely that Jewish rabbis was not accustomed to seek out students, but that would-be students sought out esteemed rabbis to learn from them. Thus, Jesus' peremptory call extended to individuals to follow and stick with Him was a unique way of introducing discipleship (Meier 2001:53).

It is important, however to understand that, although the call to follow was directed to individuals, and although obedience was desired from the individual in answering the call, discipleship does not only involve a single relationship between a single pupil and his teacher (Meier 2001:51-52). The formation of a group of disciples, who answered to the call, around the teacher also makes *discipleship* a group phenomenon (Meier 2001:52).

Nevertheless, obedience to the call to follow Jesus initiated discipleship. Following however meant a total denial of self.

Complete self-denial was required from the disciples who obeyed the call to follow Jesus. Obedience should be unreserved characterised by a total surrendering of oneself; discipleship had a cost (Balz & Schneider 1981:373; Bauer 1970:210; Brown 1975:488-489; Kittel 1967:445-450; Léon-Dufour 1980:166; Myers 1987:285). Freedman (1992:208) argues in a similar way that Jesus demanded a total break with the past and a resulted self-denial in order to qualify as a disciple. Meier (2001:54-55) also makes the point that following Jesus meant a break with the familiar environment; a separation from family and home. Meier (2001:55) argues further that the break with the past, and all it entails, was not only geographically but also temporally; “it did not set any time limit on the obligation to follow him.”

Meier (2001:55-73) uses Historical Criticism³⁹ in his analysis of three specific sayings of Jesus and in this he establishes this aspect of self-denial in

³⁹ *Historical criticism* or the historically-critically method analyses the origin and development of texts (i.e. who wrote it, and where and when was it written), and can be categorised into (1) source criticism; (2) reduction criticism; (3) and form criticism. Historical criticism stands

discipleship. **First**, in Mark 8:35, Matthew 16:25, and Luke 9:24 Meier (2001:56-64) focuses on **saving or losing one's life**. In his argumentation Meier (2001:63) comes to the following conclusion:

All forms aim at one basic message: a disciple who clings selfishly or cowardly to his present life as the ultimate good will lose the ultimate good of true life in the kingdom of God, while a disciple who voluntarily risks (or actually suffers) the loss of this present life will save/preserve/find true life in the kingdom [...] Placed within the context of Jesus' eschatological message [...] the saying tells the disciple that discipleship means a surrender of one's old life, with all its ties, securities, and expectations, if one is to find or preserve the new form of life made possible by the coming of God's kingdom.

What Meier (2001:63) hereby means is that the self-denial required in discipleship should be placed within the eschatological framework of the kingdom of God.

Secondly, Meier (2001:64-67) argues further that the imperative to **deny oneself and taking up one's cross** in Mark 8:34, Matthew 10:38 and Luke 14:27 further underlines the significance of what it costs to follow Jesus. These sayings of Jesus underline the fact that self-denial was no option in discipleship; it came as a direct result in obeying the call to follow.

Thirdly, Mark 10:29-30, Matthew 19:29 and Luke 18:29-30 gives multiple attestations to **hostility from family** that is to be faced when following Jesus (Meier 2001:67-72). This hostility becomes significant in the light of the Ancient Mediterranean understanding of the concept *family*. Because the family was the primary safety net in terms of emotional and financial support, individuals not only trusted and relied upon their extended family, but actively shared and contributed toward this intimate social unit (Meier 2001:67). Additionally, the individual's identity was largely formed and maintained through the social relationships within this close knit family unit; i.e. a *dyadic*

opposed to *textual criticism* which identifies transcriptional errors and aims at the possible reconstruction of the original text (autograph).

personality was kept in place by this honour-shame society (Meier 2001:67). Deserting one's family into becoming a disciple and following Jesus meant not only the deserting of one's primary emotional and financial safety net, but also equalled shame and embarrassment from this close family unit (Meier 2001:67).

However, self denial was not only demanded from the disciples, **Jesus replicated the self-denial He desired**. Meier (2001:69) argues here appropriately that “when Jesus demanded of his disciples that they leave their homes and thus risk incurring their families' wrath, he was simply asking them to replicate his own experience”. On the one hand “the disciple of Jesus [...] puts his entire existence, his life itself, at the disposal of the Messiah” (Bauer 1970:210). On the other hand, in the New Testament Jesus offers Himself to his disciples, unlike the rabbi and Greek philosopher who only offered a specific cause, his knowledge and method to his disciples (Kittel 1967:447). The discipleship that Jesus initiated was thus uniquely reciprocal; Jesus gave himself for his followers and demanded from them the very same level of self-denial. The self-denial required to break with all ties from the past, prepared the disciples for the cost involved in the act of following Jesus.

The cost of discipleship meant **social hostility, embarrassment and danger even to the point of death** (Meier 2001:55-73).

The cost of discipleship, that is obedience to the call to follow Jesus, the resulted denial of self and an exposure to hostility and danger, separated Jesus' disciples from the crowds. Dunn (1992:108-110), Freedman (1992:208) and Meier (2001:20-21) argues here most appropriately that the people who followed Jesus can be distinguished into **various groups**. Though *disciples* in the Synoptic Gospels mainly refer to the Twelve (Matthew 10:1-4) and the Seventy-two (Luke 10:1-17), *disciple* in the book of Acts (Acts 6:1; 9:19) refers to any Christian believer (Balz & Schneider 1981:373-374; Brown 1975:490; Freedman 1992:208; Léon-Dufour 1980:166; Myers 1987:285). Balz and Schneider (1981:373) however argue that the followers

of Jesus can be divided into a smaller inner circle and a greater group. In the same vein Myers (1987:285) argues that the term *mathētēs* in the gospel of Matthew and Mark is mainly used in a technical sense to refer to this inner circle of twelve disciples. Thus, the disciples of Jesus can be divided into various groups, and the cost of what it meant to follow Jesus often separated the inner circle from the crowds. But following Jesus did not only mean a different social context, it also placed disciples into a different time frame.

The **time frame of discipleship in the New Testament** is that of the **eschatological kingdom of God**. It has already been argued above that the self-denial in discipleship should be placed within the eschatological framework of the kingdom of God (Meier 2001:63). Meier (2001:48-49) furthermore compares the calling of the disciples in the Gospels with Elijah's call of Elisha (1 Kings 19:19-21) and in this identifies the following similarities: (1) a sudden call to discipleship to an individual engaged in ordinary work; (2) obedience to the call which implies breaking ties with family, work and possessions; and (3) following and living with the one who called.

This comparison of Meier (2001:48-49) is important for this study in two ways. First it emphasises three distinguishable aspects of discipleship namely the call, the cost and the company of discipleship. Secondly it casts discipleship in the Gospels beyond the known historical settings of Greco-Roman and rabbinic traditions, into a different prophetic-canonical setting. Meier (2001:48) argues most importantly here that Jesus, in contrast with the rabbis, is “the eschatological prophet and miracle worker, who consciously presented himself to Israel in the likeness of Elijah.” It is against this background that the specific nature of the discipleship of Jesus must be understood (Meier 2001:49). Discipleship in the New Testament is not merely about learning, it is about the kingdom of God.

But how is **learning** within the context of the eschatological kingdom of God defined? Meier (2001:71) argues here most aptly that,

Despite that fact that Jesus' committed followers were called his 'disciples' (*mathētai*, literally, 'learners'), the verb 'to follow' (*akoloutheō*) describes their activity in the Gospels much more than the verb 'to learn' (*manthanō*). They were called literally to leave home and family to follow Jesus on his journeys, to share and be formed by Jesus' own prophetic ministry of proclaiming the kingdom, with all its consequent dangers, and not simply to learn or memorize certain doctrinal, legal, or ethical statements. To be sure, rabbinical students shared their master's life, imitated his conduct, and memorized his words. But this did not involve imitating a prophetic and healing ministry in an eschatological context.

What Meier (2001:71) hereby indicates, is that learning in the New Testament concept of discipleship equals following Jesus in his eschatological mission and imitating Him in that.

Freedman (1992:207) argues that the verb **follow** (*akolouthein*) “characterizes the central quality of existence as a disciple”. However, this following was not from a distance, it was within the **context of a close relationship**. “Jesus instructs [...] to 'follow *me*,' not simply to follow his teaching” (Ward 2009:276). Unlike disciples in the Old Testament who followed their teacher at a respectful distance, Jesus' disciples closely followed **Him**; they accompanied Him, heard His formal and informal conversations, shared experiences and were exposed to His whole life (Bauer 1970:210-211; Kittel 1967:450-452; Léon-Dufour 1980:166; Myers 1987:285). Ward (2009:275-278) identifies the connections between teaching, following, and love, and in doing so also emphasises the connection between the act of learning, and the act of following within a close discipleship relationship.

Learning however, in the concept of discipleship, is not only equal to closely following Jesus in his eschatological mission; it also involves **imitating Him** in that. Ward (2009:278) argues most aptly that, “Following is a mimetic practice”. In the same vein Bauer (1970:212) echoes a connection between *discipleship*, *following* and *imitating*, and argues that *following* in the New

Testament does not mean an *aimless walking behind*, but “always signifies following Jesus, treading in his footsteps, and implies his physical presence” (Bauer 1970:212). The idea of imitation in discipleship is also found beyond the Synoptic Gospels in the book of Acts (chapters 6-21) (Bauer 1970:212). Learning within the New Testament concept of discipleship thus meant following Jesus closely, sharing life with Him **and imitating Him** in the execution of his eschatological mission.

Imitation within discipleship in the New Testament led to **representation**. The disciples of Jesus were sent out with full authority to **represent both the Messiah and the New Israel** (Balz & Schneider 1981:374; Bauer 1970:211; Brown 1975:490; Kittel 1967:452-453; Myers 1987:285). Freedman (1992:208) however **distinguishes between representation and replacement**; the disciples represented Jesus in their mission, but they did not replace Him. This is important, because representation presupposes an unbroken relationship, while replacement presupposes independence. Even in mission discipleship remains within the context of an unbroken relationship with Him. Furthermore Meier (2001:148) argues that,

by binding the Twelve so closely to his person and mission, Jesus effectively made this group the standing exemplar of what being a disciple meant [...] the Twelve embodied in a public way and as a permanent lesson what Jesus meant by discipleship. Whether or not Jesus explicitly assigned them this function, de facto they fulfilled it.

What Meier (2001:148) hereby means is that the disciples not only represented Jesus in His mission, and represented the restoration of the Twelve Tribes of Israel, but **the Twelve disciples also represented what the concept of discipleship in the New Testament entails**.

Ward (2009:279) takes this line of argumentation further by arguing that, “Our following differs circumstantially from the early disciples, but not substantially.” What Ward (2009:278-279) hereby indicates is that closely following Jesus, imitating and representing Him in his eschatological kingdom was not exclusive for the Early Church, but are **still applicable for believers today**

through the Holy Spirit. This means that “in this world we are like him” (1 John 4:17, NIV). Representing Christ also means representing His kingdom, and in such a way the follower of Christ becomes an “eschatological personhood”, existing “in a place beyond the times and spaces of a particular environment” (Ward 2009:279). This means that the follower of Christ does not conform to this world and its things, but “the eschatological character of the personhood that Christians are working out involves them in practices that cut across, or run counter to some of the ideas and ideologies in their immediate context [...] To live, to act out this remainder [...] is not simply an act of resistance but a testimony to an alternative understanding of what is true” (Ward 2009:279). Ward (2009:279-280) thus couples authentic Christian discipleship of our day with an **eschatological remainder** that will always yearn to see Christ fully revealed in the present.

4.1.5 Summary: General use of discipleship in the New Testament

The general use of the term *discipleship* in the New Testament implies certain parameters regarding this term. These parameters are important for this study that focuses on the contribution discipleship (and later MLE) can make towards a framework for the enhancement of undergraduate theological education in an African context. These parameters are:

- **Discipleship has a cost:** Discipleship begins with obedience to the call of Jesus to follow Him. This means a total break with all securities and ties of the past, which commanded total self-denial. This self-denial translated into social hostility and physical danger even up to the point of death while following Jesus.
- **Different layers of discipleship exist:** The cost of closely following Jesus separated the Twelve Disciples from the Seventy and ultimately from the crowds.
- **Following in discipleship leads to imitating:** Disciples are not commanded to learn, but to follow, because in the following, imitation within a close relationship leads to learning. The crowds listened to Jesus; his disciples listened, lived and imitated Him.

- **Discipleship led to representation:** The Twelve Disciples represented Jesus in his eschatological mission with His authority and power. They also represented the New Israel as well as the basic definition of the concept of discipleship in the New Testament.
- **The context of discipleship is the eschatological kingdom of God:** The time-frame of discipleship is the eschatological kingdom of God. Following Jesus in a close relationship, and imitating Him in his eschatological work, continued after His death and resurrection. In Acts disciple refers to all believers, following Him through the guidance of the Holy Spirit, which still applies to followers of Christ today.

What remains now is to evaluate the unique emphasis each of the Gospel writers placed on discipleship.

4.1.6 Discipleship in the four Gospels

Each of the four Gospels places a unique emphasis on the term *discipleship*. These emphases make discipleship in the New Testament nuanced and multidimensional.

4.1.6.1 Discipleship in the gospel of Matthew

Schnelle (1998:230) argues that

the appearance of the Risen One, his enthronization as Lord of all and the missionary command in Matt. 28:16-20 not only form the conclusion of the Gospel of Matthew, they are the goal to which the whole Gospel moves and constitute the perspective from which it is to be read.

What Schnelle (1998:230-231) hereby denotes is that the authority of the risen Christ which empowers the church to carry out her mission to the gentiles with authority, is central to the gospel of Matthew. It is the paradigm that forms the context for *discipleship* in Matthew.

Discipleship in the gospel of Matthew is marked by **clear cut qualities** (Freedman 1992:209). Freedman (1992:209) argues that disciples are commanded to “be perfect, therefore, as [...their] heavenly Father is perfect” (Matthew 5:48, NIV), and they are warned that “unless [...their] righteousness surpasses that of the Pharisees and the teachers of the law” they “will certainly not enter the kingdom of heaven” (Matthew 5:20, NIV). Schnelle (1998:233) also argues that the clear cut qualities for discipleship in Matthew are marked by an ethic to do the will of God; to believe is to obey. In the same vein DeSilva (2004:234-290) argues that the gospel of Matthew is all about “Following the words of the Messiah”. This **demand for obedience** in discipleship can thus be compared with the central theme of authority in Matthew. Christ must first be the Lord of the disciple before the disciple can go to the world to announce Him as Lord of all. Longenecker (1996:44) argues that this obedience and corresponding clear cut qualities can be grouped under the **two activities**, described in Matthew 28:19-29, of making disciples, namely **personal attachment to Jesus** as indicated by baptism, and **a life pattern formed** by Jesus' commands.

Discipleship begins by **personal attachment to Jesus**, because the person of Jesus is thus the ultimate standard of what a disciple should be. Freedman (1992:209-210) argues that Jesus interprets the meaning of radical obedience to the will of God, something He also requires from those who follow him. In the same vein Longenecker (1996:44) argues that Matthew 10:25 indicates the culmination of the qualities required for discipleship, namely to be like Jesus. Wilkins (1988:172) takes this exemplary standard of Jesus further in his argument that Matthew “has exalted Jesus as the supreme Lord and Teacher of the historical disciples and the post-resurrection community [...] Matthew's gospel is at least in part a manual on discipleship.” What Wilkins (1988:172) hereby signifies is that *discipleship* in Matthew is depicted in such a way that it sets an instructive pattern for disciples on how to make disciples, and the person of Jesus is in the centre of this instructive pattern.

The specific life pattern formed by Jesus' commands thus opens up the argument that discipleship does not happen by itself; disciples are made by the establishment of a certain disciplined lifestyle. **Making disciples** comes as a final mandate at the end of Matthew's gospel (Wilkins 1988:172). Longenecker (1996:48) argues here most appropriately that in today's post-Christian culture this mandate is profoundly relevant; Christian disciples are not merely born, they have to be made. What Longenecker (1996:48) hereby indicates is that the making of disciples is not an end in itself, but fits into a bigger goal of establishing the reign of God in the lives of people in the midst of a secular society.

Longenecker (1996:48) argues further that the church is depicted by Matthew as “a visible community of salt and light [...] a distant and appealing counterculture; a city set on a hill, making visible the reality of God's reign in the midst of the old order”. But **establishing a counterculture** requires a certain alternative lifestyle of the subjects of the kingdom of God, which explains the necessity of personal attachment to Jesus in order to follow Him in a specific pattern of living. Freedman (1992:209) describes this lifestyle most appropriately as “a radical way of life”.

Discipleship in Matthew can generally, but not exclusively, be **compared with the theme leadership stature** required in theological education. The clear cut qualities and perfection demanded for discipleship in Matthew corresponds with the internal habitus of moral and spiritual character required for church leadership. There is also a correlation between Matthew's emphasis in discipleship on the kingdom of God, that is His reign, and the public influence that is required from church leadership in the church and community.

Thus in **summary** it can be said that *discipleship* in Matthew is marked by clear cut qualities produced by obedience to God's will. This demanded perfection is exemplified by the pattern laid down in Jesus' life and teachings. Discipleship begins with a personal attachment to Him, followed by the

formation of a disciplined lifestyle after the pattern Jesus laid down. Disciples in Matthew must make other disciples in the same way they have been made; in such a way the Kingdom advances. Discipleship, as portrayed in the gospel of Matthew, can generally be compared with the theme *leadership stature* in the discourse on theological education.

4.1.6.2 Discipleship in the gospel of Mark

Schnelle (1998:210) argues that “the Gospel of Mark as a narrative of the 'way' of Jesus Christ from baptism to cross is a call to suffering discipleship of Jesus Christ.” It is this **way of Christ** that must be understood and replicated in the lives of His disciples; “faith and living the faith belong inseparably together” (Schnelle 1998:210). The Twelve disciples in Mark form a critical link between Jesus and the Markan community in the continuation of Jesus' life and ministry (Schnelle 1998:210).

In Mark the portrayal of **the Twelve disciples** is prominent and represents the broader circles of disciples (Longenecker 1996:17-19; Schnell 1998:210). Initially the prominence of the Twelve is very positive; Christ calls them to himself (Mark 1:16-20; 3:13-18) and later sends them out to replicate Him in teaching and miracle acts (Mark 6:6b-13) (Schnelle 1998:210).

However, this initial positivity about the disciples, especially in Mark 1:1-6:44, stands in contrast with the dominant **theme of failure** that is also associated with discipleship in Mark (Longenecker 1996:21; Schnelle 1998:212). Longenecker (1996:21) argues that “though all four canonical Gospels have negative features in their treatment of the Twelve, Mark's portrayal is undeniably more severe than the others.”

The Twelve disciples in Mark are thus **positively prominent** and simultaneously **negatively failing**. Longenecker (1996:21-22) argues that this **dual portrayal** of the Twelve in the gospel of Mark serves two purposes, namely a **representative purpose** and a **didactic purpose**.

First, the Twelve disciples in Mark's gospel does not only **represent** the broader circle of Jesus' followers, but is also "representative of the Christian calling to follow Jesus and to participate in the mission of the gospel" (Longenecker 1996:21). The initial positive portrayal of the Twelve thus serves the purpose to influence readers to see the Twelve in such a representative way (Longenecker 1996:21). Schnelle (1998:210) argues here most eloquently that the Twelve disciples form the connecting link between Jesus and the contemporary Markan community; they, that is the readers, have to follow as the Twelve in Mark's gospel followed.

Secondly, the portrayal of the failure of the Twelve has a strong **didactic purpose**, because it highlights the pit-falls of discipleship Mark wants to warn his readers about (Longenecker 1996:22). Similarly Schnelle (1998:212) argues that the disciples' lack of understanding has in Mark the didactic purpose of indicating how the person of Jesus must not be understood. Freedman (1992:210) however makes this didactic purpose of the failure motive in Mark more nuanced by arguing that *failure* is not a disqualifier in being a disciple of Jesus, but that the decision to respond to the call to follow Jesus creates within the disciple that what it demands. Freedman (1992:210) hereby signifies that failure is allowed in following Jesus, because of His restoration, enabling grace and ultimate replication. Learning through failure is an important didactic principle, not only for Marks' readers, but also for this study on theological education in an African context.

Longenecker (1996:24-25) also argues, in line with Freedman (1992:210), that Mark represents to his readers the failure of the Twelve, but goes beyond that toward their **forgiveness and restoration** and the consequent assignment of the church and the advancement of the gospel. In this the emphasis is almost entirely on the **enabling grace** of Jesus which creates within the individual the ability to meet the demands of discipleship (Freedman 1992:210). The enabling grace of Jesus is however not an end in itself, but the ultimate goal of discipleship in Mark is to replicate the ministry of Jesus in his disciples.

Mark (Mark 9:33-50; 10:42-45) emphasises the *humility* and *servanthood* in Jesus' ministry that should be **replicated** in the way *his* disciples follow Him; “discipleship is entirely dependent on Christology” (Freedman 1992:210). Schnelle (1998:210) argues in a similar way that the disciples in Mark are called to follow Christ, to replicate his ministry, and to serve as examples of discipleship in the church; they are the critical link for the continuation of His ministry. This idea of replication is best described in Paul’s words: “Follow my example, as I follow the example of Christ” (1 Corinthians 11:1, NIV). Longenecker (1996:25-27) also emphasises the **Christology** in Mark’s portrayal of discipleship, and argues that in making Jesus the ultimate model of discipleship, Mark has the freedom to treat the Twelve in such a critical way. Discipleship in Mark simply means following Jesus as “the source, ground, first cause, or foundation from which the mission and preaching of the Christian church proceeds and by which all its activities are to be measured” (Longenecker 1996:27).

But following Christ and replicating his ministry also includes **suffering**. In this Schnelle (1998:212-214) underlines the theology of the cross in Mark's gospel; understanding Christ fully includes his glory and honour as well as his suffering. DeSilva (2004:234-290) also argues that the core theme of the gospel of Mark is all about “following in the way of the cross”. Following Christ as a disciple also means taking up one's own cross and following Him in his suffering (Schnelle 1998:213-214).

Discipleship in Mark can generally, but not exclusively, be **compared with the theme *practical effectiveness*** required in theological education. Discipleship in Mark simply means following Christ in a practical way, and replicating His ministry through His enablement. This discipleship paradigm of Mark encompasses the level of practical effectiveness demanded by competence in practical ministry. The service and humility embedded in the Christology of Mark’s discipleship paradigm, corresponds with the value of servitude of the theme practical effectiveness. In Mark faith and living the

faith is inseparable; theory and practice goes hand-in-hand. Similarly the competencies in the theme *practical effectiveness* integrate knowledge, skills and attitude. The didactic purpose of the failure of the Twelve in Mark corresponds with the process outcome of individual and group reflection in theological education.

In **summary**: *discipleship* in Mark is a prominent theme with a dual purpose. First, the Twelve disciples represent other circles of Jesus' followers in Mark's gospel, but also represents all future disciples in the church. Secondly, the failure of the Twelve serves an important didactic purpose. It is on the one hand a warning about possible dangers in discipleship, but on the other hand a pointer towards the Christology embedded in discipleship. Mark underlines the restoration and enabling grace of Christ to replicate in his disciples his ministry. The life and ministry of Christ is the ultimate pattern for discipleship. Discipleship, as portrayed in the gospel of Mark, can generally be compared with the theme *practical effectiveness* in the discourse on theological education.

4.1.6.3 Discipleship in the gospel of Luke/Acts

Luke emphasises the **continuity** between the life of Jesus and those of his disciples, and in this identifies the term *The Twelve* with the apostles (Freedman 1992:210). Longenecker (1996:52-54) also makes a case for this continuity by emphasising Luke's connection of the ministry of Jesus with that of the church; "what was foundational in Jesus' ministry [...] was (and is) to be explicated and more fully expressed in the church' mission." This continuity is also underlined by Schnelle (1998:251) who argues that Luke had a particular interest in writing down the salvation history from the birth of John the Baptist up to the preaching of the gospel in Rome by Paul (Acts 28). In the same vein Freedman (1992:210) argues that the word *disciple* in Acts, especially after Acts 6:1, refers almost without exception to Christians in general. *The Twelve* ensures the continuity between the time of Jesus and the time of the church, and their work is carried further by the ministry of Paul (Schnelle 1998:254).

Schnelle (1998:254-255) is however appropriate, in my opinion, that the essence of this continuity in the salvation history revolves around the **Holy Spirit**; “The Spirit thus continues the ministry of Jesus within the church, and maintains the continuity of the saving acts of God in history.” Longenecker (1996:53-54) argues in a similar way that “the Spirit's presence and power” is one of the major topics Luke establishes in Jesus' ministry and that should continue in the church.

Another major topic that receives prominence in the gospel of Luke/Acts is the Jesus ministry to **the poor, the sick, the imprisoned, and the oppressed** (Longenecker 1996:54). Van Zyl (2011) also argues that Jesus' ministry, as depicted by Luke, is mainly to the outcasts of society; those who are marginalized in a number of ways. According to Dunn (1992:92) Jesus' call to follow Him “did not defer to wealth and privilege, and [...] was not determined by religious convention. It was a discipleship of the poor and sinners.” However, Glanville (2009:69-70) stresses the fact that Jesus' compassion for people was not limited to the outcasts of society, but extends across social boundaries in the healing of Jairus' daughter and his fellowship with the Pharisees over dinner. “Jesus is seen as moving seamlessly between all the different elements of the society [...] Jesus' theology of difference is one that is inclusive, that values the different individuals and proclaims them important to God the Father. He embraces them, welcoming them into his presence” (Glanville 2009:69-70). What Glanville (2009:69-70) and Longenecker (1996:54) hereby indicate is that **Jesus' capacity to relate to people** from all spheres of life, is a strong theme in the gospel of Luke. This notion is supported by DeSilva's (2004:298-343) argumentation that the major theme of the gospel of Luke is “following the heart of the Father”.

This compassion and relatedness of Jesus has strong **similarities with the theme relational capacity** in the discourse on theological education. Through the portrayal of Jesus' ministry, the gospel of Luke shows how competence in the role of a *Relatable Person* within his community looks like.

The values of authenticity, transparency, diversity, connectedness and relevance is clear in Luke's description of Jesus' ministry, and strong parallels exist between the competencies in the theme *relational capacity* and how Jesus represented God to his community and how He ensured social justice in his time.

In **summary**: *discipleship* in the gospel of Luke/Acts is largely about *relating to people* and how this connectivity across boundaries, under the guidance of the *Holy Spirit*, ensures *continuity*. Strong similarities exist between *discipleship* in the gospel of Luke and the theme *relational capacity* in the discourse on theological education.

4.1.6.4 Discipleship in the gospel of John

DeSilva (2004:348-386) argues that the main theme of John's gospel is "following the leading of the Spirit". In the same vein Schnelle (1998:509) argues that the main theological idea of the gospel of John is the unfolding of the Christ event in the church through the presence of the Holy Spirit. Schnelle (1998:509) argues further that the Spirit deepens the understanding of what Christ did, reminds the church of His work and words, and "leads the community as its helper, hermeneut, teacher, advocate, legal counsellor, representative and witness to Jesus [...] and contemporises the once-for-all saving event [...] The Johannine Christians [...] are led by the Paraclete to bring the faith in Jesus Christ to expression in a distinctive and appropriate manner". Schnelle (1998:509) hereby indicates that the **Holy Spirit** ensures in the church a **perpetuation of the incarnation of the Word**. This is in line with the argumentation of Freedman (1992:210) who states that the sending out of the disciples in John 17:18 must be seen as a continuation of Jesus' incarnation in John 1.

Freedman (1992:210) however takes Schnelle's (1998:509) argument about the incarnation of the Word in the church through the working of the Holy Spirit one step further. For Freedman (1992:210) *discipleship* in John is marked by a **living relationship with Jesus**. This means that the Holy Spirit

does not only remind, witness to and contemporises the word and work of Christ, as if He is now a remote entity, but the Spirit enables the faith community to have a living relationship with Jesus even after his resurrection. Freedman (1992:210) argues here quite appropriately that the essence of discipleship is to **remain in Him** (John 17) which is possible even after Jesus' death and resurrection through the gift of the **Holy Spirit** (John 16:5-15).

It is Longenecker (1996:84-93) however who encapsulates both the argumentation of Schnelle (1998) and Freedman (1992) in his analysis of the terms associated with *discipleship* in the gospel of John. Longenecker (1996:92-93) concludes that discipleship can be categorised as either **relational** or **action**, and describes it as follows:

The vocabulary used with regard to discipleship in John's Gospel – both as relational and as action – is tremendously varied, with considerable interweaving of themes. To be in relationship with Jesus is to believe in him, to know him, to remain in him and in his love, and to be called his friend. Discipleship as action is directly related to relationship with Jesus. It is to follow Jesus, to bear fruit, to obey his commandments, to keep his words, to serve, and above all to love one another.

By simply defining **discipleship as relational** and **discipleship as action** Longenecker (1992:92-93) unifies Schnelle's (1998:509) argumentation about the incarnation of the Word through the Spirit, and Freedman's (1992:210) argument about John 17's "remaining in Him". In the gospel of John *discipleship* is thus to believe, to relate and to obey.

Discipleship in John can generally, but not exclusively, be **compared with the theme *spiritual accuracy*** required in theological education. Within the gospel of John the Holy Spirit binds the disciple to a living relationship with Jesus to keep on following in obedience. This relationship-and-action combination directly relates to the value of *obedience to the Holy Spirit* within *spiritual accuracy*, as well as to the competencies to discern and react to God's presence, to be guided by Him and to focus on Him, and the alignment

of the cognitive and psychomotor abilities with the working of the Holy Spirit. The strongest comparison however between the theme *discipleship* in the gospel of John and the theme *spiritual accuracy*, is that both emphasise the process of discipleship as the best way to establish competence in the area of spiritual accuracy.

In **summary**: *discipleship* in the gospel of John is all about *relationship* and *action*. The Holy Spirit enables the church to “remain in Him”, and through this living relationship with Jesus the incarnation of the Word is perpetuated in the church. In John action flows out of relationship and is closely associated with verbs like *follow*, *obey* and *listen*. Strong similarities exist between *discipleship* in the gospel of John and the theme *spiritual accuracy* in the discourse on theological education.

4.2 CONCLUSION

In ancient Greek *mathētēs* (disciple) has the basic meaning of an apprentice. Socrates diverted from the distant pupil-teacher relationship of the Sophists and introduced a more intimate bond between master and disciple. This closer relationship made the way for the community formation in Plato's school-concept. In discipleship the principle of tradition ensures the continuation of the master's intentions and sayings by his community of disciples.

There is a general absence of the Hebrew term *talmîdh* (disciple) in the Old Testament because of the self awareness of Israel in their relation to Yahweh. The concept of discipleship is however present. Terminological evidence in the Prophets points towards the adjective *limmûdh* (taught/accustomed; or disciple if used as a noun) that refers to a recognisable group of disciples. The social reality of the master-disciple relationship is also present in the social spheres of the prophets, scribes and wise men. The principle of tradition is not found in the Old Testament.

The intertestamental period, is also marked by an almost complete initial absence in the extant Jewish literary use of the word *mathētēs/talmîdh*. This term does not occur in the Septuagint, Apocrypha, Pseudepigrapha, or Qumran literature until the time of Philo, which used it generally in the sense of pupil, but also technically in the sense of a committed follower which ultimately develops into a perfect person disciplined by God himself. Josephus mirrors the development of the Jewish use of *mathētēs* and *talmîdh* in the time of the New Testament. Like Philo, Josephus uses *mathētēs* strongly in the technical sense of a follower. Thus, the general use of *mathētēs* in Hellenistic-Judaism at the end of the 1st century A.D. had no special connotations; the type of discipleship was determined by the type of leader, movement or teaching being followed.

Discipleship became a specialised term in rabbinic literature after Jamnia, as well as with the disciples who followed Jesus. In Rabbinic literature *talmîdh* specifically refers to a student of the Torah, especially the oral Torah, which was mediated to him by a rabbi. Here the principle of tradition applies. The *talmîdh* became a representative link in the chain of generations who preserved the Jewish tradition. This chain of generations in rabbinic teaching started at Moses, thus the focus on the Torah. In the New Testament however the focus in discipleship shifted from the Torah toward a Person, the Living Word.

In the Four Gospels of the New Testament discipleship became a specialised term through those who followed Jesus and their relationship with Him. Discipleship begins with obedience to the call of Jesus to follow Him, which commanded total self-denial. This self-denial translated into social hostility and physical danger. This cost of discipleship led to different layers of discipleship; The Twelve followed closer to Jesus than the Seventy and ultimately the peripheral crowds. Following in discipleship leads to imitating. Disciples are not commanded to learn, but to follow, because in the following, imitation within a close relationship leads to learning. The crowds listened to Jesus; his disciples listened, lived and imitated Him. Imitation in discipleship

led ultimately to representation. The Twelve Disciples represented Jesus in his eschatological mission with His authority and power. They also represented the New Israel as well as the basic definition of the concept of discipleship in the New Testament. The context of discipleship in the Gospels is the eschatological kingdom of God.

Each of the Four Gospels emphasises a different aspect of discipleship. Discipleship in Matthew is marked by clear cut qualities produced by obedience to God's will. This demanded perfection, is exemplified by the pattern laid down in Jesus' life and teachings. Discipleship begins with a personal attachment to Him, followed by the formation of a disciplined lifestyle after the pattern Jesus laid down. Disciples in Matthew must make other disciples in the same way they have been made; in such a way the Kingdom advances. Discipleship, as portrayed in the gospel of Matthew, can generally be compared with the theme leadership stature in the discourse on theological education.

Discipleship in Mark is a prominent theme with a dual purpose. First, the Twelve disciples represents other circles of Jesus' followers in Mark's gospel, but also represents all future disciples in the church. Secondly, the failure of the Twelve serves an important didactic purpose. It is on the one hand a warning about possible dangers in discipleship, but on the other hand a pointer towards the Christology embedded in discipleship. Mark underlines the restoration and enabling grace of Christ to replicate in his disciples his ministry. The life and ministry of Christ is the ultimate pattern for discipleship. Discipleship, as portrayed in the gospel of Mark, can generally be compared with the theme practical effectiveness in the discourse on theological education.

In the gospel of Luke/Acts discipleship is largely about relating to people (often the outcasts of society) and how this connectivity across boundaries, under the guidance of the Holy Spirit, ensures continuity. Strong similarities

exist between discipleship in the gospel of Luke and the theme relational capacity in the discourse on theological education.

Discipleship in the gospel of John is all about relationship and action. The Holy Spirit enables the church to “remain in Him”, and through this living relationship with Jesus the incarnation of the Word is perpetuated in the church. In John action flows out of relationship and is closely associated with verbs like follow, obey and listen. Strong similarities exist between discipleship in the gospel of John and the theme spiritual accuracy in the discourse on theological education.

4.3 THE CONTRIBUTION OF DISCIPLESHIP TO A FRAMEWORK FOR THE ENHANCEMENT OF UNDERGRADUATE THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT

The analysis of the term discipleship in this chapter pointed toward different layers of discipleship which build progressively one on the other. The basic meaning of discipleship is that of an apprentice, as used by the Sophists. Philo refers to this level as a pupil, and in rabbinic tradition it points toward the *talmid* sitting at the rabbi to learn the Torah. This level can be compared with Jesus' teaching of the crowds. The relationship between master and disciple is distant and is focused primarily on the transferral of skill and knowledge. Compared with the competence-based model of Carlile *et al.* (2008:204) the emphasis is on the transferral of skill, combined with knowledge to produce competency.

Socrates introduced the next level of discipleship when he deliberately avoided the teacher-pupil relation familiar to the Sophists, and replaced it with an intimate and ideal disciple-teacher relationship. This idea of a more intimate disciple-teacher relationship is reflected by Philo's *pupil* that must become a *follower*, and in the Gospels Jesus invited his disciples to *follow* Him. Following Jesus however has a cost and the level of intimacy with Him is often compared with the level of self denial required from the disciple. Compared with the competence-based model of Carlile *et al.* (2008:204) this

level of discipleship can be compared with the integration of values with competency to form competence in a certain role. The unique contribution however that the analysis of the term discipleship makes toward the competence-based model is that a close discipleship-relationship, which requires self-denial, opens up the way toward the proper integration of *values* with *competency*.

Intimacy in the master-disciple relationship eventually leads to community. This community principle is introduced by Plato's school of community and reflects in the social groups of the Prophets, Scribes and Wise Men of the Old Testament. The Twelve formed the community around Jesus and were representative of the New Israel, i.e. the new faith community of the New Testament. Although the competence-based model of Carlile *et al.* (2008:204) emphasises that competence in a certain role must be fulfilled within a specific context, this role of community in the formation of learners does not reflect as it does in the analysis of the term *discipleship*.

The highest level of discipleship is that of representation, which does not reflect in the competence-based model of Carlile *et al.* (2008:204). The idea is reflected in *the principle of tradition* where the teachings and motifs of the master are preserved and transferred by his disciples to the next generation. In rabbinic tradition this chain starts with Moses and all about the transferral of the Torah; each master-disciple relationship is an important link in this chain of tradition. In the New Testament however disciples represent Jesus within the context of the eschatological Kingdom of God. This is unique because it means that disciples of Jesus do not represent and preserve the motifs and teachings of a master who previously lived, but One who is alive and through the Holy Spirit still maintains His intimate relationship with those who follow Him.

This idea of being discipled by God reflects in Philo's concept of the ideal person, but it becomes explicit in the gospel of John. Discipleship in the gospel of John is all about a living relationship with Jesus (to remain in Him)

and is closely associated with action verbs like *follow, obey and listen*. Through the Holy Spirit the work of Jesus is perpetuated in the church. This continuity, established through the working of the Holy Spirit, is also seen as a prominent theme in the gospel of Luke/Acts.

Although the individual Christian stands in a direct relationship with Christ through the Holy Spirit, mature Christians often plays a role of mediation in discipleship. Paul explains this principle the best in his words: “Follow me as I follow Christ” (1 Corinthians 11:1, NIV).

The following table indicates the contribution of *discipleship* toward a framework for theological education.

Table 4-1: Contribution of discipleship toward a framework for theological education

	Leadership Stature	Practical effectiveness	Relational capacity	Spiritual accuracy	Layers of Discipleship
Competence in performing a certain role within a specific context	Role: Leader Demonstrate stature in positions of power in the context of the church and community. Context: - cultural shift within global Christianity - socio-political and social-economic illness	Role: Practical theologian Demonstrate effectiveness as a learned-servant in practical ministry within the context of relevant local and global challenges. Context: - cultural shift within global Christianity - socio-political and social-economic illness	Role: Human being Demonstrate relational capacity within the context relationships in the church and community. Context: -- cultural shift within global Christianity - socio-political and social-economic illness	Role: Son (child) of God Demonstrate spiritual accuracy within an integrated context of personal sphere, church and community . Context: - cultural shift within global Christianity - socio-political and social-economic illness	- Imitation within a close relationship that leads to representation within the eschatological kingdom of God; Eschatological personhood as remainder - Mediation: “Imitate me as I imitate Christ.”

	(Backdrop: limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula).	(Backdrop: limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula).	(Backdrop: limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula).	(Backdrop: limited access to theological education, lack of resources, and a need for an Africanized scholarship and curricula).	
Values integrated into competency to form competence	<ul style="list-style-type: none"> - Internal habitus of moral and spiritual character - God-centred - Exemplary personal ethics - Servitude - Accountable - Moral consistency (authenticity) - Personal responsibility 	<ul style="list-style-type: none"> - Relevance globally and contextually - Practically effective - Social responsibility - Servitude - Honour the authority of Scripture 	<ul style="list-style-type: none"> - Authenticity - Openness (transparency) - Being approachable - Diversity - Relationally connected - Relevance 	Obedience to the Holy Spirit	<ul style="list-style-type: none"> - Self denial - Community
Competency in performing complex tasks	<ul style="list-style-type: none"> - Represent God to the church and the church to the community - Provide internal organizational structure to the church - Speak with a prophetic voice against social, economical and political injustices 	<ul style="list-style-type: none"> - Cognitive (knowledge, understanding, analysis) and psycho-motor (application/doing) skills - Application of theological knowledge as a way to serve people - Never stagnate in becoming pragmatic and utilitarian 	<ul style="list-style-type: none"> - Represent God to the church and the church to the world; - Ensuring social justice 	<ul style="list-style-type: none"> - Development of the human spirit, as opposed to cognitive and psychomotor development - The ability to discern and react to God's presence, to be guided by Him and to focus on Him - The alignment of the cognitive and psychomotor abilities with the working of the Holy Spirit. 	Transferral of knowledge and skill in a master-disciple relationship

Process	- Reflection - Accountability about moral consistency	Individual (internal and external) and group reflection	- Dialogue, discipleship, modelling and mediation - Church becomes the seedbed of ministry	Developmental instruments (i.e. programmes) within a context that integrates church, personal life and seminary	- Discipleship within an intimate master-disciple relationship - The church (New Israel) is the community in which discipleship takes place
Discipleship	Discipleship in the gospel of Matthew	Discipleship in the gospel of Mark	Discipleship in the gospel of Luke	Discipleship in the gospel of John	

4.4 FINAL CONCLUSION

The overarching question of this study is: In which ways can the concepts and principles of discipleship and MLE effectively contribute to construct a framework that is appropriate for theological education in an African context? This chapter focused on the term discipleship and its contribution to the above mentioned research question. This discussion led to an expansion and more nuanced version of the basic outline framework for theological education in an African context (Table 4.1 as opposed to Table 3.1). The next chapter (chapter 5) then focuses on MLE and on how it relates to discipleship, and consequently how it can contribute to a framework for the enhancement of undergraduate theological education in an African context.

5 MEDIATED LEARNING EXPERIENCE

5.1 INTRODUCTION

The previous chapter focused on the term *discipleship* and how it contributed toward a basic outline framework for theological education in an African context. But the purpose of this study is to have both discipleship and Mediated Learning Experience (MLE) as the crux of a framework for theological education in an African context.

The **purpose** of this chapter is thus to establish how MLE, in comparison with discipleship, can contribute toward a framework for theological education in an African context.

In order to fulfil this purpose, the argumentation of this chapter revolves around **two questions**. First, what are the various characteristics of mediated learning experience (MLE) that come to the fore if this concept is analysed (see 1.4)? Secondly, what commonalities arise if MLE and discipleship are compared with one another (see 1.4)?

The **design** of this chapter follows the sequence on these two questions. Question one about the concept analysis of MLE is answered in three parts, namely: (1) the history and aspects of MLE; (2) the basic theory behind MLE; and (3) the different parameters of MLE. The reason why MLE is discussed on grounds of these three parts is, on the one hand, to anchor the term both historically and theoretically. On the other hand it is appropriate to establish the parameters of MLE, i.e. what defines a certain experience as a mediated learning experience. My argumentation regarding MLE and its related aspects is mainly substantiated by the following sources:

- Ben-Hur (2006);
- Collins (2001);
- Feuerstein and Feuerstein (1999);
- Feuerstein, Klein, and Tannenbaum (1999);
- Feuerstein, Feuerstein and Falik (2010); and
- Mentis, Bernstein-Dunn and Mentis (2008).

I have also made use of the current and authentic Feuersteinian-MLE website of the *International Center for the Enhancement of Learning Potential* (ICELP). Argumentation about the theory behind MLE is largely substantiated by:

- Jordaan and Jordaan (1998);
- Mahar and Harford (2004);
- Pritchard (2009);
- Tuckman and Monetti (2010); and
- Vista University (1999)⁴⁰.

Additional to the concept analysis of MLE, the effectiveness thereof in an African context is reasoned about. At the basis of the argumentation are a number of studies performed in South Africa in this regard. Here, I primarily relied on the research done by the *Cognitive Research Programme* of the University of the Witwatersrand (South Africa) and the related publication of Skuy (2002). An additional publication of Skuy, Gewer, Osrin, Khunou, Fridjhon, and Rushton (2002) also assisted to contextualise the application of MLE.

Question two about how MLE relates to discipleship mainly focuses on the argumentation of this chapter as well as previous chapters. Comparing MLE with discipleship brings about three foci, namely a focus on relationship, a focus on process, and a focus on culture.

⁴⁰ Although older, this source is representative of my first acquaintance with MLE, and is therefore still looked at with appreciation. My own conceptualisation around MLE is thus rooted in the content of Vista University (1999) but my understanding of this concept became much deeper and broader after this first acquaintance.

The argumentation in this chapter links up with the idea that there are similarities between the principles of MLE and that of the Biblical discipleship, and that these similarities can greatly contribute toward a framework for theological education in an African context.

The conceptual analysis of MLE lies at the centre of the next section.

5.2 CONCEPTUAL ANALYSIS OF MEDIATED LEARNING EXPERIENCE (MLE)

This question is answered by focusing on the following three aspects of MLE: the history and related aspects of MLE; the basic theory behind MLE; and the different parameters of MLE.

5.2.1 The history and related aspects of MLE

The theory of **Mediated Learning Experience (MLE)** was developed **between 1950 and 1963** when Reuven Feuerstein worked with large numbers of academic and intellectual dysfunctional children, attempting to explain their different propensities for learning (Feuerstein & Feuerstein 1999:4; Mentis, Bernstein-Dunn, & Mentis 2008:vii). During this time Feuerstein (Feuerstein & Feuerstein 1999:4) was part of the Piagetian school and worked three to four days per week in Geneva, and the remaining two to three in France amongst the Jewish children preparing to immigrate to Israel.

Feuerstein (Feuerstein, Feuerstein and Falik 2010:xvii) explains that “Piaget’s theory planted in me the hope and potential for helping child Holocaust survivors” (Feuerstein et al. 2010:xvii). Help was needed, because Feuerstein (Feuerstein & Feuerstein 1999:4) explains further that many of these children, in comparison with the Geneva children, lagged behind in the cognitive tasks structured by **Piaget** and Professor Andre Rey. Collins (2001:24) emphasises how desperate the need amongst these **children who survived World War II** was, when she states that, “these children had been determined to be

functioning between three and six years below average on psychometric or school assessment measures.” This significant gap led Feuerstein (Feuerstein & Feuerstein 1999:4) to “consider two sources of contrast: cultural difference and cultural deprivation.”

The difference between **cultural difference and cultural deprivation** became more evident amongst both immigrant children and adults of which some adapted easily to the new cultural environment in Israel, while others struggled to integrate and adapt (Mentis *et al.* 2008:vii). Even though individuals in both groups were equal in cognitive performance, cultural different individuals, on the one hand, were able to change through direct exposure to stimuli; each exposure to a new experience became an entrance point to new and more efficient ways to learn (Feuerstein & Feuerstein 1999:4). However culturally deprived individuals, on the other hand, struggled to benefit from exposure to new experiences (Feuerstein & Feuerstein 1999:4), and therefore only adapted marginally to the new Israeli culture (Mentis *et al.* 2008:vii). This inability to benefit from direct-exposure learning opportunities demanded both an explanation and intervention beyond the ordinary.

Feuerstein (Feuerstein & Feuerstein 1999:5) consequently turned to the Piagetian school and to Rey, and from these basic observations and discussions the theory of *Mediated Learning Experience* was eventually born. It was discovered that, on the one hand, **culturally different** individuals were sufficiently exposed to and affected by their own culture, and therefore developed the ability to benefit from formal and informal opportunities to learn (Feuerstein & Feuerstein 1999:5). The theory concerning the capacity to learn in cultural different individuals became more evident 35 years later with the Ethiopian Jewish immigrants to Israel who were alien to the dominant culture in Israel, but still showed high levels of adaptability (Feuerstein & Feuerstein 1999:5).

Cultural deprivation, on the other hand, was discovered to come as a result of little or no exposure to the own culture of a particular individual (Feuerstein & Feuerstein 1999:5; Mentis *et al.* 2008:vii). This lack of cultural exposure also meant a lack of experiences where mediated learning could take place, and the lack of MLE led to lowered cognitive flexibility and plasticity, which made it difficult for these individuals to adapt and integrate into a new environment (Feuerstein & Feuerstein 1999:5; Mentis *et al.* 2008:vii). R. Feuerstein and S. Feuerstein (1999:5) formulated the concept of cultural deprivation very aptly in the following words:

The culturally deprived individual is the one who, either not having been exposed or not having been able to benefit from his exposure to mediated learning experience, is devoid of learning tools, habits, dispositions, and propensities to learn. His “modifiability”, (i.e. his capacity to benefit from formal and informal learning) is more or less restricted.

However, by exposing culturally deprived individuals to specific MLE interventions, Feuerstein changed their cognition to higher levels of flexibility, plasticity, and adaptability (Feuerstein & Feuerstein 1999:5; Mentis *et al.* 2008:vii).

Feuerstein’s (Feuerstein *et al.* 2010:xv) personal exposure to Jean Piaget and his involvement with survivors of the Holocaust after World War II, eventually led him to the development of the concept of **structural cognitive modifiability (SCM)**. The change in flexibility and adaptability in culturally deprived individuals is possible due to SCM, i.e. the human brain’s ability to be flexible and open to change (ICELP 2011a). This kind of change should come as the result of autonomous and self-regulated modification by the individual (ICELP 2011a). Feuerstein (Feuerstein *et al.* 2010:xvii) however explains that the “concepts and potential of modifiability to improve the human condition” not only applies to Holocaust survivors, but to “a wide and diverse range of human conditions.” In fact, his latest work is in totality devoted to “deal with the human being’s capacity for cognitive modifiability and how this ability of the brain/mind to change informs the way we can help students

improve their ability to think and learn” (Feuerstein, Feuerstein and Falik 2010:XV).

Intelligence is thus not seen as an irreversible quality, but rather as a changeable state which depends on the individual’s inclination to change itself when challenged to do so, and then to use this modification as leverage for future changes (ICELP 2011a). Tribus (in ICELP 2011c) defines intelligence as “what you use when you do not know what to do.” “Cognition thus plays a central role in human modifiability” (ICELP 2011a). Proximal to this human modifiability is MLE “which can moderate the influence of such distal factors as genetic predisposition, organic impairment, or educational deprivation” (ICELP 2011a).

Kozulin (ICELP 2011b) completes the historic chronology by explaining that Feuerstein, then chief psychologist of Youth Aliyah, established a Research Unit in 1965 with the aim to integrate immigrant children effectively into the Israeli society with the help of proper assessment and intervention methods. This Research Unit changed in 1970 to the Hadassah - WIZO-Canada Research Institute (HWCRI), and its work was expanded and diversified in 1993 with the formation of the **International Center for the Enhancement of Learning Potential (ICELP)**. The theories of SCM and MLE form the basis of the work at ICELP, Kozulin (ICELP 2011b) explains, and serves as a underpinning “for three applied systems: **Learning Potential Assessment Device (LPAD)**, **Instrumental Enrichment (IE)** cognitive intervention program, and **Shaping Modifying Environments.**”

5.2.2 The basic theory behind MLE

The basic theory behind MLE is rooted in the assumption that there are **two modalities of learning**, namely a **direct approach** and **mediated approach** (Ben-Hur 2006:9; Feuerstein, Klein, & Tannenbaum 1999:7-9; ICELP 2011a; Mentis *et al.* 2008:10). Additionally Feuerstein *et al.* (1999:7-10) locate MLE as the last developmental phase in the relationship between stimuli, organism and response, where the relationship

- stimulus - response (S-R); and
- stimulus - organism - response (S-O-R),

represent a direct approach to learning. However, the relationship

- stimulus - human mediator - organism - human mediator - response (S-H-O-H-R),

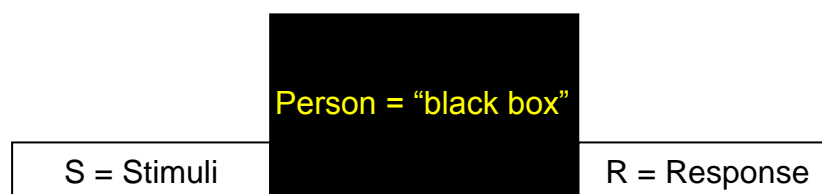
represents a mediated approach to learning.

A **direct approach to learning** means that the **organism (O)** is **directly exposed to stimuli (S)** in the environment, like events, objects, pictures, texts, etc., and on grounds of this exposure that comes in through his/her senses, **reacts (R)** (Feuerstein *et al.* 1999:7-9; ICELP 2011a; Mentis *et al.* 2008:10). Historically “two branches of the psychology of learning developed and have made important inroads into the practice of learning over the last decades”, namely, *Behaviourism* and *Constructivism* (Pritchard 2009:3; Tuckman & Monetti 2010:11). Although each of these two branches can be subdivided into various other learning theories, both of these branches encompass an approach that Feuerstein *et al.* (1999:7-9) labelled as direct learning.

5.2.2.1 S-R relationship in Behaviourism

Initial awareness in learning during the early years of the twentieth century was predominantly focused on the modification of behaviour, and this learning psychology eventually developed as **Behaviourism** (Pritchard 2009:3). Behaviourism suggests a direct relationship between stimulus (S) and response (R) in the behaviour of the organism/learner (Feuerstein *et al.* 1999:8-9; Pritchard 2009:6) where learning is the result of the *association* between S and R. The school of Behaviourism is built from theories such as Classical Conditioning, Instrumental Conditioning, and Operant Conditioning. *Learning-through-association* is unique to what is called **Classical Conditioning**, and comes as a result of Ivan Pavlov’s (1927) *Classical Conditioning* and Watson’s (1924) theory on *Behaviourism*. Furthermore, the theory of **Instrumental Conditioning** was introduced by Thorndike (1903;

1911) and established a theory on *trail-and-error-learning*. Lastly, Skinner (1938) introduced **Operant Conditioning** within the school of Behaviourism and in this laid emphasis on *learning-through-consequences* and *reinforcement* in conditioning. As Feuerstein *et al.* (1999:9) put it: “Indeed, direct exposure to stimuli has been considered by stimulus-response (SR) scientists as the major source of cognitive development.” In behaviourism learning equals the mere acquisition of new behaviour; it disregards any mental activity (Pritchard 2009:6). In the same vein Jordaan and Jordaan (1998:14) describes behaviourism as “the psychology of the ‘empty’ organism”, because “what intervenes between stimuli and responses, namely, the person, is a ‘black box’ which is inaccessible for study.” Figure 5.1 illustrates the direct relationship between stimulus and response, as well as the “empty organism” in behaviourism.



Source: Jordaan and Jordaan (1998:14).

Figure 5-1: S-R relationship in Behaviourism

5.2.2.2 S-O-R relationship in Constructivism

In the late 1950's behaviourism was still a very prominent psychology of learning, but some psychologists began to question the effectiveness of behaviourism to study a wide spectrum of human nature in the early 1960's (Jordaan & Jordaan 1998:25). Together with the behaviourists' focus on the visible modification of behaviour, the question arose regarding the invisible mental processes involved in learning; i.e. *how do we learn?* (Pritchard 2009:3). The psychology of learning that seeks to answer this question is **Constructivism**, and is part of a much larger field of study, namely **cognitive psychology** (Pritchard 2009:3). According to Pritchard (2009:3):

Constructivism rests on the idea that knowledge and, more importantly, understanding are constructed by individual learners and an understanding of the mental processes involved; the underlying structures relating to knowledge and understanding are deemed to be of prime importance.

Pritchard (2009:3) importantly underlines here that constructivism stresses the *integration* of the environmental stimuli before the organism responds. Integrating the environmental stimuli, unlike in behaviourism, happens through the cognitive functioning of the organism, before a response is given. In constructivism the relation S-R thus evolves to S-O-R. Carlile et al. (2008:37) as well as Jordaan and Jordaan (1998:25), in my opinion, defines this S-O-R relationship even clearer by describing the incoming information of the stimulus simply as *input*, and the behavioural response, as *output*, in between lays the cognitive processes of the individual. This relationship is illustrated in figure 5.2.

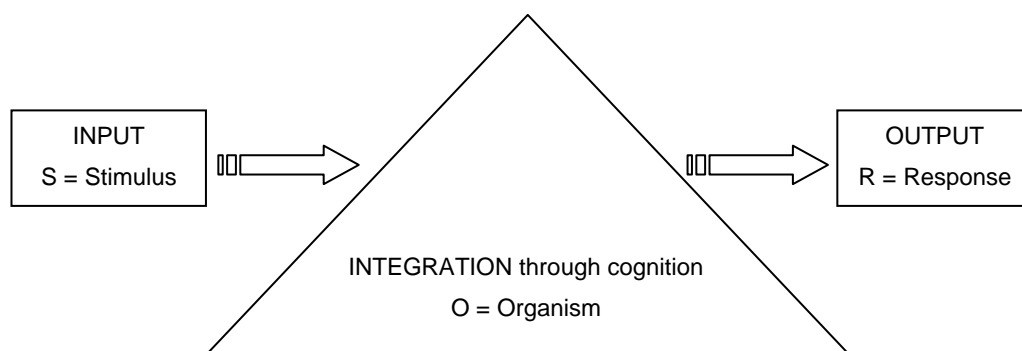


Figure 5-2: S-O-R relationship in Constructivism

The psychology of *constructivism* is largely due to **Piaget's theory** on cognitive learning, which he developed through the observation of children for over 60 years (Mahar & Harford 2004:7; Tuckman & Monetti 2010:46). The basis of Piaget's theory is that knowledge is created by the individual through his/her constant interaction with the environment, which leads to the formulation of organized patterns of behaviour and thought (Vista University 1999:26). These patterns are known as **schemata** and form the basic unit for mental organization and -functioning (Tuckman & Monetti 2010:46; Vista

University 1999:26). Tuckman and Monetti (2010:46-47) very aptly liken this functioning of schemata to that of *index cards in the brain* where each contains the programmatic code that informs the organism/individual how to identify and react to a specific stimulus.

However, in Piaget's theory the organism always has a tendency to adjust to the environment, and this kind of interaction is called **adaptation** (Tuckman & Monetti 2010:47; Vista University 1999:26-27). Adaptation to the environment is driven by an organism's need to have **equilibrium** between their existing schemata and the environment (Tuckman & Monetti 2010:48; Vista University 1999:27). If disequilibrium occurs between an existing scheme (singular of schemata) and some new stimulus from the environment, this perceived contradiction will motivate the individual to eliminate the disequilibrium and individual development takes place (Vista University 1999:27); i.e. the "effort to restore equilibrium [is] that major source of motivation in Piaget's system" (Tuckman & Monetti 2010:48). Adaptation to the environment takes place in two ways, namely through *assimilation* or *accommodation* (Tuckman & Monetti 2010:47-49; Vista University 1999:27).

Assimilation, on the one hand, is the process where new information fits or is assimilated into existing schemata that are able to comprehend it (Tuckman & Monetti 2010:47-49; Vista University 1999:27). **Accommodation**, on the other hand, is the process where new information does not match the existing schemata and the existing schemata needs to be changed in order to understand the new information (Tuckman & Monetti 2010:47-49; Vista University 1999:27). Piaget's theory on cognitive development is illustrated through Figure 5.3 and Figure 5.4.

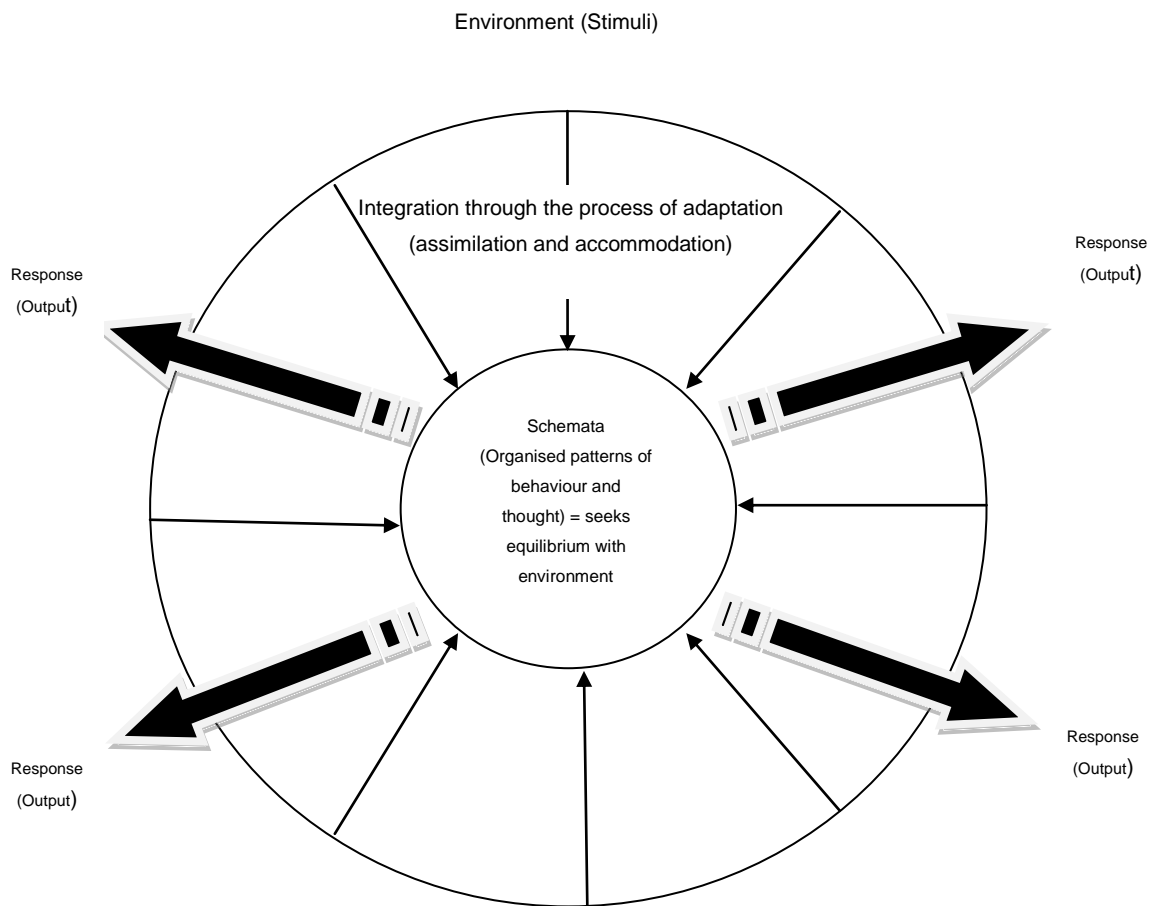


Figure 5-3: Piaget's process of cognitive development

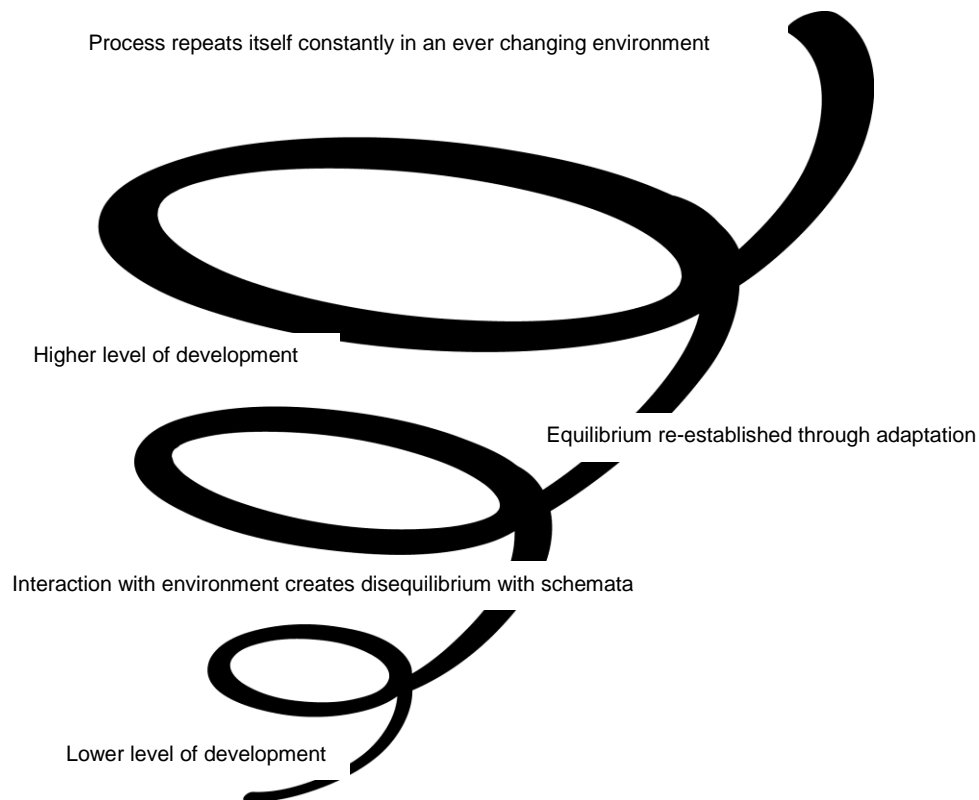


Figure 5-4: Piaget's cycle of developmental growth

For Piaget, intelligence is the combination of an organism's schemata, i.e. the organizational structures formed through assimilation and accommodation (Tuckman & Monetti 2010:49). It focuses on adaptability and capability in an ever changing environment, as opposed to the classical focus on mere content and knowledge (Tuckman & Monetti 2010:49). The purpose of this kind of intelligence is focused on **output**. "For Piaget, the answer is operations, that is, systems or coordinated sets of actions for dealing with objects or events" (Tuckman & Monetti 2010:49-50). This focus on the adaptability, capability, and the coordination of actions is important for this study, because it correlates largely with aspects of the competence-based model (see 3.2 and Figure 3.1) like: skill (the ability to consistently perform a specific action); competency (the coordination of a range of skills with relevant knowledge in order to perform a complex task); and competence (the ability to perform a role effectively within a specific context).

Just like the competence-based model of Carlile *et al.* (2008:205) makes provision for **development from lower levels of complexity to higher levels of complexity** within the domains of cognitive, psychomotor and affective development, Piaget also identified certain domains applicable to learning and development, namely: *sensorimotor* (ages 0-2); *preoperational* (ages 2-7); *concrete operational* (ages 7-11); and *formal operational* (ages 11-15) (Tuckman & Monetti 2010:51-53; Vista University 1999:22-26).

5.2.2.3 S-H-O-H-R relationship in MLE

It was however **Vygotsky** (1978; 1986) that turned the thought of Piaget around that the developmental stages of a child, as described above, guide his learning (Mahar & Harford 2004:7). Vygotsky (1978; 1986) argued that **learning leads development**, and not like Piaget argued that development leads learning (Mahar & Harford 2004:7). Learning, if it happens within the *zone of proximal development*, has the potential to pull development along (Vista University 1999:38).

The **zone of proximal development (ZPD)** is the area of potential development which is distinguished by comparing what a child can do on his/her own (*actual development*), with what a child can do in collaboration with, or guidance from a teacher or more mature/experienced person (*potential development*) (Mahar & Harford 2004:7; Mentis *et al.* 2008:17; Vista University 1999:37). Greater cognitive development takes place if learning is facilitated by the teacher just above the lower limit of a child's ZPD (Mentis *et al.* 2008:17; Vista University 1999:37).

Strong similarities exist between Vygotsky's ZPD and Feuerstein's applied system of Instrumental Enrichment (IE) (Vista University 1999:48). Both programmes mediate change in underprepared learners beyond their status of development toward higher levels of cognitive functioning that ultimately build toward becoming autonomous thinkers (Vista University 1999:48). The central principal however is that this kind of development is mediated through a mediator.

Thus, the **unmediated relationship of S-O-R**, which stems from Piaget, results in **incidental learning** and does not maximise the potential for efficient learning to take place (Feuerstein *et al.* 1999:9; Mentis *et al.* 2008:10). Feuerstein *et al.* (1999:7-8) explains why a direct approach results in incidental learning, very aptly in the following words:

In direct exposure to sources of stimuli, the stimuli, which impose on the organism, flow into his system in a randomized, direct, non-mediated way. The stimuli appear and disappear in a totally non-systematic way with a double randomization of their appearance: the one pertaining to the stimuli *per se* and the other determined by variations in the readiness of the organism to register them. This double randomization makes the encounter with the stimuli in the direct exposure modality highly chance-like and probabilistic.

What Feuerstein *et al.* (1999:7-11) hereby mean and explain, is that the potential, readiness and maturity of individuals to learn and change from direct exposure to stimuli, differs; i.e. their modifiability varies. Varied modifiability plus changing environmental stimuli equals incidental learning.

Feuerstein, however, changes Piaget's unmediated relationship of S-O-R, by including a human mediator (H) between the stimulus and the organism and between the organism and the response; the relationship thus evolves to S-H-O-H-R (Feuerstein *et al.* 1999:7; Mentis *et al.* 2008:10). The purpose of mediation is that within the S-H-O-H-R relationship, H mediates that O takes in S clearly and accurately (input), that O is aware of the cognitive processes and ordering within him/herself (integration), and that H mediates the R of O is clear, accurate, and appropriate (output) (ICELP 2011a; ICELP 2011b; ICELP 2011c)⁴¹. Figure 5.5 illustrates this relationship of mediation.

⁴¹ For more information about the different nuances regarding the levels of input, integration (elaboration) and output, see: <http://www.icelp.org/asp/main.asp>

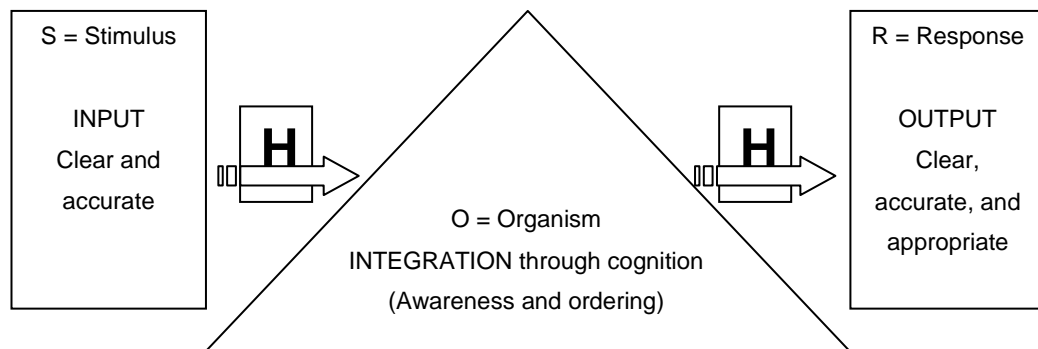


Figure 5-5: The relationship S-H-O-H-R in mediated learning

Thus, the basic theory behind MLE revolves around two approaches to learning, namely a direct approach and a mediated approach. The relationship S-R in Behaviourism and the relationship S-O-R in Constructivism relates to a direct approach to learning. A mediated approach to learning facilitates the introduction of a human mediator (H) between the stimulus (S) and organism (O), and between the organism and the response (R), and changes the relationship to S-H-O-H-R.

This argumentation about the basic theoretical background of MLE assisted to define what MLE is. In order to define the term MLE even clearer, the next section focuses on the parameters of MLE.

5.2.3 Different parameters of MLE

Feuerstein *et al.* (1999:15) states that: “The quality of a MLE interaction is best described by a series of twelve parameters”, namely:

- Intentionality and reciprocity;
- Transcendence;
- Mediation of meaning;
- Mediation of feeling of competence;
- Mediation of regulation and control of behaviour;

- Mediation of sharing behaviour;
- Mediation of individuation and psychological differentiation;
- Mediation of goal seeking, goal setting, and goal achieving behaviour;
- Mediation of challenge: the search for novelty and complexity;
- Mediation of an awareness of the human being as a changing entity;
- Mediation of the search for an optimistic alternative; and
- Mediation of the feeling of belonging.

However, it is necessary that the first three criteria/parameters must be present in order for any interaction to qualify as a mediated learning experience (Feuerstein *et al.* 1999:15; Mentis *et al.* 2008:11). The remaining nine criteria/parameters are task and context specific and may vary between various settings (Mentis *et al.* 2008:11). The following section focuses on the parameters *intentionality and reciprocity*, the *mediation of meaning*, and *transcendence* because it forms the core of any mediated learning experience and is universal in character (Feuerstein *et al.* 1999:15).

5.2.3.1 Intentionality and reciprocity

“Intentionality and reciprocity are the main conditions of an MLE interaction” (Feuerstein *et al.* 1999:17).

“Intentionality transforms any interactive situation from accidental into purposeful” (Kozulin 1998:66). This purpose interaction is created when the mediator construct significance around a specific isolated stimulus (Mentis *et al.* 2008:14). Skuy (1996) illustrates *intentionality* aptly when he likens the action to that of holding up a magnifying glass for the learner in order to make the image sharper and easier to distinguish from other stimuli. Important here is the necessity for the mediator to verbally share his intention with the learner, like: "I want you to see this; therefore I made it bigger [...] I want you to hear what I say; therefore I say it loud [...] I want you to see the order in which the events take place; therefore I repeat my thoughts many times" (Feuerstein *et al.* 1999:17). The question here at hand is, “How different is

the mediated event from the regular one?” (Feuerstein *et al.* 1999:18). **Intentionality** is thus an action of the mediator to **purposefully change a stimulus** in an environment to such an extent that it **stands out** and is easier **distinguishable** by the organism/learner; i.e. it changes the implicit intention of the mediator into an explicit experience for the organism/learner.

Collins (2001:29) argues consequently that intentionality requires two foci from the mediator, namely thorough **preparation and sensitivity** for the needs of the organism/learner. The more the stimulus has been changed to fit the need of the organism/learner, the better response from the organism/learner (Collins 2001:29).

Response from the organism/learner is important because it forms the next critical requirement for a mediated learning experience to take place, and is called **reciprocity**. Intentional behaviour is seen to be reciprocal when there is a verbal or visual response from the learner that indicates he/she could attend to the mediation (Collins 2001:27). In the same vein Mentis *et al.* (2008:14) argue that: “By offering a hand, the mediator invites the learner to engage with stimuli (intentionality). In reaching back, the learner’s willingness to respond is communicated (reciprocity).”

This communicated willingness to respond is underlined by Feuerstein, Rand and Rynders (1988:64) who emphasise a **clear reciprocal communication** in mediation and liken it to a circle where the sending and receiving ends are connected. Collins (2001:26-27) also revisits this idea of a circle of clear communication, but adds to that the notion of a **reciprocal relationship**. For Collins (2001:26) reciprocity is about creating a relationship of acceptance, trust, and understanding that creates a safe space for the organism/learner and makes it comfortable to respond.

This notion of a reciprocal relationship corresponds closely with the Biblical concept of discipleship as described in chapter 4, where different layers of discipleship ranges from a distant apprentice relationship to a level of close

association and representation (see 4.3). The **Biblical concept of discipleship thus adds** to the theory of mediated learning experience **different levels of relational proximity within the criteria *intentionality-and-reciprocity***. In a sense it can be likened with the argumentation of Biggs and Tang (2007:22-29) about a surface approach to learning, produced by a focus on lower levels of complexity, as opposed to a deep approach to learning, produced by a focus on higher levels of complexity (see 3.2). In the same vein it can be said that a reciprocal relationship can be placed on a continuum that reaches from lower levels of relational proximity (and complexity) to higher levels of relational proximity (and complexity).

Thus, intentionality is the purposeful change of a stimulus by a mediator in order to make it more distinguishable for an organism/learner. It requires thorough preparation and sensitivity to the needs of learners, and needs to invoke a response. Reciprocity is embedded in a communication loop of sending and receiving, which should build toward a reciprocal relationship of trust. The Biblical concept of discipleship adds different layers of relational proximity to the notion of intentionality-and-reciprocity.

However, no matter how good the reciprocity to the intentionality of the mediator is, the organism/learner needs to understand the rationale behind the importance of his/her reciprocal action. To understand this, the mediation of meaning is necessary.

5.2.3.2 Mediation of Meaning

The mediation of meaning is about making the organism/learner understand why his/her response to the intentionality of the mediator is important, and is facilitated by questions such as “**why**” and “**what for**” (Collins 2001:32-33; Feuerstein *et al.* 1999:24). The focus is thus on **the importance of an experience and the reasoning behind it**.

Although Collins (2001:32) makes reference to the cognitive and affective importance of the learning experience, I feel, in the light of the model for

competence-based learning and Bloom's⁴² (1956) taxonomy (see 3.2) that the psycho-motor importance of the learning experience should here be included. Thus, the meaning of a learning experience should be mediated by focusing on the importance of it on **cognitive, affective, and psycho-motor** levels. The action that facilitates the thinking behind the importance of an experience, on all three levels, is reflection.

Reflection is imperative in making meaning of a learning experience. Collins (2001:33) underlines this importance in the following words:

Reflection that focuses on the new knowledge and how it was acquired will help the student experience new meaning in the current learning experience. Dialogue [...] should include the meaning derived by the student and how the student figured out this meaning. As the student verbally reflects on how the learning experience becomes meaningful, she builds a conscious awareness of the importance of the learning experience and an increasing control of her own thinking about how to use this in the future.

By emphasising the importance of reflection in MLE, Collins (2001:33) echoes the very same notion that came out in the previous argumentation about competence-based learning (see 3.2 and 3.2.1) and the discourse on theological education (see 2.2; 2.3; 2.4; 2.5; 2.6; 2.8; 3.3.2; 3.3.3; Table 2.1; and Table 3.1).

However, this argumentation of chapter 3 not only highlights the importance of reflection and dialogue, but also makes it more nuanced by stating that **reflection** can be **before, during and/or after an experience** (see 3.2 and 3.2.1). In the same vein the theory of MLE stresses that the mediator must stand between the stimulus and the organism, as well as between the organism and the response in order to mediate clear thinking on all three

⁴² For a comparison between Blooms taxonomy and Feuerstein's MLE see: Rotterdam, H. 2000. The Taxonomy of Cognitive Objectives and the Theory of Structural Cognitive Modifiability. Available: http://www.icelp.org/files/research/Bloom_and_Feuerstein.pdf [2011. 16 April].

levels, namely: **input, integration and output** (ICELP 2011a). Because MLE is interested in the thinking behind the experience, reflection becomes a vital action to be facilitated by the mediator.

The next critical aspect of a mediated learning experience is the mediation of transcendence. Collins (2001:35) explains that the “difference between the mediation of meaning and the mediation of transcendence lies in the difference between comparing and contrasting previous or anticipated learning experiences in their context as opposed to bridging the learning experience to decontextualized principles of learning that are beyond the context.”

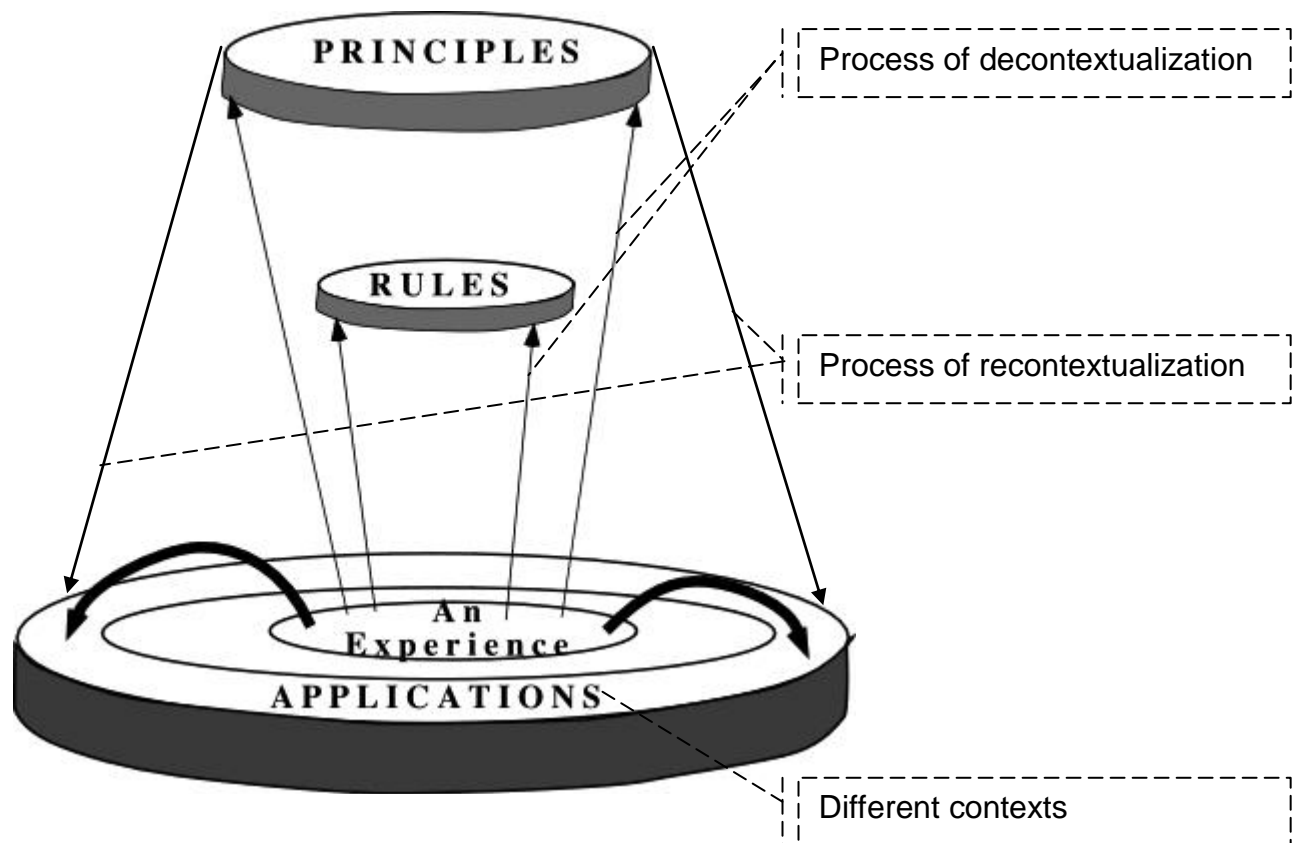
5.2.3.3 Transcendence

Transcendence is based on the intention of a mediator to take the learning experience **beyond the immediate context** of the learner, outside the pressing issues of the here and now, toward different context in terms of **time and space** (Collins 2001:35; Feuerstein *et al.* 1999:20-24). In the same vein Feuerstein *et al.* (1999:24) explain: “The mediation of transcendence changes the primary goals of the interaction, widening them by including more remote, and in certain cases more important goals than the primary ones.”

This widening of the primary goal of an experience is defined differently by Mentis *et al.* (2008:29) who argue that transcendence **enlarges and diversifies** “the need system of the learner”. This enlargement and diversification happens when the **individual’s immediate needs** (which are the primary goals of the experience) are **expanded and diversified toward the collective needs of his/her group/community**, which then become the new goals of the learning experience (Feuerstein *et al.* 1999:21). Feuerstein *et al.* (1999:21) argue further that this transcendence of goals almost always takes on a spiritual form, and the mediator cannot but to pass on whom he/she is. The mediation of transcendence thus enlarges both on cognitive and affective levels (Feuerstein *et al.* 1999:21-22).

Mentis *et al.* (2008:29) argue in line with the notion of cognitive and affective enlargement by stating that "the goal of mediating transcendence is to promote the acquisition of principles, concepts, or strategies that can be generalized to issues beyond the present problem". This **acquisition of strategies**, on the one hand, is emphasised by Feuerstein *et al.* (1999:22-23) who also argue that it is not only the needs of the learner that are enlarged, but the mediation of transcendence also diversifies the strategies how to meet these enlarged needs basis.

On the other hand, the **acquisition of principles and concepts** that can be generalized to issues beyond the present are elaborated on by Ben-Hur (2006), and Tribus and Falik (2001). Ben-Hur (2006) makes a case for concept-rich instruction. Critical components to Ben-Hur's (2006:12-13) concept-rich instruction are: practice; decontextualization; encapsulating a generalization in words; recontextualization; and realization. It is however Tribus and Falik (2001:3-4) that develop Ben-Hur's (2006) model further to illustrate the acquisition of principles and rules as well as the application strategies beyond the immediate context. Figure 5.6 illustrates the process of transcendence as defined by a combination of Ben-Hur (2006), and Tribus and Falik's (2001) thinking.



Sources: A combination of Ben-Hur (2006), and Tribus and Falik (2001:3) by the author.

Figure 5-6: Transcendence: Decontextualization and recontextualization

Although the processes of decontextualization and recontextualization assist to transcend a learning experience beyond the here and now, and break open how general concepts, principles and strategies are acquired, Feuerstein *et al.* (1999:22) caution about the possible limitation to such an approach: “The mediation of transcendence is present from the very beginning of the MLE, and it should not be considered – as some of the interpreters of MLE tend to do – to be attributed only to a situation where generalizations, conceptualizations, and abstract functions are mediated.” The mediation of transcendence should thus **run as an undercurrent throughout the learning experience.**

Collins (2001:36) adds to this metaphor of an undercurrent by referring to the key action of the mediation of transcendence as *bridging*. For Collins (2001:36) bridging is “a method to transfer meta-strategic knowledge through

dialogue”. Just as dialogue is a continuous sharing between a mediator and a mediate, the notion of transcendence should continuously flow throughout the learning experience, always ready to extend bridges between the immediate context and new ones. Collins (2001:36) emphasises here again the **importance of dialogue** in MLE, especially in the mediation of transcendence (see 5.4.2 regarding the important link with the previous argumentation in 3.2; 3.2.1; 3.3.2; 3.3.3; and Table 3.1).

However, the mediation of transcendence not only facilitates dialogue and critical reflection, it also facilitates an understanding of the connection between things, and how they fit into the bigger picture (Collins 2001:36; Mentis *et al.* 2008:30), which brings about greater flexibility and modifiability (Feuerstein *et al.* 1999:22). This kind of integration and plasticity is important because it can greatly assist with the integration of various skills with knowledge to form competencies, and further on with the integration of various competencies with values to ensure competence (see the argumentation on the various aspects of competence-based learning: 3.2; 3.2.1 and Table 3.1). MLE, and specifically the mediation of transcendence, thus becomes a critical key within a framework for theological education in an African context.

The argumentation about the parameters of MLE, together with the previous argumentation about the historical and basic theoretical background of MLE, established a clear understanding of what MLE is. This understanding of the meaning of MLE is further elaborated on in the next section, which focuses on some applications of MLE within an African context.

5.3 MEDIATED LEARNING EXPERIENCE IN AN AFRICAN CONTEXT

In which ways can MLE be applied to an African context? A number of studies, performed in South Africa give evidence that MLE can, under certain conditions, improve cognitive performance of learners in an African context.

5.3.1 Historical background: Studies performed in 1987 and 1992

Skuy *et al.* (2002:223) argue that a number of studies found MLE and its applied systems (in this case specifically LPAD) to be useful within South Africa. Skuy and Shmukler⁴³, for instance, performed a study in 1987 amongst 60 Indian and 60 Coloured⁴⁴ students which showed more evidence of improvement amongst the Coloured group (previously more disadvantaged) than the Indian group (previously less disadvantaged than the Coloured group) (Skuy *et al.* 2002:223). Additionally, Skuy *et al.* (2002:223) refers to a study performed by Shochet⁴⁵ in 1992, which focused on the difference between the scholastic marks of university applicants *versus* their actual intellectual abilities. After exposure to mediation, Shochet found an increase in performance amongst these previously disadvantaged learners (Skuy *et al.* 2002:223).

5.3.2 Study amongst first year psychology students in 2002

Skuy *et al.* (2002) performed a study in order to establish whether exposure to MLE would progress the academic scores of African students specifically. Skuy *et al.* (2002) did this study amongst first year psychology students in South Africa and worked with a sample of 70 African and 28 non-African students. “Subjects were given the Raven’s on two occasions and, in-between, randomly constituted experimental groups were exposed to mediated learning experience. Both the African and non-African groups

⁴³ For more information see: Skuy, M. & Shmukler, D. 1987. Effectiveness of the Learning Potential Assessment Device with Indian and Coloured adolescents in South Africa. *International Journal of Special Education*, 2, 131–149.

⁴⁴ “The Colored [sic] community comprises people of mixed race who, in the apartheid era, were classified as a separate group, distinct from the African cultural group but who, like them, occupied a sociopolitically disadvantaged status in the society.” (Skuy *et al.* 2002:223).

⁴⁵ For more information see: Shochet, I. M. 1992. A dynamic assessment for undergraduate admission: the inverse relationship between modifiability and predictability. In H. C. Haywood, & D. Tzuriel (Eds.). *Interactive assessment*. 332–355. New York: Springer.

improved over the baseline on the Raven's compared to the control groups, with significantly greater improvement for the African group."⁴⁶

5.3.3 Studies by the Cognitive Research Programme at the University of the Witwatersrand

The improvement of cognitive functioning through MLE interventions amongst African students is also seen in a different study performed amongst pre-service South African teachers from disadvantaged communities, as well as students from different cultural backgrounds (Skuy 2002:85-87). Programmes, based on MLE and its applied systems LPAD and IE, were developed and tested through various controlled studies (Skuy 2002:85-87). These studies were conducted over a period of ten years (largely during the 1990's) by the *Cognitive Research Programme* of the University of the Witwatersrand in South Africa, and specifically focused on the significance of merging MLE applied systems with other programmes and approaches (Skuy 2002:87). These studies can be categorised into two distinct categories, namely: studies that focused on students, and studies that focused on teachers.

The following studies focused on student interventions through IE/MLE; i.e. first category of Skuy (2002):

- *Disadvantaged adolescents in the Soweto Gifted Child Programme* (SGCP): An IE-programme amongst 300 disadvantaged, but gifted, adolescents was conducted over a period of two years. "In addition, because of the deficiencies in the practical implementation and outcome of IE in relation to the affective (e.g. self-concept) and creativity dimensions of functioning, a programme referred to as the Creativity and Socio-emotional Development (CASE) programme, was

⁴⁶ Skuy *et al.* (2002:223) refers here to the nonverbal intelligence tests of *Raven's Standard Progressive Matrices*, which focuses on the individual's ability to make meaning; i.e. argumentative ability. For more information see: Raven, J. C.; Court, J.; & Raven, J. 1996. *Manual for Raven's Standard Progressive Matrices*. Oxford, England: Oxford Psychologists Press.

developed to explicitly extend the principles of MLE into these areas” (Skuy 2002:88-89). The effectiveness of this combination programme was investigated.

- MLE and Temperament: This study sought to establish the relation between temperament, cognitive modifiability, and academic performance amongst 92 students of the SGCP/CASE programme (Skuy 2002:92). The LPAD was used to determine the level of cognitive modifiability (Skuy 2002:92).
- Combining MLE/IE with Hoopes’s Model of Multicultural Education: This study combined thinking skills derived from an IE programme with the multicultural theory of Hoopes⁴⁷ in order to advance multicultural consciousness and coexistence amongst 73 students from six different African cultural groups, namely Zulu, Southern Sotho, Setswana, Northern Sotho, Xhosa and Swazi (Skuy 2002:95-96).

Consequently, the following studies focused on teacher interventions through MLE and IE; i.e. the second category of Skuy (2002):

- IE and the *Cognitive Research Trust* (CoRT)⁴⁸: CoRT is a different thinking skills programme aiming to equip learners with specific lateral thinking strategies and cognitive flexibility which will enable them to generate more and different answers to a specific problem (Skuy 2002:100). This study, with a sample of 70, observed how IE and CoRT (separately and together) effected the “creative thinking and creative attitudes of pre-service teachers. The rationale for the blend of IE and CoRT was that a combined programme based, respectively, on both general concepts related to creative thinking and attitudes (i.e. IE) and explicit techniques for promoting dimensions of creative thinking (i.e. CoRT) might be particularly effective” (Skuy 2002:100).

⁴⁷ For more information see: Hoopes, D. 1979. Intercultural Communication Concepts and Psychology of Intercultural Experiences. In M.D. Pusch (ed.) *Multicultural Education: A Cross Cultural Training Approach*, pp. 61-73. Yarmouth, MN: Intercultural Press.

⁴⁸ For more information see: De Bono, E. 1986. *The CORT Thinking Programme*. New York: Pergamon Press.

- IE combined with an infusion model of thinking skills for teachers: For the purposes of this study IE training was given over a period of three months to 18 teachers, coming from five previously disadvantaged schools where children came from low socio-economic backgrounds (Skuy 2002:104-105). Four of the five schools were historically classified as “Coloured Schools” and one school historically accommodated only black students (Skuy 2002:104). The demographics of the teachers matched the historical demographics of the schools (Skuy 2002:104). After the three month training period, teachers introduced IE methods for the rest of the academic year in their classrooms.

On grounds of the results of these studies done by the *Cognitive Research Programme* of the University of the Witwatersrand during the 1990’s, Skuy (2002:108-109) makes the following conclusions:

First, MLE is not meant to be delivered only through its applied systems of IE and LPAD, but its cognitive principles and styles of interaction is compatible to and can be delivered through other programmes (Skuy 2002:108-109). In such cases the applied systems of MLE (especially IE) becomes open and multi-dimensional in the way it complements the other programme (Skuy 2002:109).

Secondly, if IE is implemented within the context of education, it should never be done in isolation, but the cognitive and interactive principles of IE/MLE must be infused into the curriculum (Skuy 2002:109).

Thirdly, the application of MLE (and its applied systems) has proved to be an effective tool to enhance both cognitive development, and cross cultural harmony and societal development (Skuy 2002:109).

Lastly, optimal effectiveness is reached when the implementation of MLE programmes are age appropriate, and when these programmes are coupled

with a general understanding of cognitive education that permeates all aspects of the curricula (Skuy 2002:109).

5.3.4 Summary of MLE in an African context

In summary it can thus be said that a number of studies since 1987, in various contexts in South Africa, indicate that MLE and its applied systems are effective to bring about cognitive development, cross cultural harmony and societal change within an African context. Studies specifically performed by the *Cognitive Research Programme* at the University of the Witwatersrand in South Africa led to the conclusion that MLE and its applied systems can effectively be delivered through and complement other programmes that are compatible with its cognitive principles and styles of interaction. For maximum effectiveness MLE principles and styles of interaction as well as a general understanding of cognitive education should permeate the whole curriculum.

In the next section the Biblical term *discipleship* is compared with MLE.

5.4 COMPARISON BETWEEN MLE AND DISCIPLESHIP

In comparing MLE with discipleship, the biggest commonality is certainly that both revolve around a **mediated approach to learning** as opposed to a direct approach to learning (see 5.2.2). This means that the human mediator (H) in MLE can be likened to the teacher/master in discipleship and the organism (O) in MLE to the disciple in discipleship. This common ground brings about three prominent foci, namely: a focus on relationship, a focus on process, and a focus on culture.

5.4.1 Focus on relationship

MLE focuses on relationship in its first parameter *intentionality-and-reciprocity*. **Intentionality** means that the mediator makes his implicit intention, explicit to the learner in the way he/she makes the stimulus

observable and distinguishable to the learner (see 5.2.3.1); i.e. he/she extends a hand to the learner. In the Biblical concept of discipleship (especially as it has developed to its specialised form in the New Testament), this proverbial hand is extended through the intentional invitation the teacher extends to the prospective disciple to follow him (see 4.1.1). In responding to this call the disciple is exposed to experiences/stimuli and the relationship between the teacher and disciple forms the platform for mediation to take place.

In Biblical discipleship the disciple thus responds to the call in obedience (which often entails a cost of self-denial), follows, imitates, and ultimately represents the teacher (see 4.1.1). Likewise **reciprocity** is also a crucial element of any MLE, and calls not only for reciprocal communication but also for a reciprocal relationship (see 5.2.3.1). In the same way discipleship in the Bible is rooted in a **reciprocal relationship**.

The **relational concept of discipleship** in the Bible, however, is more **nuanced** than in MLE. It reaches from a distant relationship between teacher and learner (like an apprentice-idea in ancient Greek, or the crowds that listened to Jesus' teachings) to a very close relationship of imitation and ultimately representation (like the Twelve disciples that followed Jesus) (see 4.1). It has also been argued that a major shift in terms of relational proximity happened from the Old Testament master-slave relationship toward a close personal relationship in the New Testament (see 4.1.1). According to Freedman (1992:208) this shift implies a shift from the transfer of knowledge/skills in the Old Testament to a relationship in the New Testament that influenced also the inner life of the disciple (see 4.1.1). It is however not entirely true that only the disciple relationship of the Old Testament was distant and focused on the transfer of knowledge and skill, while in the New Testament the relationship was close and transformed the inner life of the person. In the argumentation of 4.1.1 it was established that various kinds of disciples surrounded Jesus, namely: (1) the distant crowds that only listened to His teachings; (2) the Seventy-two (Luke 10:1-17) that were sent out by

Him and gained critical skills in the process; and (3) the inner circle of the Twelve disciples, that followed Him, imitated Him and ultimately represented Him.

The obvious conclusion one is enticed to make here is that discipleship, as a Biblical term, thus suggests the following: (1) the transfer of knowledge to the crowds; (2) the transfer of both knowledge and skill to a more intimate circle; and (3) the additional inner transfer of a selected inner circle; almost as if the teacher/mediator holds back on what he/she carries, and partially releases first knowledge, then skill, and then his/her inner values and convictions. This cannot be further from the truth.

Both MLE and discipleship suggests that the teacher/mediator shares openly of himself, from beginning to end, in all aspects. In 5.2.3.3 it has been argued that the mediator in MLE cannot but to pass on whom he/she is (Feuerstein *et al.* 1999:21). Likewise, in the New Testament discipleship begins with an open invitation. The mediator/teacher thus arrives with arms wide open. He turns up for the relationship in full vulnerability, inviting to offer all of himself from the very beginning; i.e. **boundless intentionality**.

It is, in my opinion, important here to refer back to argumentation of 4.1.4 and 4.1.5 to re-establish the idea that discipleship today differs circumstantially from the early disciples, but not substantially. This means that the disciple today still stands in a relationship with the living Christ and this relationship still entails responding to Jesus' call in obedience, following, imitating and representing Him in his eschatological kingdom; "because in this world we are like him" (1 John 4:17, NIV). However, in the argumentation of 4.3 it was established that although the disciple today stand in a relationship with the living Christ through the Spirit, it remains paramount that a human mediator acts as co-worker and representative of Christ within discipleship; i.e. to be an extension of the intentionality of Christ. The disciple today thus stands **simultaneously** in a **reciprocal relationship with the living Christ, as well as with his/her teacher/mediator**. Effective discipleship, in my opinion,

means the accurate alignment of all three parties (the disciple, the mediator/teacher, and Christ); the better the alignment the more effective the discipleship. This kind of alignment is best illustrated in the following words of the Apostle Paul: “Follow me as I follow Christ” (1 Corinthians 11:1, NIV).

The responsibility of the learner/disciple is to respond to the intentional invitation and actively take part in the process of mediation/discipleship. When either the intentional invitation of the mediator/teacher or the reciprocal response from the learner/disciple is limited, the transforming impact of the MLE/discipleship relationship is compromised on. It is therefore crucial that a MLE/discipleship relationship should be focused on a process and not on a product.

In **summary** it can thus be said that a comparison between discipleship and MLE brings about a collective focus on a reciprocal relationship between the teacher/mediator and disciple/learner. Two variables play in on the proximity of the relationship, namely the intentionality of the mediator through which he/she invites the disciple, and the reciprocity of the disciple through which he/she responds to the invitation. The closer the proximity in a reciprocal relationship the bigger the impact of learning would be. The disciple today stands simultaneously in a reciprocal relationship with the living Christ through the Spirit, as well as with his/her mediator. In discipleship the mediator acts as a co-worker of Christ.

5.4.2 Focus on process, not product

Both discipleship and MLE focus on an inner process as opposed to an outer product.

The mediation of meaning in MLE (with questions like **why** and **what for**) directs learning towards a process in which the individual discovers the importance of a learning experience (see 5.2.3.2). Tribus (in ICELP 2011c) argues that MLE is focused on how students master their **own thinking processes (inward)**, as opposed to the mastery of subject matter and the

mere reproduction of its related skills and methods (outward). MLE is concerned about an individual's awareness how his/her thought processes are ordered; i.e. the acquisition, organising and analysing of information in order to develop strategies to meet environmental challenges (ICELP 2011c). Through this process mediation aims at the development of intelligence as a way to meet teaching goals (ICELP 2011c).

As argued in 5.2.3.2, this process of making individuals aware of their thinking processes and assisting them to organise it, echoes the importance of **reflection** in theological education (see 2.2; 2.3; 2.4; 2.5; 2.6; 2.8; 3.3.2; 3.3.3; Table 2.1; and Table 3.1) and reflection in the theory on student learning and development (see 3.2). This means that the proposed competence-based model for theological education (see Figure 3.1), has already an underlying understanding of an inward process of awareness and integration that should produce outward skills, competencies and competence.

Discipleship is in the same way concerned with an inward process of awareness. In obeying, following, imitating, and representing Christ (see 4.1.1), the disciples **became aware of the importance of these experiences** and what it means in terms of leadership (see 4.1.6.1), servanthood (see 4.1.6.2), relating to people (see 4.1.6.3), and being spiritually accurate (see 4.1.6.4). Their process of reflection is mainly about awareness regarding patterns (cognitive, affective and psycho-motor) in themselves that are not representative of the personhood of Christ (see 4.1.1; 4.1.4; and 4.1.5). Where MLE is concerned with the awareness and ordering of thought processes, discipleship is concerned with the awareness of representing Christ on all levels (cognitive, affective, and psycho-motor) and the process of ordering all aspects around that.

The notion of a process, as opposed to a product, strongly links with the assumption of SCM that any human organism has the ability to change and develop (see 5.2.1). This means that a framework for theological education in

an African context should steer away from a curriculum that focuses only on the outward reproduction of mere knowledge and skills, but it should **allow for individuality, uniqueness, different gifts and diverse callings**. The processes that discipleship and MLE facilitates, in my opinion, makes room for the latter approach if it is presented within the right cultural backdrop.

In **summary** it can thus be said that a comparison between discipleship and MLE brings about a collective focus on an inward process as opposed to an outward product (the mere reproduction of knowledge and skill). The act of reflection is critical to the awareness and ordering of thought processes in MLE. Discipleship is concerned with the awareness of representing Christ and the process of ordering all aspects around that. The focus on process links up with the idea of SCM and underlines individuality, uniqueness, different gifts and diverse callings in theological education.

5.4.3 Focus on culture

Both MLE and discipleship emphasises the importance of culture in cognitive, affective and psycho-motor transfer.

The theory of MLE distinguishes between the terms ***cultural difference*** (a state where a individual, although part of a minority group, possesses cognitive flexibility and plasticity due to ample exposure to experiences of mediation) and ***cultural deprivation*** (a state where a individual does not possess cognitive flexibility and plasticity due to a lack of mediation experiences) (see 5.2.1).

This critical role culture plays in MLE is also emphasised in the argumentation in 5.2.3.3 about *transcendence*. In transcending a mediated learning experience, the mediator enlarges the immediate need of an individual (the primary goal of the learning experience) toward the **collective needs** of his/her community/cultural group (the new goal of the learning experience) (see 5.2.3.3). This transcendence of goals takes on a spiritual form and enlarges both cognitive and affective levels (see 5.2.3.3). In the same vein

Tribus and Falik (2001) focuses on the criteria *transcendence* in MLE, and argue how it mediates the development of character⁴⁹ through social cognition. This importance of the **collective environment** is also emphasised through one of the applied systems of MLE and SCM, namely *Shaping Modifying Environments* (see 5.2.1).

Discipleship also emphasises the importance of culture, although uniquely defined. Strege (1992) already identified the church as the “seedbed” and proper context for ministry formation (see 2.2.2.5; and 3.3.3). This means that the church community form a unique sub-culture in which discipleship takes place. In a similar way the argumentation of 4.1.4 and 4.1.5 touches on discipleship within the context of the church, but goes beyond the church context to establish the eschatological kingdom of God as the ultimate context for discipleship. Discipleship should thus mediate the principles and values of the kingdom of God, and not of the world, and in transcending the learning experience it should reach toward the collective needs of the church community. This is important because it places discipleship, and ultimately the framework for theological education in an African context, within the right environment.

In **summary** it can thus be said that a comparison between discipleship and MLE brings about a collective focus on culture and the role a collective environment plays in cognitive, affective and psycho-motor transfer. The strong focus MLE places on culture is paralleled in discipleship by an emphasis on the church and the eschatological kingdom of God as context.

Comparing discipleship and MLE brought about a focus on relationship, a focus on process, and a focus on culture.

⁴⁹ Character is here defined by Falik and Tribus (2001:2) as consisting of four characteristics, namely: knowledge, know-how (skill), wisdom and values. It thus touches on all levels: cognitive, affective, and psycho-motor.

5.4.4 Similarities with adult education

Strong similarities exist between the focus on relationship, process, and culture of the discipleship-MLE comparison, and the principles of adult education. Although adult education is not the primary focus of this research study, it is important to emphasise these similarities because theological education, especially in Africa, often deals with adult learners.

The four-lens model of Kiely, Sandmann, and Truluck (2004:18) is extremely helpful to holistically understand adult education from four distinct perspectives, namely: the adult learner; the learning process; the context of learning; and the teacher.

The lenses representing the *adult learner* and *the teacher*, closely correspond with the *focus on relationship*. As was argued in 5.4.1 the reciprocal relationship between the teacher/mediator and disciple/learner hinges on both the invitation from the teacher and the response/engagement of the learner. In the same way teachers of adult learners are expected to invite their students as partners who are internally motivated and self-directed in their learning, come with their own life experiences, and tend to learn information that is meaningful and relates to their personal and professional lives (Gravett 2005:9-11; Kiely *et al.* 2004:20, 26).

The lens representing the learning process closely corresponds with the *focus on process*, which revolves around the inward process of reflection (see 5.4.2). In the same way Gravett (2005:26-31) makes a case for the critical role of reflection in the adult learning process.

The lens representing the context of the adult learner closely corresponds with the *focus on culture* (see 5.4.3). As in the argumentation of 5.4.3, Gravett (2005:43) also emphasises how the interaction between learners and their environment influences learning, while Kiely *et al.* (2004:24) underline the notion of *situated learning* within adult education.

Thus strong similarities exist between the focus on relationship, process and culture and the basic principles of adult education as highlighted by the four-lens model of Kiely *et al.* (2004:18)

5.5 CONCLUSION

The argumentation of this chapter establishes how MLE, in comparison with discipleship, contributes toward a framework for theological education in an African context. A conceptual analysis of MLE creates a clear understanding of its meaning, by focusing on the historical and theoretical background, as well as its parameters. The historical background of MLE opens up fresh principles and concepts to theological education, namely that of cultural difference *versus* cultural deprivation; SCM; and intelligence newly defined as a changeable state. Within the theoretical background of MLE a differentiation is made between a direct approach to learning and a mediated approach to learning. In a mediated approach to learning a human mediator (H) is placed between the organism (O) and the stimulus (S) as well as between the organism (O) and the response (R); the consequent relationship sequence is S-H-O-H-R. Like competence-based learning, MLE originates from cognitive psychology's constructivism. The ZPD distinguishes between a learner's actual development and his/her potential development that can be reached through mediation. There are twelve parameters for MLE of which intentionality-and-reciprocity; the mediation of meaning; and transcendence are fundamental to any MLE interaction. These three parameters enrich the concept of discipleship, because it defines the dynamics of a discipleship relationship clearer. A number of research studies in South Africa establish on the one hand the cognitive development of African individuals who are exposed to experiences of mediation, and on the other hand that MLE (and its applied systems) can be delivered through other compatible programmes. MLE and discipleship both value a mediated approach to learning. A comparison between these two concepts furthermore brings about a shared focus on relationship, on process, and on culture. Strong similarities exist between these three foci and the principles of adult education.

The next chapter uses the argumentation of this chapter, as well as that of the previous chapters and creates a framework for theological education in an African context.

6 CONSTRUCTING A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT

6.1 INTRODUCTION

Constructing a framework for theological education in an African context lies at the core of this research study. The purpose of this chapter is to construct this framework by using the argumentation of the previous chapters. Therefore, the argumentation of this chapter will revolve around the following question: In which way can discipleship and MLE be used to construct a framework for theological education in an African context?

However, constructing a framework for theological education in an African context is no easy task, because of two reasons. First it must be done systematically within the comparative framework that was proposed at the beginning of this research study. Secondly, as a way to create the proposed framework, it must use the facts, themes, concepts and principles that came from the argumentation of the previous chapters.

Therefore, the following three questions guide the construction of the framework for theological education in an African context, this study proposes:

- How can the model for competence-based learning be merged with a mediated approach to learning in order to form a framework for theological education in an African context?
- How can the shared foci of discipleship and MLE be merged with the framework for theological education?
- How can the four themes that emerged from the discourse on theological education (chapter 2 and 3) be merged with the framework for theological education in an African context?

The design of this chapter follows the sequence of these questions. These three questions are presented as three consecutive steps within the construction of the proposed framework for theological education

It is my opinion that the argumentation of this chapter is a demonstration of ways in which the concepts and principles of discipleship and MLE can be used to successfully provide a framework for theological education in an African context, which is relevant and effective.

In the next section this framework will be constructed in a systematic way.

6.2 CONSTRUCTING A FRAMEWORK FOR THEOLOGICAL EDUCATION IN AN AFRICAN CONTEXT

The framework for theological education in an African context is **put together from two angles**, namely: **(from the one side) the preliminary framework for theological education in an African context**, that was largely established from the argumentation of chapters two and three (see Table 3.1; and Table 4.1); and **(from on the other side) the concepts and principles of discipleship and MLE**, that emerged from of the argumentation of chapters four and five.

But merging these two sides is no easy task. As point of departure I have **searched for an anchor on both sides**; something which is fundamental on the one hand to the preliminary framework for theological education (see Table 3.1 and Table 4.1), and on the other hand fundamental to the concepts and principles of discipleship and MLE.

Basic to the concepts and principles of discipleship and MLE, as was argued in 5.4, is a **mediated approach to learning**; i.e. a relational sequence of S-H-O-H-R (see 5.2.2.3; and Figure 5.5). This basic commonality consequently serves as an anchor for the rest of this argumentation.

In Chapter 3 a model for competence-based learning (see Figure 3.1) was initially established as comparative framework. Four themes were identified in the further analysis of the discourse on theological education (leadership stature; practical effectiveness; relational capacity; and spiritual accuracy), and were compared with this model for competence-based learning (see 3.3; and 3.5). Consequently a broad outline framework for theological education in an African context emerged (see Table 3.1). However, fundamental to this broad outline framework is the **model for competence-based learning** (see Figure 3.1), which is the other anchor for the rest of this argumentation.

6.2.1 Step 1: Merging competence-based learning with MLE

In the argumentation of 3.2 the theoretical relatedness between competence-based learning and MLE was already established. The **first step** to construct the framework for theological education in an African context is to merge the model for competence-based learning (Figure 3.1) with a mediated approach to learning (Figure 5.5). Figure 6.1 illustrates this merge.

Figure 6.1 illustrates how the **S-H-O-H-R relationship** of MLE forms that setting into which a model for competence-based learning can be immersed. The **dotted horizontal** lines indicate how the process of **MLE applies to all levels** of the **model for competence-based learning**, namely: the establishing of skills; the coordination of skills with knowledge; the construction of competency; the integration of competency with values; and ultimately the formation of competence. Figure 6.1 also illustrates how the **cognitive, psycho-motor, and affective domains** are all part of the learning process. On all these levels and domains, H should mediate a clear and accurate **input** of S, mediate awareness and the ordering in O about his/her cognitive processes for proper **integration** to take place, and mediate an accurate and appropriate **output** of R (see 5.2.2.3).

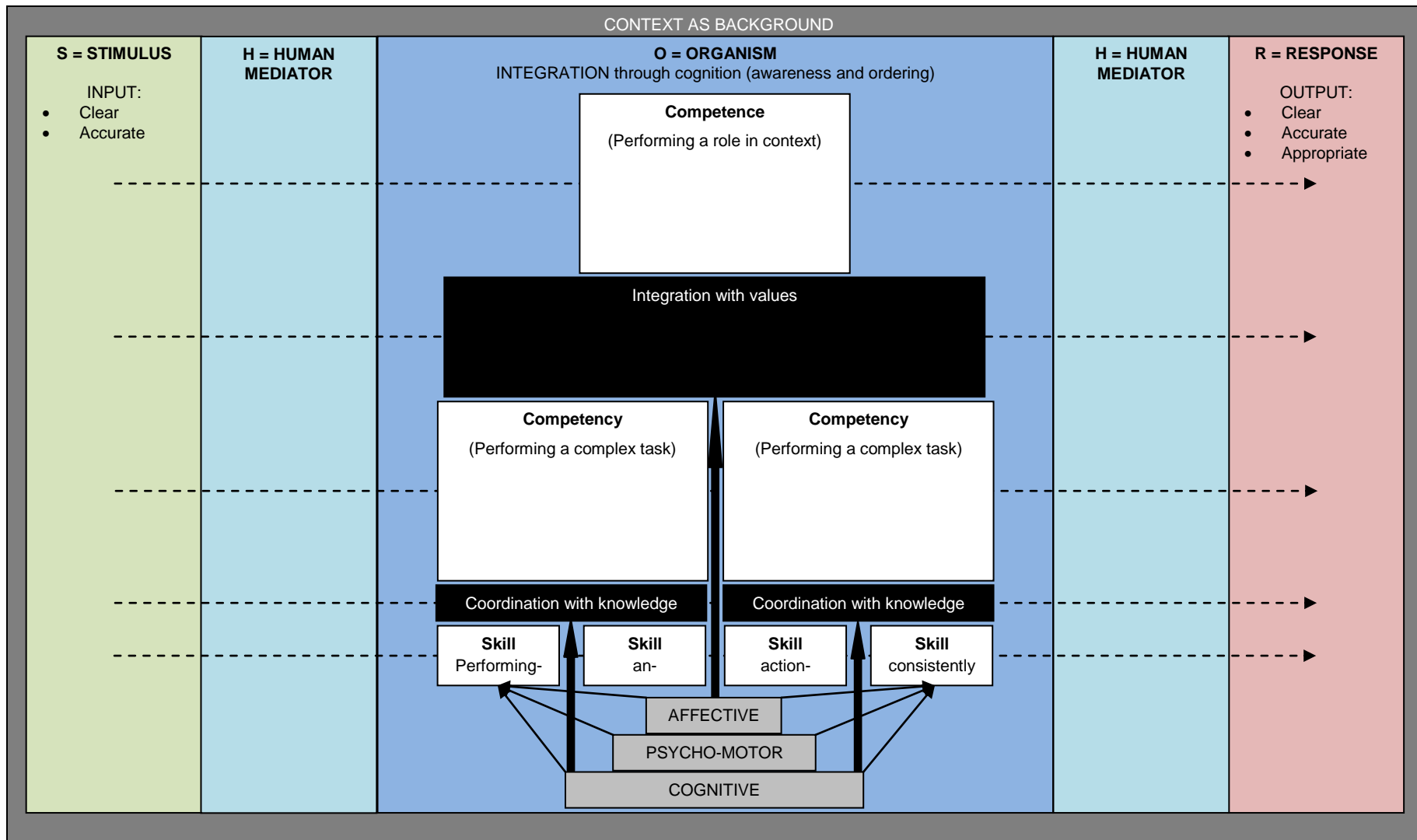


Figure 6-1: Step 1; Competence-based learning merged with MLE

Because *competence* within the model for competence-based learning is defined as the ability to perform a role in a given context (see 3.2), and because culture is crucial to MLE (see 5.2.1; and 5.4.3), this emphasis on the collective environment is included in Figure 6.1 as a **contextual background**.

6.2.2 Step 2: Introducing three foci into the framework

It was already established that the basic commonality between discipleship and MLE is their shared focus on a mediated approach to learning and the related relational sequence of S-H-O-H-R. This basic commonality was merged with the model for competence-based learning in the first step in order to construct the basis for the framework for theological education in an African context.

Next, in my opinion, it would be appropriate to look at the second level of commonality between discipleship and MLE. In the argumentation of 5.4 it was established that in comparing the concepts and principles of discipleship with that of MLE, three shared foci emerged, namely: a focus on relationship (see 5.4.1); a focus on process (see 5.4.2); and a focus on culture (see 5.4.3). These common foci are consequently used in the second step of construction. Figure 6.2 illustrates this second merge.

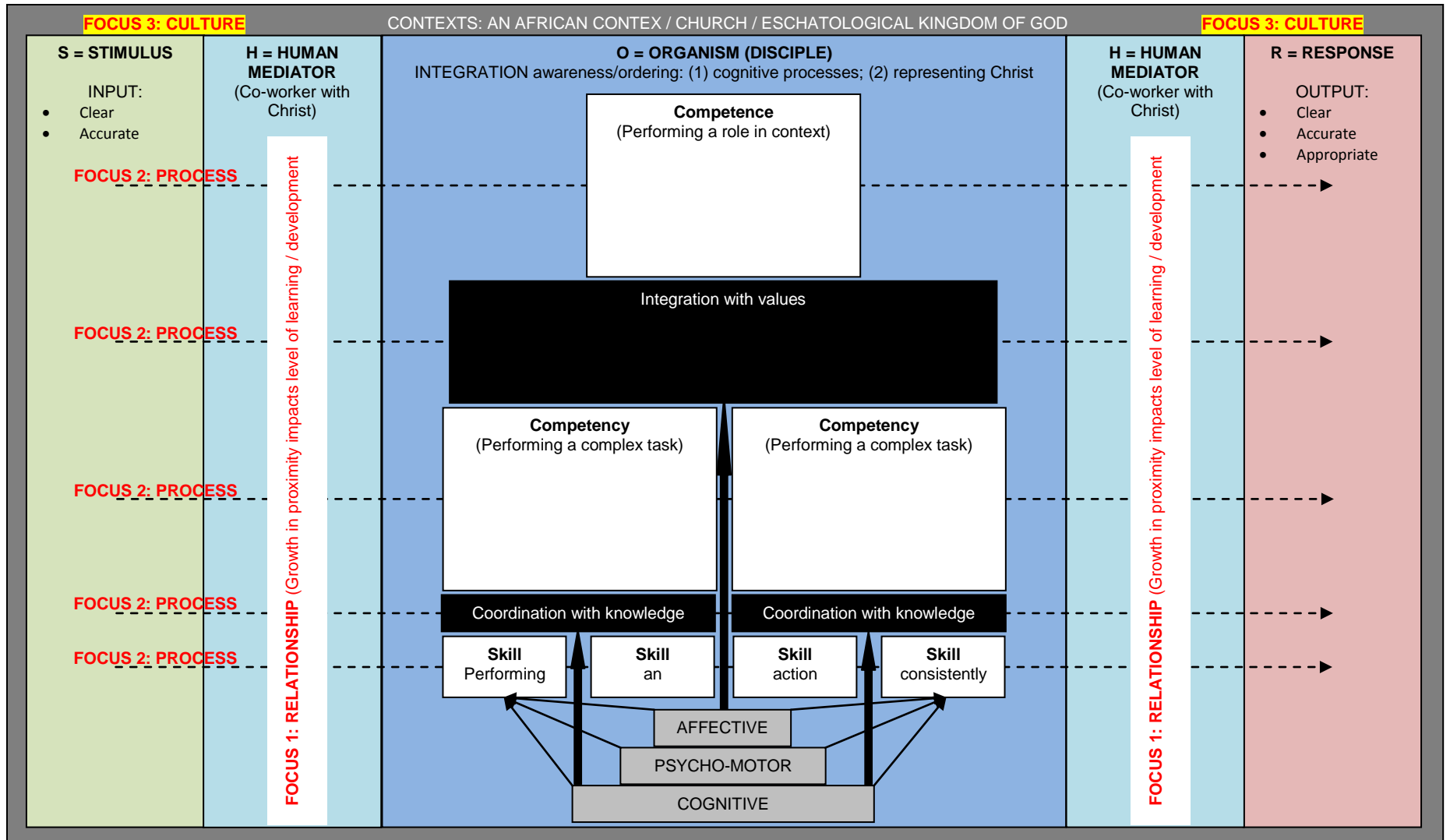


Figure 6-2: Step 2; Merging shared “focus on relationship”, “focus on process”, and “focus on culture” with the framework

The first shared **focus (on relationship)** is indicated with vertical wording, stretching from bottom to top within the column of the *human mediator*. This signifies first of all that **the position** of the mediator must be established within a reciprocal relationship with the organism/disciple. Secondly it signifies the potential of **growth in the level of relational proximity**, and how this impacts on the level of learning and development (see 5.4.1). This exact placement of Focus 1 in Figure 6.2 was deliberate, because it indicates that as the reciprocal relationship between the mediator and the organism/disciple develops, higher levels of learning and growth can be facilitated, starting at the bottom with mere skill and knowledge and ending at the top with the integration of values and competence within a specific role and context. Although it is not clearly indicated in Figure 6.2, this proposed framework makes provision for multiple mediators at the lower levels of development, but also suggests, as an individual progresses toward the higher levels, a more intimate relationship with a mature, knowledgeable and skilful mediator in that specific field will be needed. However, within this framework the human mediator should always act as a **co-worker of Christ** (see 5.4.1).

The second shared **focus (on process)** is indicated with red wording on the dotted lines stretching horizontally from the S-column to the R-column. This indicates primarily that the proposed framework for theological education in an African context is focused on an **inward process** that eventually **produces** an **outward product**. Outwardly the individual will be able to perform an action consistently (skill), perform a complex task (competency), or perform a role within a given context (competence). However, this outward performance is produced by an inward process facilitated by a mediator, and runs horizontally through each level (skill, competency, and competence), stretching from: (1) the clear and accurate input of S; (2) integration within O through the awareness of cognition and Christ-likeness; and (3) the clear, accurate and appropriate output of R. This inward process includes all domains; cognitive, psycho-motor; and affective. Coupled to the notion of process, is the action of reflection, which was

touched upon a number of times during the argumentation of this study (see 2.2; 2.3; 2.4; 2.5; 2.6; 2.8; 3.2; 3.3.2; 3.3.3; 5.4.2; Table 2.1; and Table 3.1). The suggested focus on *process* can thus further be defined as a reflective process.

The third shared **focus (on culture)** is indicated in red (highlighted in yellow) wording that has been placed within the contextual background (outer grey frame). The placement here indicates that the learning experience is at all times immersed into the contextual background of an African context, the church, and/or the eschatological kingdom of God (see 5.4.3).

6.2.3 Step 3: Merging the themes leadership stature; practical effectiveness; relational capacity; and spiritual accuracy into the framework

Step 3 in the construction of the framework for theological education in an African context, is to incorporate the broad outline framework that came from the argumentation of chapters two and three (see Table 3.1; and Table 4.1). Where Step 2 focused to build upon the identified anchor of discipleship and MLE (namely the common focus on a mediated approach to learning), Step 3 builds upon the identified anchor within the broad outline framework for theological education in and African context (namely the competence-based model for learning). This broad outline framework emerged from the comparison between the model for competence-based learning and the central themes in the discourse on theological education (leadership stature; practical effectiveness; relational capacity; and spiritual accuracy). Step 3 therefore merges these four themes with the constructed framework.

It is here where the proposed framework becomes three-dimensional (see Figure 6.7). Each theme (leadership stature; practical effectiveness; relational capacity; and spiritual accuracy) has its own unique description of *competence, values, competencies, processes, and contexts*, which are individually fused into the

current framework. The middle part of the framework (i.e. the part representing the competence-based model for learning) becomes a three-dimensional image of which each level will represent a different theme/competence (see Figure 6.7). The other aspects pertaining *process* and *context* are fused into their relevant places in the current framework. Figure 6.3 illustrates the fusion of the theme *leadership stature* with the framework, after which each of the other themes are to be infused consecutively (i.e. Figure 6.4, practical effectiveness; Figure 6.5, relational capacity; and Figure 6.6, spiritual accuracy).

In Figure 6.3 (about *leadership stature*) the framework was amended in two ways. First, the adjectives *reflective* and *transparent* were added to describe the process. In 3.3.1.1 it was argued that the act of reflection is closely associated with the formation process of competence in *leadership stature*. Furthermore, this process involves accountability with regards to moral consistency (authenticity), which is described in the framework with the adjective *transparent*. The second amendment was to add the word *community* after *AN AFRICAN CONTEXT* and *CHURCH* in the outer grey area of the framework. This was done to avoid perceiving these contexts in abstract form and to add a social emphasis to these contexts; these contexts are made up of people. The word *community* also links up with the concept *communities of practice*⁵⁰, which is closely associated with the term *situated learning* (see 3.2.2).

⁵⁰ The concept *community of practice* is closely associated with *situated learning* and refers to a community of people who has a shared interest, skill, and/or a calling.

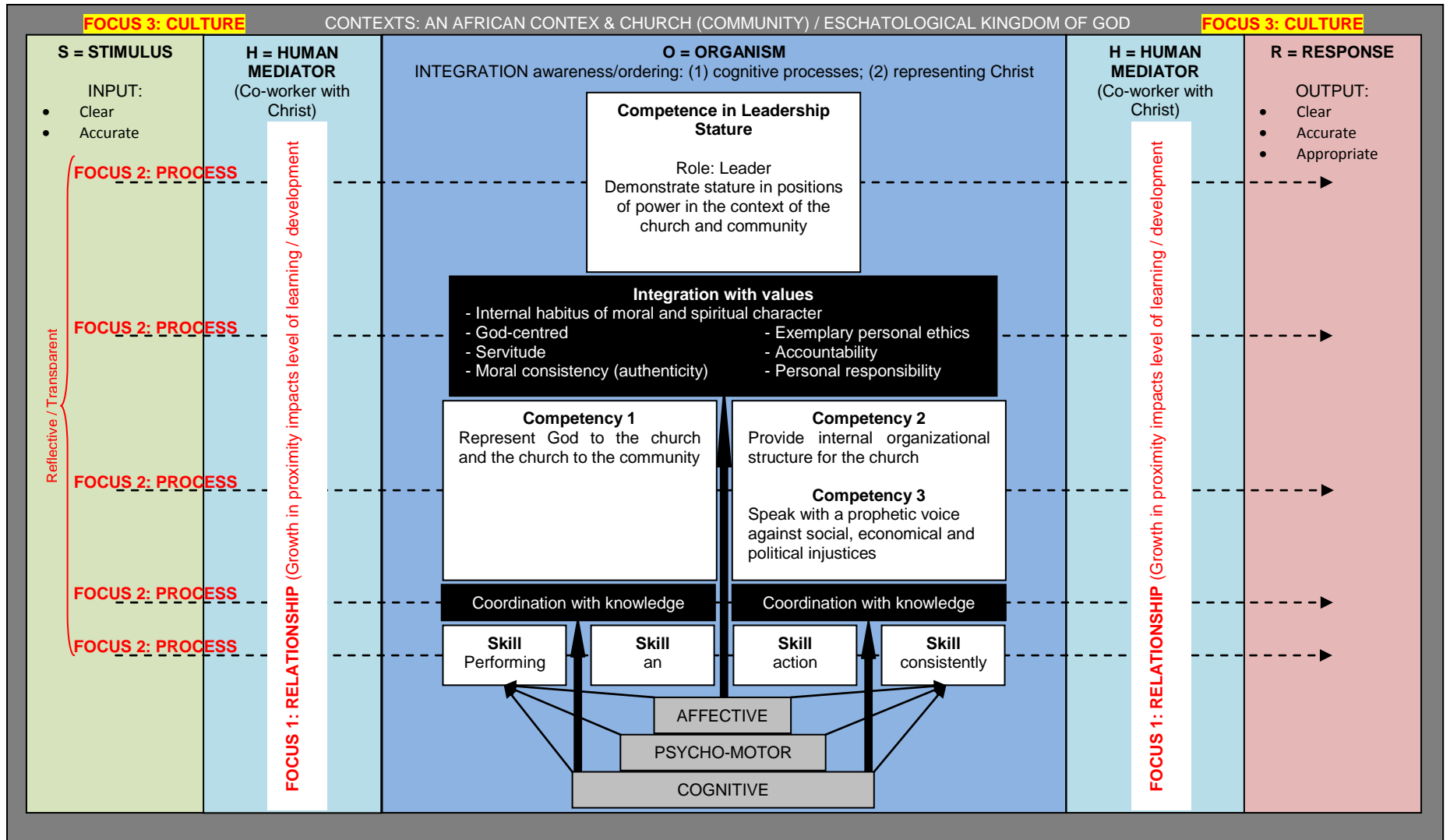


Figure 6-3: Leadership Stature merged into the framework

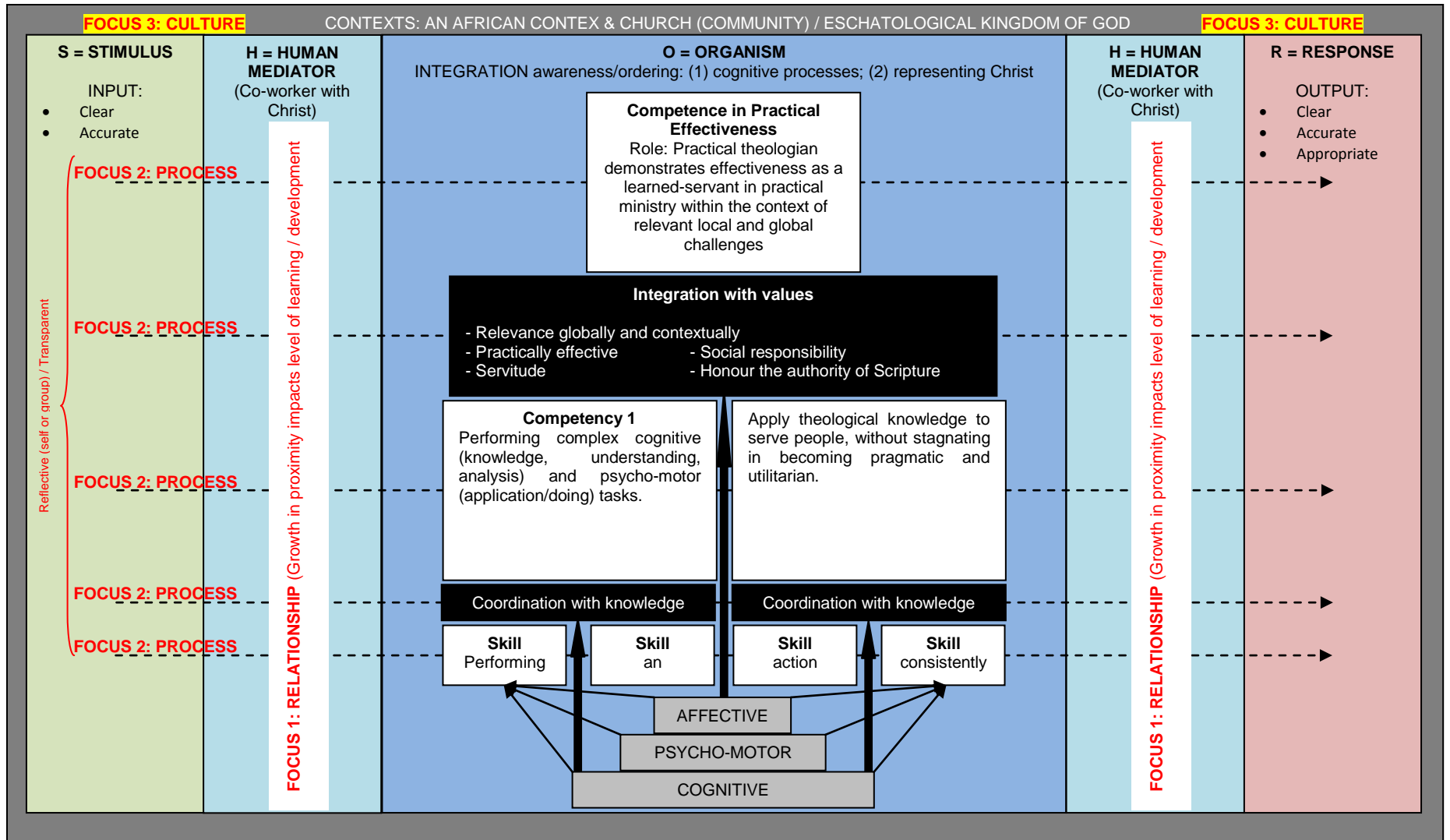


Figure 6-4: Practical Effectiveness merged into the framework

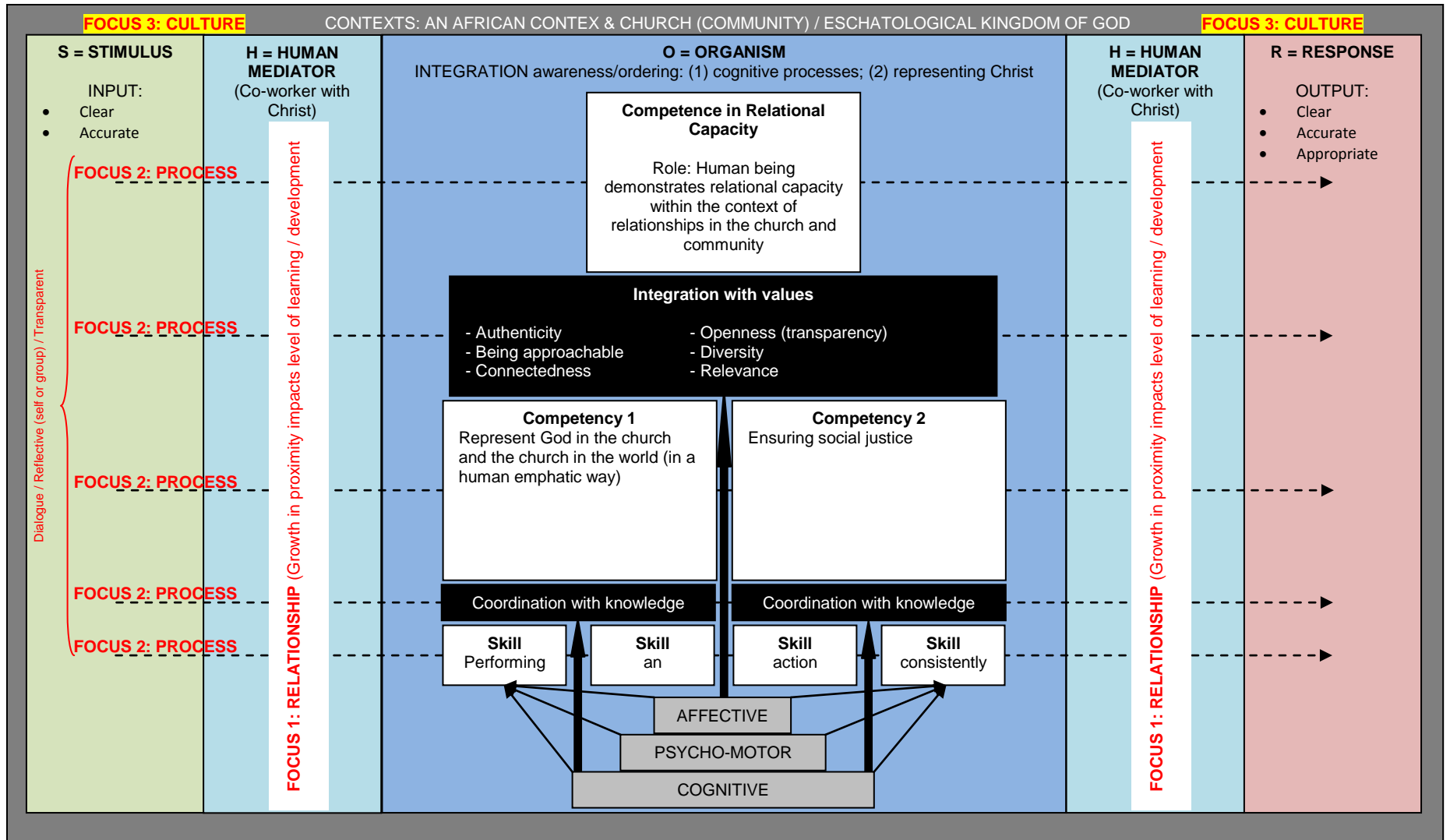


Figure 6-5: Relational Capacity merged into the framework

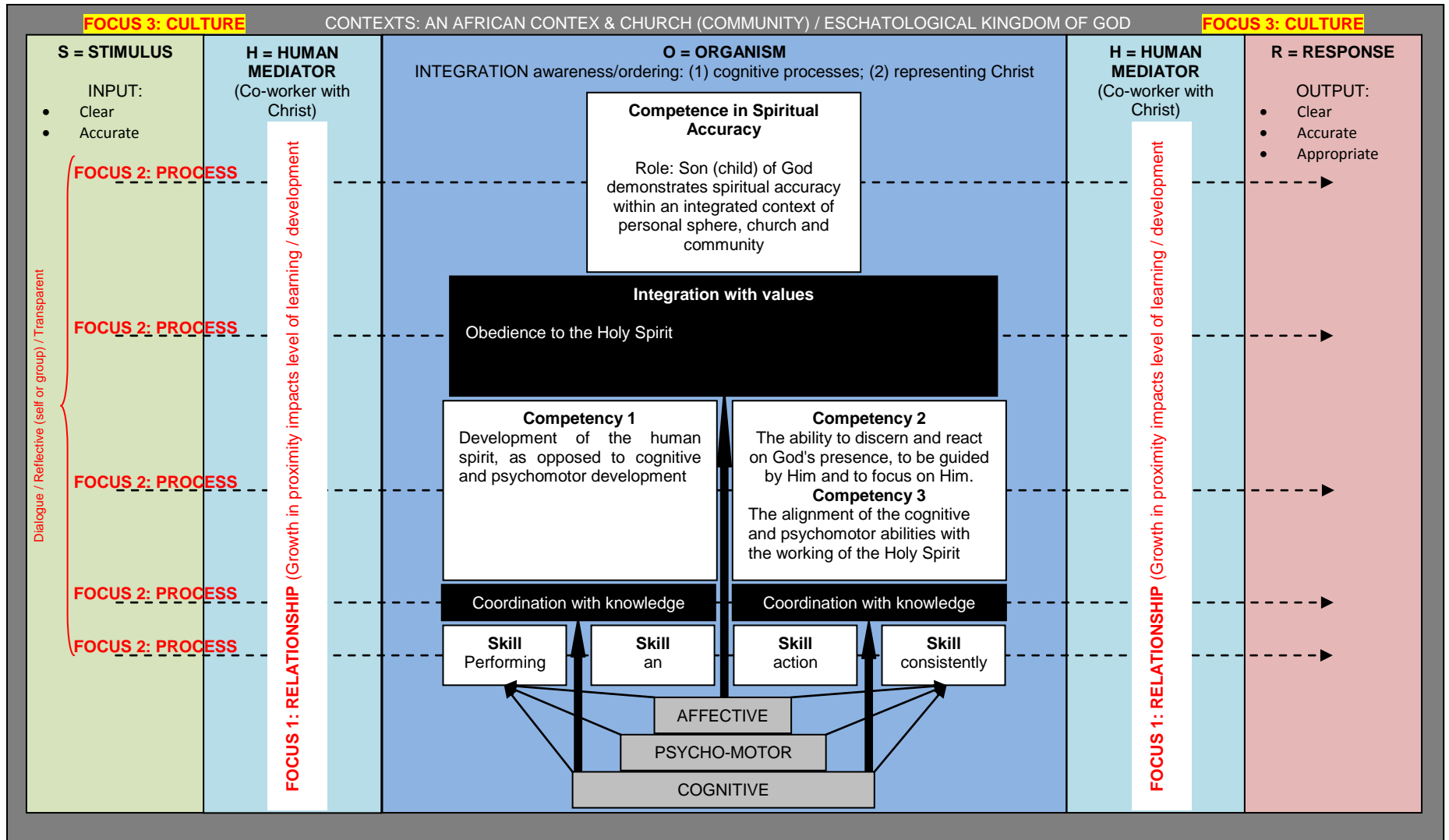


Figure 6-6: Spiritual Accuracy merged into the framework

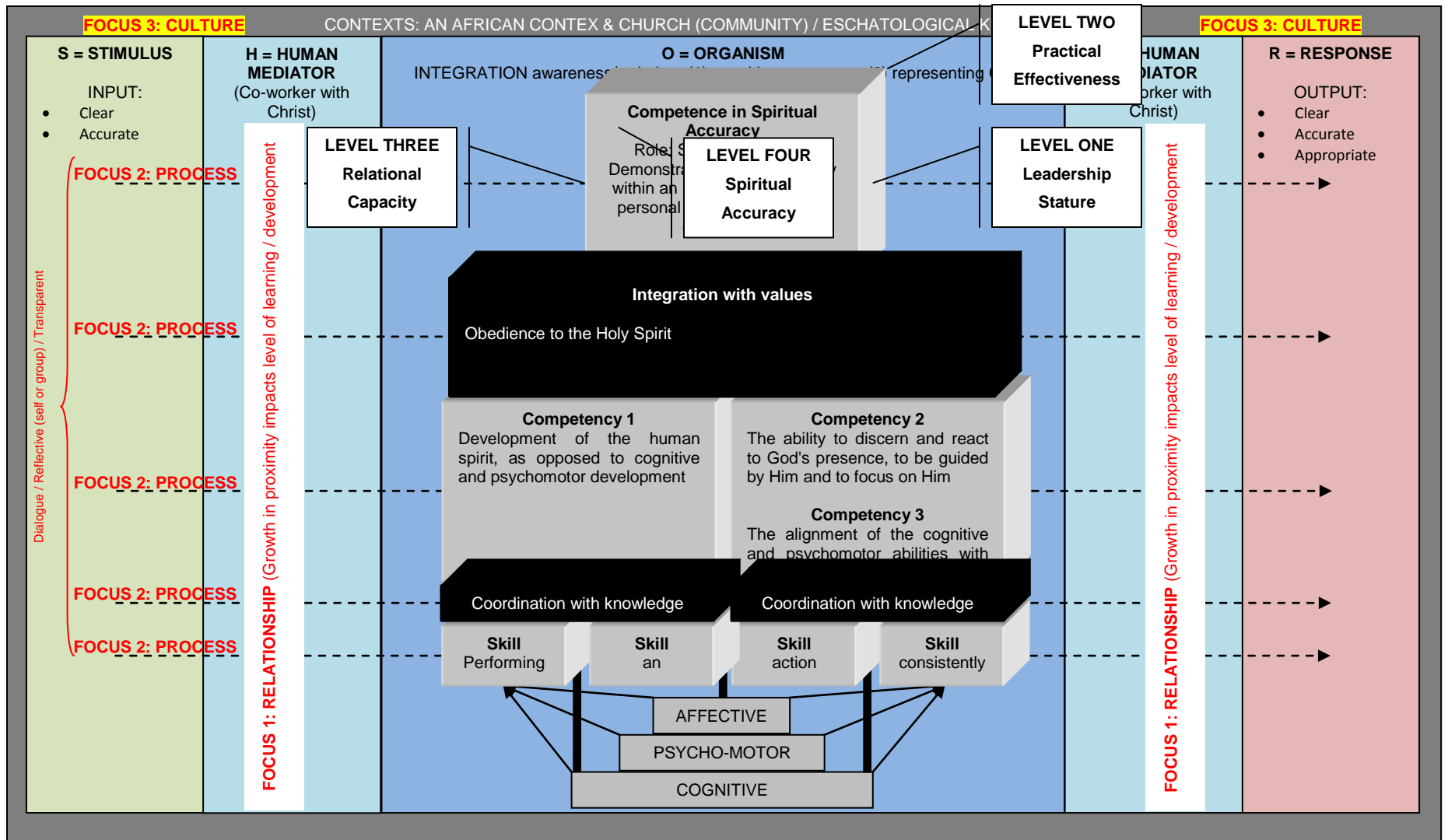


Figure 6-7: Three dimensional illustration of the framework

Figure 6.4 illustrates the merge of Practical Effectiveness into the framework for theological education in an African context. Two comments must be made here. The adjective *reflective* that has been added in Figure 6.5, was elaborated on to include both self-reflection and group-reflection (see 3.3.2). Also, no real complex task has been listed under the category competency, only a clear description of what these tasks should entail, and what they should avoid.

Figure 6.5 illustrates the merge of Relational Capacity into the framework for theological education in an African context. This merge expanded the framework in one additional way, namely that it added to the process the concept of *dialogue* (see 3.3.3). Dialogue connects, on the one hand, with the idea of reflection (especially group reflection), and on the other hand with the idea of social learning. This notion is repeated in the suggestion that the church must become the seedbed of ministry (see 2.2.2.5; 3.3.3; 3.3.3.1; 5.4.3; and Table 3.1).

Figure 6.6 illustrates the merge of Spiritual Accuracy into the framework for theological education. As with the theme practical effectiveness (Figure 6.4) no concrete task of complexity has been named under the category competency, but only principles and rules regarding such tasks. What is important, in my opinion, is that it establishes the prominence of spirituality within theological education. This notion corresponds largely, but not exclusively, with the context of the eschatological kingdom of God.

6.2.4 Summary of the construction

The construction of the framework for theological education in an African context was done in three steps. Step 1 established a basis for the framework by merging a competence-based model for learning with a mediated approach to learning against a contextual background. Step 2 built on the basic commonality between discipleship and MLE (namely a mediated approach to learning) by

focusing on a second layer of similarity, namely a shared focus on relationship, a shared focus on process, and a shared focus on culture. Step 3 fused the four themes from the evaluation of the discourse on theological training (leadership stature, practical effectiveness, relational capacity, and spiritual accuracy) into the framework as four different competences, each with its own description of values and competencies. This merge made the middle part of the framework three-dimensional in the sense that each competence represents a different facet of a three-dimensional diagram. An extra emphasis has been placed on the contextual background. This contextual background is clearer defined in the follow sub-categories: an African community; church community; and/or the eschatological kingdom of God. The following descriptive words have also been added to make the emphasis on *process* more nuanced: dialogue; reflection (self reflection, and/or group reflection); and transparency.

6.3 CONCLUSION

The purpose of this chapter was to use the argumentation of the previous chapters in order to construct a framework for theological education in an African context. This was done in a systematic way within the comparative framework proposed at the beginning of this research study. The construction was done from two sides, namely: (1) from the side of the preliminary framework for theological education that came out of the argumentation of chapters two and three (see Table 3.1; and Table 4.1); and (2) from the concepts and principles of discipleship and MLE, that came out of the argumentation of chapters four and five. On the one hand a competence-based model for learning, and on the other hand a mediated approach to learning, were chosen as being fundamental to both sides respectively. Consequently the first step merged a competence-based model for learning with a mediated approach to learning against a contextual background. This established a basis for the development of the rest of the framework (see Figure 6.1). Step 2 built on the basic commonality of a mediated approach to learning, and fused (from the side of discipleship and

MLE) a shared focus on relationship, a shared focus on process, and a shared focus on culture with the framework. Step 3 was taken from the side of the preliminary framework of Figure 3.1 and fused the four themes coming from the evaluation of the discourse on theological training (leadership stature, practical effectiveness, relational capacity, and spiritual accuracy) into the framework. In the framework these themes become four different competences, each with its own description of values and competencies. This made the middle part a three-dimensional diagram with each side representing a different competence. During these steps of construction the contextual background of the framework developed to include a strong sense of community and includes an African community, church community, and/or the eschatological kingdom of God. The focus on process was also clearer defined to include dialogue, reflection (self reflection, and/or group reflection), and transparency.

It is my opinion that this study effectively provided, through discipleship and MLE, a framework for theological education in an African context.

7 FINAL SUMMARY

7.1 INTRODUCTION

The heartland of global Christianity has shifted geographically from north to south. This shift calls for competent church leaders, especially in Africa, who will take the primary responsibility for the future of Christianity.

The purpose of this study is therefore to create a framework for theological education in an African context, by focusing on *discipleship* and *mediated learning experience* (MLE) (see 1.3). The historical and conceptual analyses of this qualitative research study lead to facts, which consequently lead to the formulation of central themes and the deep understanding of concepts (Venter 2006:2). These concepts then lead to the fundamental idea of this study, namely that the concepts and principles of discipleship and MLE can effectively contribute to construct a framework that is appropriate for theological education in an African context.

Thus, the overarching research question of this study is: In which ways can the concepts and principles of discipleship and MLE effectively contribute to construct a framework that is appropriate for theological education in an African context?

The argumentation around this research question comes from the study fields of *theology* and *higher education studies* (specifically the theory on *student learning and development*). Fundamental to the reasoning within each chapter are certain questions that build towards the final construction of a framework for theological education in an African context.

7.2 RESEARCH QUESTIONS IN THE VARIOUS CHAPTERS

The following seven questions, distributed over various chapters, guide the argumentation toward the overarching research question of this study.

7.2.1 Question One

What are the existing models that emerge from the discourse on theological education?

This question lies at the heart of the argumentation in Chapter 2 (see 2.1). Chapter 2 analyses the discourse on theological education over the past five decades, and in this focuses on the major developmental moments. In the process the following six models for theological education are identified: classical model; vocational model; dialectical model; neo-traditional model; missional model; and ecumenical-diversified model (see Table 2.1). The analysis of Chapter 2 contextualises this study both internationally and chronologically, and creates a factual basis for further evaluation and comparison.

7.2.2 Question Two

What is the possibility of creating a broad outline framework for theological education in an African context by comparing a model for competence-based learning, which comes out of the theory of *student learning and development*, with certain central themes within the discourse on theological education?

In Chapter 3 the factual basis of Chapter 2 further analysed and in the process identified four central themes within the discourse on theological education. These themes are then compared with a model for competence-based learning from the theory on student learning and development in order to conceptualise a

broad outline framework for theological education in an African context. This broad outline framework has an important comparative function later in the study.

The argumentation of Chapter 3 is done in four parts. Some of the latest on *student learning and development* is first analysed, and from this analysis a competence-based model for learning is selected as comparative framework. Secondly, the analysis of the discourse on theological education (i.e. Chapter 2) is then further analysed, leading to the identification of four prominent themes, namely: leadership stature; practical effectiveness; relational capacity; and spiritual accuracy (see 3.3; 3.3.1; 3.3.2; 3.3.3; and 3.3.4). Thirdly, the reasoning of Chapter 3 shifts to the identification of some contextual challenges for theological education in an African context, and in the process recognizes the following four challenges: access; the lack of resources; socio-political and social-economic illness; and an Africanized scholarship and curricula (see 3.4; 3.4.1; 3.4.2; 3.4.3; and 3.4.4). However, fundamental to these challenges is the need for competent church leaders within Africa. This need is highlighted by the north-south shift of global Christianity and the consequent responsibility it places on the church in Africa, Asia and Latin America. In fourthly comparing a model for competence-based learning, with the four themes (leadership stature, practical effectiveness, relational capacity, and spiritual accuracy), and the contextual challenges of theological education in Africa, a broad outline framework for theological education in an African context emerges.

7.2.3 Question Three and Four

What are the various characteristics of *discipleship* that come to the fore if this concept is analysed?

In what way does discipleship contribute to a framework for the enhancement of theological education in an African context?

These two questions are the focal point of Chapter 4 (see 4.1). Chapter 4 analyses the concept discipleship by focusing on its use in ancient Greek (see 4.1.1; and 4.2), the Old Testament (see 4.1.2; and 4.2), the Intertestamental period (see 4.1.3; and 4.2), the New Testament (see 4.1.4; 4.1.5; and 4.2), and specifically in each of the Four Gospels (see 4.1.6; and 4.2). In ancient Greek *mathētēs* (disciple) has the basic meaning of an apprentice. Socrates and Plato introduced a sense of closeness and community to discipleship, which feeds into the principle of tradition that ensures the continuation of the master's intentions and sayings by his community of disciples. In the Old Testament there is a general absence of the Hebrew term *talmîdh* (disciple) but the concept is present in the adjective *limmûdh* (taught/accustomed; or disciple if used as a noun) and the social reality of the prophets, scribes and wise men. In the Intertestamental period there is an almost a complete initial absence in the extant Jewish literary use of the word *mathētēs/talmîdh* until the time of Philo and Josephus. The general use of *mathētēs* in Hellenistic-Judaism at the end of the 1st century A.D. had no special connotations; the type of discipleship was determined by the type of leader, movement or teaching being followed. However, *discipleship* became a specialised term in rabbinic literature after Jamnia, as well as in the New Testament. In the New Testament the Rabbinic focus on the Torah shifted toward the person of Jesus Christ, the Living Word. In the Four Gospels *discipleship* begins with obedience to the call of Jesus to follow Him, which commanded total self-denial. This cost of discipleship led to different layers of relational proximity. The Twelve followed closer to Jesus than the Seventy and ultimately the peripheral crowds. Following leads to imitating, this leads to representation. The Twelve Disciples represented Jesus in his eschatological mission. The context of discipleship in the New Testament is the eschatological kingdom of God. Each of the Four Gospels emphasises a different aspect of discipleship.

Discipleship in Matthew is marked by clear cut qualities produced by obedience to God's will. This demanded perfection is exemplified by the pattern laid down

in Jesus' life and teachings. Discipleship begins with a personal attachment to Him, followed by the formation of a disciplined lifestyle after the pattern Jesus laid down. Disciples in Matthew must make other disciples in the same way they have been made; in such a way the Kingdom advances. Discipleship, as portrayed in the gospel of Matthew, can generally be compared with the theme leadership stature in the discourse on theological education.

Discipleship in Mark is a prominent theme with a dual purpose. First, the Twelve disciples represent other circles of Jesus' followers in Mark's gospel, but also represent all future disciples in the church. Secondly, the failure of the Twelve serves an important didactic purpose. It is on the one hand a warning about possible dangers in discipleship, but on the other hand a pointer towards the Christology embedded in discipleship. Mark underlines the restoration and enabling grace of Christ to replicate his ministry in his disciples. The life and ministry of Christ is the ultimate pattern for discipleship. Discipleship, as portrayed in the gospel of Mark, can generally be compared with the theme practical effectiveness in the discourse on theological education.

In the gospel of Luke/Acts discipleship is largely about relating to people (often the outcasts of society) and how this connectivity across boundaries, under the guidance of the Holy Spirit, ensures continuity. Strong similarities exist between discipleship in the gospel of Luke and the theme relational capacity in the discourse on theological education.

Discipleship in the gospel of John is all about relationship and action. The Holy Spirit enables the church to "remain in Him", and through this living relationship with Jesus the incarnation of the Word is perpetuated in the church. In John action flows from relationship and is closely associated with verbs like follow, obey and listen. Strong similarities exist between discipleship in the gospel of John and the theme spiritual accuracy in the discourse on theological education.

Chapter 4 concludes by testing this conceptual analysis of *discipleship* against the broad outline framework that emerged from Chapter 3 to determine whether the way in which the design (of a conceptual study with a comparative element) is applied will ensure that the purpose of the study is fulfilled.

7.2.4 Question Five and Six

What are the various characteristics of *mediated learning experience (MLE)* that come to the fore if this concept is analysed?

What commonalities arise if MLE and discipleship are compared with one another?

These two questions direct the argumentation of Chapter 5 to an analysis of the concept MLE, (see 5.2), and its consequent comparison with discipleship (see 5.4). The concept analysis of MLE is done by focusing on its historical background (see 5.2.1), theoretical background (see 5.2.2), and core parameters (see 5.2.3). MLE is rooted in the theory of SCM; that the human mind is flexible and can change through mediated learning experiences. Cultural deprivation, as opposed to cultural difference, is a result of a lack of MLE, but can be altered by MLE interventions. Intelligence is thus not fixed but is defined as a propensity for change. A mediated approach to learning stands opposed to a direct approach to learning in the sense that it places a human mediator (H) between the stimulus (S) and the organism (O), and between the organism (O) and the response (R). MLE thus underlines a relational sequence of S-H-O-H-R. There are 12 parameters of MLE of which the following three are fundamental to qualify any learning experience as a MLE: intentionality-and-reciprocity (see 5.2.3.1); mediation of meaning (see 5.2.3.1); and transcendence (see 5.2.3.1). The argumentation of 5.3 establishes that MLE does bring about cognitive development for individuals in an African context, and in comparing MLE with discipleship (see 5.4) a mediated approach to learning appeared as common

ground as well as the following three shared foci: a focus on relationship (see 5.4.1); a focus on process (see 5.4.2); and a focus on culture (see 5.4.3). The concept analysis of MLE (see 5.2), the evaluation of its effectiveness in an African context (see 5.3), and its comparison with discipleship (see 5.4) yielded certain rules and principles which are used to construct a framework for theological education in an African context.

7.2.5 Question Seven

In which way can discipleship and MLE be used to construct a framework for theological education in an African context?

As a way to construct a framework for theological education in an African context, Chapter 6 compares and integrates the argumentation of the previous chapters from two sides, namely: (1) from the side of the broad outline framework for theological education that came from the argumentation of chapters two and three (see Table 3.1); and (2) from the concepts and principles of discipleship and MLE, that came from the argumentation of chapters four and five. Fundamental to the former side is a competence-based model for learning (Figure 3.1) and fundamental to the latter side is a mediated approach to learning. The construction is done in three steps. Step one merges a competence-based model for learning with a mediated approach to learning against a contextual background, and in so doing establishes a basis for the rest of the framework construction (see Figure 6.1). Step 2 builds on the basic commonality of a mediated approach to learning, and fuses (from the side of discipleship and MLE) a shared focus on relationship, a shared focus on process, and a shared focus on culture with the framework (see Figure 6.2). Step 3 fuses the themes *leadership stature*, *practical effectiveness*, *relational capacity*, and *spiritual accuracy* into the framework, which become four different competences, each with its own description of values and competencies (see Figure 6.3; Figure 6.4; Figure 6.5; and Figure 6.6). This step introduces a three-dimensional

diagram where each side is representative of a different competence. The contextual background of the framework has a strong sense of community and includes an African community, church community, and/or the eschatological kingdom of God. The shared focus on process is clearer defined to include aspects like dialogue, reflection (self reflection, and/or group reflection), and transparency.

7.3 SIGNIFICANCE OF THE STUDY

This research study is significant in five ways. First, it uniquely establishes reciprocity between competence and the cultural context of Africa. Secondly, it provides some solutions to the contextual challenges theological education in Africa faces. Thirdly, the interdisciplinary nature of this study makes a fresh contribution to the discourse on theological education. Fourthly, the historical analysis of the discourse on theological education is valuable, because it provides a summarized report on most of the important sources, scholars and developmental moments in this regard. Lastly, this research study has been personally significant to me.

7.3.1 An emphasis on competence and culture

This study is firstly significant in the way it emphasises *competence* and *culture*. In its argumentation this study established a reciprocal relationship where competence also implies cultural relevance, and that the contextual culture provides the setting for competence to develop in. This reciprocity between competence and culture is important, because in the argumentation of 1.2.1 and 1.2.2 it was established that competent church leadership is needed within Africa; especially in the light of the north-south shift of global Christianity and the consequent implications it has for the future. It was also established that a Western-framework for theological education is not appropriate for this purpose, and that the construction of an alternative framework for theological education in

an African context is needed. Therefore, this problem has been the primary focus of this research study.

Competence-based learning runs like a golden thread throughout this research study. From the concept analysis of competence-based learning (see 3.2) up to the inclusion thereof into the final framework (see 6.2.1), competence-based learning has been fundamental to the argumentation of this study.

A significant emphasis has been placed on the cultural context of theological education in Africa (see 1.2.1; 1.2.2; 2.2; 2.4; 2.7; 3.2; 3.3; 3.4; 5.2.1; 5.4.3; and 6.2.2). In all of this one may ask whether this framework upholds an African worldview which values spirituality, relationships, and experience (spontaneity and improvisation) (see 1.2.2). The framework established in this study emphasises spirituality in two prominent ways. First its focus on relationship (see 5.4.1) underlines the fact that the disciple is primarily in a relationship with God, and that the mediator acts as a co-worker of Christ. Secondly, the incorporation of the theme *spiritual accuracy* into the framework (see 3.3.4; and 6.2.3) allows not only that spirituality is recognised in theological education, but also that the development of role competence in this regard is essential. In a similar way the importance of relationships is emphasised in the inclusion of the theme *relational capacity* (see 3.3.3 and 6.2.3) as well as through the shared focus of discipleship and MLE on relationship (see 5.4.1). The importance of experience is also prominently established in 3.2.1 as fundamental to the framework for theological education constructed through this study. MLE also emphasises experience as fundamental to learning, but adds the dimension of mediation.

Thus, the significance of this study revolves firstly around its unique combination of competence-based learning with the cultural context of Africa.

7.3.2 Contextual challenges of theological education in Africa

In the argumentation of 3.4 the following contextual challenges regarding theological education in an African context have been raised: access (see 3.4.1); the lack of resources (see 3.4.2); socio-political and socio-economical illness (see 3.4.3); and an Africanized scholarship and curricula (see 3.4.4).

Although these challenges were not the primary problem this research study focused on, the question may now be asked whether the framework for theological education in an African context this study proposes, provides solutions to these contextual challenges. In my opinion it does because of the following reasons:

7.3.2.1 Provision of access

In the argumentation of 3.4.1 the need was raised for a new form of theological education that could provide access to current ministers (often part time) who are insufficiently trained, as well as believers who are called to focused ministries (like children ministry). It also calls for collaboration and networking between institutions in Africa as a way to address the problem of access to theological education.

The framework for theological education this study proposes, immerses the learning experience into the contextual background of the local community (an African context), the church community (local and global), and/or the eschatological kingdom of God (see 5.4.3). This contextual background supports the notion that the church should be the seedbed of ministry (see 2.2.2.5; 3.3.3; 3.3.3.1; 5.4.3; 6.2.3; and Table 3.1); i.e. that learning should take place within the relevant context. Through the concepts and principles of discipleship and MLE, combined with the competence-based model for learning, it also provides a method to deliver theological education within the relevant context. This is in line with the conception of situated learning. The framework for theological education

this study proposes thus opens up the possibility that local congregations in Africa should become partners in theological education. This is not a new idea, because TEE programmes have been successful in this for many years (see 2.7.2).

What is new, however, is that this study provides a framework which adds extra dimensions to theological education. It focuses on competence in leadership, practical ministry, relational capacity, and spiritual accuracy. At the same time it includes cognitive, affective and psycho-motor domains of learning, and provides a method that can be applied to all levels of ministry; i.e. skill for lower levels of ministry, competency for focused ministries, and competence in higher levels of ministry responsibility. In the same vein these dimensions also open up new possibilities for collaboration and networking.

7.3.2.2 Solution for the lack of resources

The lack of resources is closely connected to the need for institutions (and individuals) to become financially self sustainable (see 3.4.2).

The framework for theological education this study proposes, provide solutions to this problem in two ways. First it provides a model where local congregations could become partners in theological education (see 6.3.3). This notion of situated learning could assist to cut back on travelling and accommodation costs coupled to theological education that is delivered in distant places (see 3.4.2). Secondly, the framework's focus on the lower levels of skill, its inclusion of the psycho-motor domain, and the emphasis on being practically effective within a given context opens up the possibility of including skills training that could assist with the generating of income (like agriculture, construction work, etc.). These skills could assist both individuals and institutions to generate an income.

7.3.2.3 Addressing socio-political and socio-economic illness

In the argumentation of 3.4.3 it was established that the most effective way to address the socio-political and socio-economic illness of Africa, would be through proper leadership training.

The framework for theological education this study proposes has an intense focus on ethical leadership that is focused to address the social, economic and political issues of both the church and the community. It centres on providing an internal organizational structure for the church, which will assist to establish the credibility of the church in Africa (see 3.4.3). The MLE criteria of transcendence (as incorporated into the focus on culture) also position this model for theological education uniquely to transcend any learning experience toward the socio-political and socio-economic illness pertaining to Africa.

7.3.2.4 Providing an Africanized scholarship and curricula

The challenge regarding an Africanized scholarship and curricula hinges on relevance, a focus on competence, and a unique contribution to the scholarship of theology as a whole (see 3.4.4).

In the argumentation about the other contextual challenges in 6.4.1, 6.4.2, and 6.4.3, the contextual relevancy of this framework for theological education has already been established; a close link between the framework and the context of the church and community does exist.

It is also clear that competence-based learning is an integral part of the model for theological education in an African context.

Lastly, the mere fact that the purpose of this study revolves around a framework for theological education in an African context, is in my opinion already a contribution to an Africanized scholarship and curricula. Hopefully it posed some

new questions in this regard and that these would spark some more contributions to the scholarship and curricula of an Africanized theology (see 3.4.4).

7.3.3 The interdisciplinary nature of this research study

The interdisciplinary nature of this research study makes it significant, because the problem of theological education has been addressed not only from a theological perspective, but also from the theory of student learning and development within higher education studies. This is important, especially in the light of Kelsey's (1993:229) argument that the debate about theological education has become fruitless because of its conceptuality. What Kelsey (1993:229) calls for is an alternative conceptuality that clarifies and opens up new and productive questions (Kelsey 1993:229). Because of its interdisciplinary nature, it is my opinion that this study has posed some new questions specifically with regards to concept-based learning and mediated learning experience and how it relates to theological education in an African context.

7.3.4 Historical analysis of the discourse on theological education

The historical analysis of the discourse on theological education over the past five decades is significant in itself, because it creates an updated summary in this regard. The argumentation of Chapter 2 and 3 compiles a number of sources representing important developmental moments and scholars within the discourse on theological education.

7.3.5 Personal significance

Lastly, this research study has been significant to me on a personal level. In the beginning of the study I have shared about my compelling interest in theological education which is rooted in my own theological education, experiences in ministry and travels into Africa (see 1.5.1). These experiences left me with a number of burning questions regarding the best possible way to prepare

competent church leaders in Africa. This research study did not only bring clarity to understand more about theological education, but it also provided me with a framework that can be applied in future. I believe this research study greatly contributed to my personal calling and is crucial for the effectiveness of the church in Africa.

7.4 DELINEATION AND RECOMMENDATIONS

Although this study, in my opinion, is significant in a number of ways, it is also limited in its contribution. As was argued in 1.3, the primary purpose of this study was to create a framework for theological education in an African context, by focusing on discipleship and MLE. This purpose revolved around the need for an alternative framework that is culturally relevant to the African worldview, and focuses on the competence of church leaders in Africa (see 1.2).

However, this framework is now available for implementation and further research in order to adjust and refine it. The following delineation of the study provides eight recommendations. In order to provide fresh questions for the discourse on theological education, these recommendations are posed as research questions.

7.4.1 Comparison with existing competence-based models

This research study does not compare its constructed framework for theological education with other competence-based models for theological education. It is also very limited in the way it names the various skills, subject knowledge and competencies needed for each competence-area (leadership stature, practical effectiveness, relational capacity, and spiritual accuracy).

Thus, the following research question is recommended in future studies: “How could models for competence-based learning that presently exist within

theological education, assist to provide more detail regarding specific skills, subject knowledge, and competencies that would feed into the four competences this study proposes (leadership stature, practical effectiveness, relational capacity, and spiritual accuracy)?”

7.4.2 Define assessment criteria: the incorporation of Instrumental Enrichment (IE) and Learning Potential Assessment Device (LPAD)

The framework for theological education constructed in this research study, does define that the input of a stimulus must be clear and accurate, and that the output of a response must be clear, accurate and appropriate. In the same vein the integration process is defined by *awareness*. However, this research study does not provide clearly defined assessment criteria in each phase; i.e. it does not define in which way one can assess how clear an input was observed or how appropriate a response was. Here, in my opinion, the applied MLE systems of IE and LPAD could be of great help to define these assessment criteria accurately within each phase (input, integration, and output) and within each domain (cognitive, affective and psycho-motor). It is also my opinion that these criteria could be developed to become an assessment tool within theological education, both on individual level and on institutional level.

Thus, as recommendation in this regard, I would pose the following two questions for possible future research studies: “How could the applied systems of MLE, specifically the IE cognitive intervention program and LPAD, be utilised to define more clearly the cognitive, affective and psycho-motor criteria needed in the proposed input, integration and output phases of the framework this study proposes?” Furthermore: “How could these clearly defined criteria be developed as an assessment tool for theological education, both on individual level and institutional level?”

7.4.3 Situated learning and communities of practice

Although this study places a great emphasis on the cultural context within theological education, and although the notion of *situated learning* and *communities of practice* have been brought into its argumentation, it is in my opinion still very limited. More can be done to elaborate and create a deeper understanding of concepts like social learning, situated learning, communities of practice, etc.

Thus, as recommendation in this regard I pose the following two questions: “How could the focus on culture (i.e. the contextual background of the framework) and the notion of social learning be compared with the concepts and principles of *situated learning* and *communities of practice*?” Furthermore: “How could this comparison make the notion of social learning in this study more nuanced?”

7.4.4 Answers to issues within the discourse on theological education

The argumentation about the discourse on theological education in this study started with Farley’s (1983; 1988) identification of the fragmentation in theological education. Like Farley (1983; 1988) many other scholars have raised issues regarding theological education. This study is limited in the sense that it does not go back to address all these issues that have been raised within the argumentation about the discourse on theological education; i.e. it does not close the communication loop. Although it was not the specific focus of this study, it is my opinion that the proposed framework does provide unique answers to issues like fragmentation, unity and pluralism, etc.

I therefore suggest the following research question: “How does the framework for theological education this study proposes, provide answers to the issues raised during the discourse on theological education over the past five decades?”

7.4.5 The influence of process on theological curricula

This research study proposes an emphasis on an internal process, as opposed to an outward product, but it fails to explain what the concrete implications are and how such an approach will influence curricula. A possible comparison with the idea of Rogers (1969) to focus on outcomes, as opposed to curriculum, within higher education could assist in this regard.

The big question here is: “In what way can the focus on process, as opposed to product, be expanded upon in order to make its implications more concrete, specifically with regards to a curriculum for theological education in an African context?”

7.4.6 Application

In 1.3 it is argued that the primary aim of this research study is to construct a basic framework for theological education in an African context, and that it will therefore not focus on the detailed application thereof. However, it is my opinion that this framework is broad enough to provide a structure for theological education in various settings within Africa. It is therefore my recommendation that it is considered for application in theological education within churches, Bible colleges, and university faculties all over Africa, and that future research studies should be performed to evaluate and ultimately refine the framework where necessary.

The following question is thus posed as a recommendation: “If the framework for theological education this study proposes is applied within various African contexts, how effective will it be, what weaknesses will be exposed through such research study, and what adaptation/refinement will be recommended?”

7.5 FINAL CONCLUSION

It is my opinion that the framework constructed in the argumentation of this research study makes an appropriate and crucial contribution towards theological education in an African context, and that its application can greatly assist in the preparation of competent church leaders on this continent.

May the leaders in Africa rise as co-workers with Christ, to lead His church into her divine destiny.

LIST OF REFERENCES

1 Corinthians. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.

1 John. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.

1 Kings. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.

Acts. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.

Amanze, J. 2009. Globalization of Theological Education in African Perspective. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A12. 22-26 June 2009, University of Stellenbosch: Stellenbosch.

Babbie, E. & Mouton, J. 2001. *The Practice of Social Research*. Cape Town: Oxford University Press Southern Africa.

Balz, H. & Schneider, G. 1981. *Exegetical Dictionary of the New Testament: Volume 2*. Grand Rapids, Michigan: William B. Eerdmans.

Banks, R. 1999. *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids, Michigan: William B. Eerdmans.

- Bauer, J.B. (ed.). 1970. *Bauer Encyclopaedia of Biblical Theology*. London: Sheed and Ward.
- Ben-Hur, M. 2006. *Concept-Rich Mathematical Instruction: Building a Strong Foundation for Reasoning and Problem Solving*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Biggs, J. & Tang, C. 2007. *Teaching for Quality Learning at University: Third Edition*. Berkshire, England: Open University Press.
- Bloom, B.S. 1956. *Taxonomy of Educational Objectives: The Classification of Educational Goals*. London: Longman.
- Brooks Holifield, E. 1992. Class, Profession, and Morality: Moral Formation in American Protestant Seminaries, 1808-1934. In Neuhaus, R.J. (ed). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.:56-78.
- Brown, C. (ed.). 1975. *New Testament Theology: Volume I, A-F*. Devon, U.K.: The Paternoster Press, Ltd.
- Brüssow, S.M. 2007. A Learning Facilitation Framework To Enhance Academic Skills Development Among Underprepared Learners In South African Higher Education. Ph.D. Thesis. Bloemfontein: University of the Free State.
- Campbell, D. 1992. Theological Education and Moral Formation: What's Going On in Seminaries Today? In Neuhaus, R.J. (ed). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.:1-21.

- Cannell, L. 2006. *Theological Education Matters: Leadership Education for the Church*. Newburgh, IN: EDCOT Press.
- Cannon, K.G.; Harrison, B.W.; Heyward, C.; Isasi-Diaz, A.M.; Johnson, B.B.; Pellauer, M.D. & Richardson, N.D. 1985. *God's Fierce Whimsy: Christian Feminism and Theological Education*. New York: Pilgrim.
- Carlile, O.; Jordan, A. & Stack, A. 2008. *Approaches to Learning: A Guide for Teachers*. Berkshire, England: Open University.
- Chitando, E. 2009. Equipped and ready to serve? Transforming theological and religious studies in Africa. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A2. 22-26 June 2009, University of Stellenbosch: Stellenbosch.
- Chopp, R.S. 1995. Cultivation Theological Scholarship. *Theological Education*, XXXII(1): 79-94.
- Cohen, L.; Manion, L. & Morrison, K. 2011. *Research Methods in Education (7th Edition)*. New York: Routledge.
- Colossians. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- DeSilva, D.A. 2004. *An Introduction to the New Testament: Contexts, Texts and Ministry Formation*. Leicester, England: InterVarsity.
- Dryden, G. & Vos, J. 2005. *The New Learning Revolution*. Sheffield: Network Educational Press.

- Dunn, J.D.G. 1992. *Jesus' call to discipleship*. Cambridge, United Kingdom: Cambridge University Press.
- Dunn, J.D.G. 2005. *A New Perspective on Jesus: What the Quest for the Historical Jesus Missed*. Grand Rapids, Michigan: Baker Academic.
- Evans, N.J.; Forney, D.S.; Guido, F.M.; Patton, L.D. & Renn, K.A. 2010. *Student Development in College: Theory, Research and Practice (Second Edition)*. San Francisco, CA: Jossey-Bass.
- Farley, E. 1983. *Theologia: The Fragmentation and Unity of Theological Education*. Philadelphia: Fortress.
- Farley, E. 1988. *The Fragility of Knowledge: Theological Education in the Church and the University*. Philadelphia: Fortress.
- Feuerstein, R. & Feuerstein, S. 1999. Chapter 1: Mediated Learning Experience: A Theoretical Review. In Feuerstein, R.; Klein, P.S. & Tannenbaum, A.J. 1999. *Mediated Learning Experience: Theoretical, Psychosocial and Learning Implications*. Tel Aviv, Israel: Freund Publishing House.
- Feuerstein, R.; Feuerstein, R. S. & Falik, L.H. 2010. *Beyond Smarter: Mediated Learning and the Brain's Capacity for Change*. New York: Teachers College, Columbia University.
- Feuerstein, R.; Klein, P.S. & Tannenbaum, A.J. 1999. *Mediated Learning Experience: Theoretical, Psychosocial and Learning Implications*. Tel Aviv, Israel: Freund Publishing House.

- Feuerstein, R.; Rand, Y. & Rynders, J.E. 1988. *Don't accept me as I am: Helping retarded people to excel*. New York: Plenum Press.
- Foster, C.R.; Dahill, L.; Golemon, L. & Wang Tolentino, B. 2006. *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass.
- Freedman, D.N. (ed.). 1992. *The Anchor Bible Dictionary: Volume 2, D-G*. New York: Doubleday.
- Galatians. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- Gatwa, T. 2009. Transcultural Global Mission: An Agenda for Theological Education in Africa. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A10. 22-26 June 2009, University of Stellenbosch: Stellenbosch.
- Gerloff, R. 2009. The African Diaspora and the Shaping of Christianity in Africa: Perspectives on religion, migration, identity, theological education and collaboration. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A9. 22-26 June 2009, University of Stellenbosch: Stellenbosch.
- Glanville, E. 2009. Missiological Reflections on Difference: Foundations in the Gospel of Luke. *Mission Studies*, 26:64-79. Available: <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=0daa7919-ab52-46db-8128-420221751a3b%40sessionmgr111&vid=18&hid=107> [2011, May 29].

Gravett, S. 2005. *Adult learning: designing and implementing learning events: a dialogic approach*. (2nd ed.). Pretoria: Van Schaik.

Greer, R.A. 1992. Who Seeks for a Spring in the Mud? Reflections on the Ordained Ministry in the Fourth Century. In Neuhaus, R.J. (ed.). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.:22-55.

Hough, J.C. & Cobb, J.B. 1985. *Christian Identity and Theological Education*. Chico, California: Scholars Press.

Houston, B. 2009. Missiological and Theological Perspectives on Theological Education in Africa: An Assessment of the Challenges in Evangelical Theological Education. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A11. 22-26 June 2009, University of Stellenbosch: Stellenbosch.

Howard-Hamilton, M.F. 2011. Personal interview. 5 April, Stellenbosch.

ICELP 2011a. Basic Theory. Available:

http://www.icelp.org/asp/Basic_Theory.shtm [2011, 28 February].

ICELP 2011b. Aspects of Mediated Learning. Available:

http://www.icelp.org/asp/Basic_Theory.shtm [2011, 28 February].

ICELP 2011c. Research on Instrumental Enrichment. Available:

http://www.icelp.org/asp/Basic_Theory.shtm [2011, 28 February].

IMC. 2008. The Founding of the Theological Education Fund, 1958: Ghana Assembly International Missionary Council (IMC), *Ministerial Formation*. 110:12-14.

Increase Network 2011. Available: <http://www.teenet.net> [2011, 19 August].

Jenkins, P. 2002. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press.

John. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.

Jones, S.R.; Torres, V. & Arminio, J. 2006. *Negotiating the Complexities of Qualitative Research in Higher Education*. New York: Routledge.

Jordaan, W.J. & Jordaan, J.J. 1998. *People in Context: Third Edition*. Sandton: Heinemann Higher & Further Education (Pty) Ltd.

Jousse, M. 1981. *Le Style oral rythmique et mnemotechnique chez les verbo-moteurs*. Trans. Edgard Sienaert & Richard Whitaker. New York: Garland.

Keeling, R.P. (ed.). 2004. *Learning Reconsidered: A Campus-Wide Focus On The Student Experience*. Washington, D.C.: National Association of Student Personnel Administrators (NASPA) & American College Personnel Association (ASPA).

Kelsey, D.H. 1992. *To Understand God Truly: What's Theological about a Theological School*. Louisville, Kentucky: John Knox.

- Kelsey, D.H. 1993. *Between Athens and Berlin: The Theological Education Debate*. Grand Rapids, Michigan: William B. Eerdmans.
- Kiely, R.C.; Sandmann, L.R. & Truluck, J.E. 2004. Adult learning theory and the pursuit of adult degrees. *New directions for adult and continuing education*, 103:17-30.
- Kinsler, R. 2008a. *Diversified Theological Education: Equipping all God's People*. Pasadena, California: William Carey International University.
- Kinsler, R. 2008b. Relevance and importance of TEF/PTE/ETE: Vignettes from the Past and Possibilities for the Future. *Ministerial Formation*, 110: 10-11.
- Kinsler, R. 1974. Open theological education. *Theological Education*, 10(4):234-245. Available:
<http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=14&hid=110&sid=4e667e24-2d71-4342-b859-13167320b651%40sessionmgr115>
[2011, 27 May].
- Kittel, G. 1967. *Theological Dictionary of the New Testament: Volume IV*. Trans. Geoffrey W. Bromiley. Grand Rapids, Michigan: William B. Eerdmans.
- Kohl, M.W. 2005. *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education*. Manila, Philippines: OMF Literature Inc.
- Kozulin, A. 1998. *Psychological tools: A sociocultural approach to education*. Cambridge, MA: Harvard University Press.

- Lave, J. & Wenger, E. 2001. *Situated Learning: Legitimate Peripheral Participation*. Cambridge, United Kingdom: Cambridge University Press.
- Léon-Dufour, X. 1980. *Dictionary of the New Testament*. Trans. Terrence Prendergast. London: Geoffrey Chapman.
- Lifelong Learning [Electronic]. 2009. Available:
<http://www.lifelonglearning.co.uk> [2009, 12 May].
- Longenecker, R.N. 1996. *Patterns of discipleship in the New Testament*. Grand Rapids, Michigan: W.B. Eerdmans.
- Louw, J.P. & Nida, E.A. (eds.). 1989 (1988). *Greek-English Lexicon of the New Testament based on Semantic Domains*. Roggebaai, Cape Town: United Bible Societies.
- Luke. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- Mahar, S & Harford, M. 2004. *Research on Human Learning: Background Paper*. Department of Education and Training: State of Virginia. 1-19.
- Mark. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- Matthew. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- McMillan, J.H. & Schumacher, S. 2006. *Research in Education: A Conceptual Introduction*. London: Addison Wesley Longman.

Meier, J.P. 2001. *A Marginal Jew: Rethinking the Historical Jesus*. New York: Doubleday.

Mentis, M.; Dunn-Bernstein, M. & Mentis, M. 2008. *Mediated Learning. Teaching, Tasks, and Tools to Unlock Cognitive Potential*. Thousand Oaks, CA: Corwin.

Muller, R.A. 1991. *The Study of Theology: From Biblical Interpretation to Contemporary Formulation*. Grand Rapids, Michigan: Zondervan.

Mwaura, P. 2009. Panel discussion on theological education including Francois Swanepoel (Unisa), Ezra Chitando (University of Zimbabwe), Paul Mwaura (Kenyatta University, Kenya), Archbishop Mofokeng (AIC leader) and/or T Mushagalusa (University of Goma, Congo). Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A6. 22-26 June 2009, University of Stellenbosch: Stellenbosch.

Mwesigwa, F. 2009. Modern Religious and Ethnic Conflict in East Africa; Religious Education Curriculum Review: A Requisite Response. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session B3. 22-26 June 2009, University of Stellenbosch: Stellenbosch.

Myers, A.C. (ed.). 1987. *The Eerdmans Bible Dictionary*. Grand Rapids, Michigan: William B. Eerdmans.

Naidoo, M. 2008. The call for spiritual formation in protestant theological institutions in South Africa. *Acta Theologica, Supplementum*, 11:128-146.

- Neuhaus, R.J. (ed.). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.
- Newbigin, L. 2008. Theological Education in a world perspective. *Ministerial Formation*, 110:18-25.
- Niebuhr, H.R. 1950. *The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education*. New York: Harper & Row.
- Kohl, M.W. 2001. Current Trends in Theological Education. *International Congregational Journal*, 1:112-126.
- O'Malley, J.W. 1992. Spiritual Formation for Ministry: Some Roman Catholic Traditions - The Past and Present. In Neuhaus, R.J. (ed.). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.:79-111.
- Pavlov, I.P. 1927. *Conditioned Reflexes: An Investigation of the Physiological Activity of the Cerebral Cortex*. London: Oxford University Press.
- Piaget, J. 1971. *Biology and Knowledge: An Essay on the Relations between Organic Regulations and Cognitive Processes*. Edinburgh: Edinburgh University.
- Pobee, J.S. 2008. Some Forty Years of Ecumenical Theological Education. *Ministerial Formation*, 110:71-76.

- Pond, E. 1844. *The Young Pastor's Guide: Or, Lecturers on Pastoral Duties* [Electronic]. Bangor, Maine: E.F. Duren. Available: http://books.google.com/books?hl=en&lr=&ie=UTF-8&id=-EcQAAAAYAAJ&oi=fnd&pg=PR1&dq=Pond,+Enoch+The+Young+Pastor%27s+Guide&ots=74vcUORjy3&sig=43LP4WpULPwVOShnHycJUac_cLI#PPA21,M1 [2009, 28 March].
- Pritchard, A. 2009. *Ways of Learning: Learning theories and learning styles in the classroom (Second Edition)*. New York: Routledge.
- Raiser, K. 2008. The Importance of the Ecumenical Vision for Theological Education and Ministerial Formation. *Ministerial Formation*, 110:77-81.
- Rogers, C.R. 1969. *Freedom to Learn*. Columbus, Ohio: Charles E. Merrill.
- Romans. 1984. *The Holy Bible, New International Version*. Roggebaai, Cape Town: Bible Society of South Africa.
- Sapsezian, A. 2008. Exploring the nature of Ministerial Formation: Manila Consultation of PTE. *Ministerial Formation*, 110:28-33.
- Schner, G.P. 1985. Formation as a Unifying Concept in Theological Education. *Theological Education*, 21(2): 94-113.
- SEAN. 2011. Study by Extension for All Nations. Available: <http://www.sean.uk.net> [2011, 19 August].
- Skinner, B.F. 1938. *The Behavior of Organisms: An Experimental Analysis*. New York: D. Appleton-Century Company, Inc.

Skuy, M. 2002. The Development of MLE-Based Intervention Programmes in the Context of Education in South Africa. *School Psychology International*, 23(1): 85-111. Available: <http://spi.sagepub.com/content/23/1/85> [2011, 17 April].

Skuy, M. (ed.). 1996. *Mediated learning in and out of the classroom*. Cognitive Research Program, University of Witwatersrand, South Africa, Arlington Heights, IL: IRI/Skylight Training and Publishing, Inc.

Skuy, M.; Gewer, A.; Osrin, Y.; Khunou, D.; Fridjhon, P. & Rushton, J.P. 2002. Effects of mediated learning experience on Raven's matrices scores of African and non-African university students in South Africa. *Intelligence*, 30(3): 221-232.

Sowell, T. 1994. *Race and culture*. New York: Basic Books.

Stackhouse, M.L. 1988. *Apologia: Contextualization, Globalization, and Mission in Theological Education*. Grand Rapids, Michigan: William B. Eerdmans.

Strege, M. 1992. Chasing Schleiermacher's Ghost: The Reform of Theological Education in the 1980's. In Neuhaus, R.J. (ed.). 1992. *Theological Education and Moral Formation*. Grand Rapids, Michigan: William B. Eerdmans.:112-131.

Swanepoel, F. 2009. Panel discussion on theological education including Francois Swanepoel (Unisa), Ezra Chitando (University of Zimbabwe), Paul Mwaura (Kenyatta University, Kenya), Archbishop Mofokeng (AIC leader) and/or T Mushagalusa (University of Goma, Congo). Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A6. 22-26 June 2009, University of Stellenbosch: Stellenbosch.

Third Mandate of TEF. 2008. Contextualization of Theological Education: From the Third Mandate of TEF (1972). *Ministerial Formation*, 110:15-17.

Thorndike, E.L. 1903. *Educational Psychology*. Teachers College, Columbia University.

Thorndike, E.L. 1911. *Animal Intelligence: Experimental Studies*. Brunswick, New Jersey: Transaction Publishers.

Tribus, M. & Falik, L. 2001. *MLE and character*. Presented at the United Nations Educational and Vocational Conference in Winnipeg, Canada. Available: http://www.icelp.org/files/research/MLE_and_Character.pdf [2011, 11 April].

Tuckman, B.W. & Monetti, D.M. 2010. *Educational Psychology*. Belmont, CA: Wadsworth CENGAGE Learning.

Van Zyl, H.C. 2011. Looking at others with new eyes: A perspective from Luke-Acts. Presented at the year opening of the Faculty of Theology: En route to a theology of respect for our day. 2 February 2011, University of the Free State, Bloemfontein.

- Venter, L.S. 2006. Lesing 5: Die skryf van die eerste ontwerp. Klasnotas (Die skryf van die M- en D- verhandeling of -proefskrif: 'n oriëntasie deur die Eenheid vir Retoriese en Akademiese Skryfkuns). Bloemfontein: Universiteit van die Vrystaat.
- Vista University. 1999. Education 200: Psychology of Learning. As taken up into Reader Unit 1, Student Learning and Development, of the module HOS 723 within the MA in Higher Education (Module Facilitator: Prof. J.F. Hay). University of the Free State: Bloemfontein.
- Volf, M. 2005. Dancing for God: Challenges facing Theological Education Today. *Evangelical Review of Theology*, 29(3): 197-207.
- Vygotsky, L.S. 1978. *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.
- Vygotsky, L.S. 1986. *Thought and Language*. Massachusetts Institute of Technology. Translation of Myshlenie I rech'. Revised and Edited by Alex Kozulin.
- Walls, A.F. 2002. Christian Scholarship in Africa in the Twenty-first Century. *Transformation*, 19(4): 217-228.
- Ward, G. 2009. *The Politics of Discipleship: Becoming Postmaterial Citizens*. Grand Rapids, MI: Baker.
- Watson, J.B. 1924. *Behaviorism*. New York: People's Institute.

- Werner, D. 2008a. Letter from Staff. *Ministerial Formation*. 110:3-4.
- Werner, D. 2008b. Magna Charta on Ecumenical Formation in Theological Education in the 21st century - 10 key Convictions. *Ministerial Formation*, 110: 82-88.
- Werner, D. 2009. Viability and ecumenical perspectives for theological education in Africa: Legacy and new beginnings in ETE/WCC. Presented at the Joint Conference of Academic Societies in the Fields of Religion and Theology, Session A1. 22-26 June 2009, University of Stellenbosch: Stellenbosch.
- Wilkins, M.J. 1988. *The concept of disciple in Matthew's gospel as reflected in the use of the term mathetes*. Leiden: Brill.
- Wingate, A. 2005. Overview of the History of the Debate about Theological Education. *International Review of Missions*, 94(373): 235-247.
- Wood, C.M. 1985. *Vision and Discernment: An Orientation in Theological Study*. Atlanta, Georgia: Scholars Press.