

DOCTRATA 07

A Consultation on Faculty Development and Doctoral Training for Theological Institutions in Africa, August 8-10, 2007 on campus of NEGST, Nairobi, Kenya

Full Minutes

1. Opening Address by Prof. Walls, Response by Bishop Niringiye, Q&A

1.1. The addresses of Prof. Walls and Bishop Niringiye have been recorded and will be available as audio (.wma) linked files to the consultation documentation. The transcript of this session will be available.

1.2. Response by Bishop Zack Niringiye informed by personal pilgrimage.

Wall's book, *The Cross-cultural Processes in Christian History* is recommended. As a bishop, my ministry is around dedication of people and buildings, praying for people, exorcism, discernment, etc., and not in the academia. Andrew has shared real challenges, and brought to our attention of the challenge of the West and the Rest. The paradigm cripples us in some ways and builds us in other ways.

We are crippled in this consultation even in as much that we do not have any Asian and Latin Americans represented. Salvation from the disability may lie in Africa. However, the geo-political aspect is resident in Africa and the very confrontation colors all we do. We need to go beyond the bilateral, the divide. Andrew has pleaded for renewal. We have the challenge of a dichotomized reality, which is propagated by form and by substance. Who will save us from the monster of living like a policeman in the frontier? How do we open up to the idea of an open frontier when we have lived with it?

Is the University model going to do it? Even the seminary is imitating the University model. Its structuring and reform are based on the Western model. For example, the library is a Western idea. The custodians for the African heritage are not in the library. Africans have more time to talk and pray to people that they have not had time to write. The personal experiences of the ministers in the Church of Africa are finding themselves with a tension between reality and scholarship. The church needs to capture all history: Old Testament, New Testament, and continental social history. Africa is too preoccupied with Ph D certificates. Andrew Walls does not hold a Ph D! How did people learn before the world was bombarded with "Western systems of learning and educating?" Who in the past were "scholars of the luminal space?" How did they function? What forms of learning was done? Can we do what they did again?

The church can be sign or countersign to the kingdom in Africa. Institutions that should empower the church countersign it. We live in the luminal space, the space of transition. For example, after the raising of Lazarus, he had his wrappings that needed to be removed. The most important thing is to discern what God is doing. Echoes of history can be confused to be the voice of God. Andrew Walls rightly asserts in his writings that in all histories God is at work This is a huge challenge. We therefore need to recapture the histories of all people and engage with how African's can contribute to the current. Who are experts who can help us? The future holds not

for those who might do research in libraries today, but those can interact with reality. There is a gap between the life lived and theology.

2. Session: Assessing the Needs

2.1. *Introduction of Topic* - Prof. Walls has presented a vision of the changed shape of the Christian world, the challenge and responsibility now handed to the majority world church, and the challenge of theological education in Africa. Given this shared vision, how prepared are African theological institutions to meet the challenge? This session will help us develop a realistic picture of our current situation.

2.2. *Expected Session Outcomes*

2.2.1. Participants will have a developed list of the strengths, weaknesses, opportunities and challenges of our theological institutions.

2.2.2. Participants will have a clearly defined list of the needs to be addressed in developing a blueprint for faculty development and doctoral training in Africa.

2.3. Focus Groups

Develop a SWOC (Strengths, Weaknesses, Opportunities, Challenges) for African theological institutions as they seek to meet the educational needs of the African church.

Focus Group A

Strengths	
God's dealing with Africans to reflect and discern	Strength in richness in Pastoral reflection and wisdom
Number of scholars in Africa is growing	Worshippers committed to God's mission
Seminary giving opportunity for reflect	Pastoral reflection on the continent.
There is a greater pool of scholars in Africa today than ever before.	Genuine potential to develop communities of scholars who are worshippers committed to God's mission.
The fact that seminaries are separate from universities gives us a chance to exert redemptive influence on the universities.	
Weaknesses	
The disconnect between pastoral reflection and life	Stream of scholars in Africa going to study in institutions with skepticism
Universities have individualistic paradigm isolating people from community	Disconnection of pastoral reflection from scholarship.
The limitation of scholars is not only sheer numbers, but also the distribution of the existing scholars.	A stream of scholars from Africa come to study in SA Universities and become immersed in a liberal environment.
Individualistic paradigm in some universities isolates emerging scholars.	
Opportunities	
To abound to dialogue and link with other kinds and sources of scholarships e.g. public institutions	Thinking practitioners
To lead Africa and the world in Christian leadership and scholarship.	Greater dialogue and linkage with national universities and/or lower level colleges.
Use of "thinking practitioners" (e.g., pastoral theologians) as mentors for doctoral students.	
Challenges	

Uneven distribution of scholars	Need for more scholars
Do we really know the results of the work of the graduates and whether they flourish or not	Are there alternatives if scholarship has been corrupt
Certain church groups and movements are less engaged in theological education than others.	At the same time, there is a great need for <i>more</i> scholars.
Impact analysis of how effective graduates are	To explore alternative models, both of theological education and of collaboration between institutions.
To engage the university world and its intellectual climate.	There is sociological pressure in the current world for lecturers to have doctorates.
To develop alternative standards for recognizing scholars and academic leaders.	
Needs	
Mentorship of scholars	Collaboration between institutions
Yearning of alternative ways of recognizing and holding accountable scholarship	

Focus Group B

Strengths	
Study in context	Biblical foundation of respect and obedience in Africa
Link to church	Spiritual vitality
Learning is worship	Connected to African reality
Greater unity beyond denominational ties- Ethiopia model	Greater focus on centrality of the cross, not peripheral issues
Validated recognized organizations	
Weaknesses	
West is still central	Need leadership with vision
Need leaders who mentor	Need servant leaders
Need number of leaders	Need innovative methodologies
Fragmentation of theological institutions and lack of cooperation	Anti-intellectualism/ esp. in Pentecostal
Ethics, corruption	Resources and capacity
Opportunities	
Preparation of leaders	Unexplored topics
Self-theologizing	Holistic spirituality
Broader impact on society, not just church/degree	Inter-disciplinary programs
Challenges	
Self-definition, rather than having others defining who you are	Categorization
Resources needed	Low educational level and learning styles
Language	Forced into traditional structures

Focus Group C

Strengths	
Africa is rich in human resources	We have many students and staff
There are many opportunities to put our learning into practice	We are in the new center of Christianity
We can get more value for our money here...money can do more here	Its relatively cheaper to do the Ph D here
We have a dependence on God	There is great vibrancy of the faith
Weaknesses	

In relation to other programs elsewhere, African programs appear weak	There are too few institutions offering doctoral level education
We are tied to Western structures and forms of education	There is too much drive for the “certificate”
Emphasis on sponsor driven programs which disconnects the content and the context. It can lead to dependency.	Literary resources are lacking, diction is inefficient
There is a great divide between the church and the institutions of learning	
Opportunities	
	We can start afresh; be renewed
We can learn from a great wealth of global church history	We have the opportunity to create new paradigms, and new topics
We have a willingness and openness to dialogue and collaborate with others	
Challenges	
Potential students are coming from a specific class of the citizenry. This promotes eliticism.	African institutions need to function and work together with gifts from “outside”(the West and Europe) to develop an “African approach”
“Ivory tower professors and faculty” who are disconnected from the church and not involved in the work of the ministry	The prosperity gospel
The church needs to see the need for scholarship	Inadequate climate for fostering research
Creating a stable program in an unstable environment	To eliminate the we/them divide i.e. Africa versus the world

Focus Group D

Strengths	
There is a great demand for theological training	There is an increase in the number of qualified African staff
Cultural context conducive for theological reflection; rich laboratory for research	Strength of narrative analysis
Significant involvement of theologians in the life of the church and the nation	Most graduates go back to full time ministry in very significant ministries
Stories informed by the African experience	
Challenges	
Inform Africans about the realities of the African past and present	The unequal relationships between Western and non-Western theology e.g. African theologians are only esteemed if they know Western theology where there is no such demand for Western theologians to know non-Western theology
Developing strong interactions with the rest of the church	Challenge of sheer volume work among gifted African people
Lack of vision – e.g. institutions driven by charismatic people without preparing others in leadership	Lack of funding
Inadequate library	Need to share resources among African institutions
Weakness	
Lack of long term vision and planning	The institutions are often repeating old training programs which are not relating to the challenges that confront the church and society, refugees, conflict, deep poverty, prosperity gospel
Theology often limits itself to western categories (e.g. liberal and conservative)	African staff are exhausted by the many practical pressures on their lives

2.4. STATEMENT ON NEEDS ASSESSMENT: THE FUTURE OF PhD PROGRAMMES IN AFRICA

NOTE- DRAFT STATEMENTS RECORDED IN THE MINUTES WERE REWORKED IN COMMITTEES. THE FINAL CONSULTATION SUMMARIES REPRESENT THE FINAL VERSION OF THESE STATEMENTS.

Based on an analysis of the strengths, weaknesses, opportunities and challenges, we conclude that the design of doctoral programme in Africa needs to take into consideration the context, the faith community, collaboration globally of resources and scholarship.

While training programmes need to draw on the wisdom and structures of the past, there must be freedom for creativity to develop new models connected with the African realities. Our academic programmes should be designed to foster scholarship that answers the questions of the church in mission. This assumes a vital link to the church.

In order to not duplicate educational efforts and maximize the impact of available resources, collaboration and cooperation between training institutions is of the highest order. Our programmes should create an environment in which a community of scholars thrives.

3. Session: Defining Excellence

3.1. *Introduction of Topic* - “Excellence” is a common catchword in current academic circles. Do we know what we each understand by this term? Are we able to come to an agreement on what it means for theological education at doctoral level in Africa? What aspects of excellence in doctoral level theological training are universal? Are there uniquely African considerations in defining excellence? These sessions will help us to uncover our assumptions, discuss our differences and arrive at a distinctive statement of excellence as a foundation and cornerstone of all we do.

3.2. *Expected Session Outcomes*

- 3.2.1. Participants will have an understanding of each others assumptions, ethos, and values concerning excellence in theological education in Africa.
- 3.2.2. Participants will have a consensus-driven statement that defines excellence in African theological education at doctoral level.

3.3. Focus Groups – “Excellence” is characterized by:

3.3.1. Focus Group A

- Commitment to **high standards** and to **integrity in Christian scholarship**, doing your best to be **faithful to what God** has given you. In encompasses discipleship of the heart and mind.
- It is crucial to have **clear outcomes** stating where you want your students to be at the end of a program. To what extent are PhD studies **ministry-related** (in particular, pastoral ministry)? University education may not be interested in ministry practice, but only in the theory side.
- We do **not desire scholarship for its own sake**, but for the benefit of the mission and people of God.

- PhD graduates should be able to write Christian books that would have value for the Christian community. They should be able to teach. They should be equipped to provide moral and spiritual leadership.
- A PhD is not designed to produce vocation; it is designed to sharpen what is already there. They should be equipped to contribute to knowledge. The skill of critical reflection.
- The issue of selection is vital. We should only select candidates who are outstanding candidates for ministry and leadership.
- The mentoring relationship between supervisors and students is crucial to an excellent Christian doctorate.
- We do not establish the rules of the game in terms of how “excellence” is defined in higher education programs. The external academic world does this. The norm is doctoral work at “international standards”. We have to live with the established norms.
- The set standards tend to be quite skeletal and general.
- At present, “international standards” is unofficially synonymous with “western standards”. Those norms are getting tired and are in need of redefinition. Africa needs to play a role in pioneering new standards that will become internationally accepted. For example, Western academia regards written sources as credible; how can we develop standards of excellence for oral sources? Proposal: anyone doing a PhD on African issues must engage oral “archives”.
- Historically excellence is measured based on “the script”. Can we not begin to develop standards in other areas (oral, dance, liturgy, etc.).
- The use of oral sources is now acceptable at PhD level. How do we encompass the spiritual and social side of excellence?
- Are we still locked in the west and the rest paradigm? Is the orality versus literacy distinction helpful? Cultivating a love of truth and a commitment to lifelong pursuit of new knowledge is a key component of excellence.
- Proficiency at critical thinking and debate with others' arguments is vital.
- Access to quality library resources is important. Sadly, the best African resources are often more readily available in the west than in Africa.
- We may not have the books, but the raw material is here.
- The ability to access primary resources.

3.3.2. Focus Group B

- Helps the students address the intellectual realities in Africa issues, by promoting original thought in students
- Is African theological education different from others – more about theological placed in Africa
- Excellence in theological education will happen when the students are able to address the intellectual challenges in Africa, promote originality of thought and creativity and live as lifelong servant learners. (Some components that helped us come to this statement are: faithfulness to Scripture; need to realize graduates potential in ministry; Academic rigor

that stimulates ongoing critical thought and creativity; effective service delivery; innovative approaches; ability to find and respond to key issues)

- 3.3.3. Focus Group C
- Program excellence is determined by excellence in teachers
 - Resources are excellent to achieve the intended outcomes
 - Students must be excellent
 - Community has to have a level of satisfaction
 - Program that is well structured but flexible
 - Measures up if measures to international standards
 - Uses God's standards based on Biblical principles
 - Satisfaction to accrediting standards
 - Theological educators themselves must be satisfied with excellence
 - Peer standards for excellence need to be upheld
- 3.3.4. Focus Group D
- Needs to draw on the resources in Africa but then move beyond to inform the global Christianity
 - To achieve the best in one's ability e.g. the talents distributed to different people
- 3.4. General Discussion
- Theological education in Africa needs to equip students to handle Scripture
 - Function in multiple worldview e.g. Biblical, African, Western
 - Hermeneutical and exegetical skills
 - There is a tension on what is African. Is it a chapter on African matters?
 - Based or address felt needs i.e. meet theological challenges of African students
 - Target the African continent and facilitate in understanding our context
 - In-depth biblical treatment
 - Mentor guided balance
 - Reflect on African knowledge, concepts and categories
 - Needs to raise informed questions taken through sound biblical research to applied truth
 - Prepare our African students to be students of Africa
 - Knowing: I must be relevant; who am I writing for? Know the difference between real and felt needs. Be aware of my context and responsible to understand my situation more competently.
 - Being: Being yourself! Don't be a copy of a foreigner, or a mentor. You are an African so think like one. Don't follow the mentors blindly. Able to represent their view in International circles? Be a student of Africa!
 - Doing: Students should be able to function in multiple world views (African, Asian, European etc). Does this include speaking different languages. They should be able to handle and divide the word in a skillful manner (hermeneutically). Responsible handling of the text and its application for the

African context. If a dissertation is written, does it have to be “African?” Can it not serve the whole body of Christ? Students should have (at the back of their mind) the heart to translate their work into a book for the Christian in the pew. Students should begin to write from a place of felt needs. Students should begin with the question “what in my context brought me to this question?” Students should engage Scripture to get Biblical solutions, not use the Bible to speak to their felt need alone. Contribute to knowledge in the dissertation yet engage African realities. Be implicit and explicit. What should inform the topic of a dissertation? Scripture or experience? Or is it a case of neither/either or both?

- General comments: All dissertations should be solidly founded on the Bible. The context gives the question; the dissertation answers the question.

3.5. STATEMENT ON EXCELLENCE

Doctoral theological education that is excellent will meet the need of the church to understand and be faithful to God’s mission to transform individuals, church, and society in Africa and beyond.

Candidates should normally have demonstrated requisite knowledge, basic research skills, stamina, humility and a courageous desire for truth.

Excellent teachers model a commitment to the church and the context, demonstrating credibility and integrity in scholarship. Learning is best done in the community and with close mentoring relationships. Research arises from real questions and is done at both local and global levels, engaging relevant sources and in faithfulness to Scripture. The written work of the student should be recognized as being original and internationally credible by peers.

Excellence in outcomes implies satisfaction by the mentor, the student and the constituency that sent him. Finally, the student will be a life-long learner and servant of God.

4. Session: What should our graduates be/know/do?

4.1. Introduction of Topic - Leadership development programs often define leaders in terms of what they must know, what they must be, and what they must do. We will develop together a task list of what theological institutions and the African Church would expect in doctoral program graduates. Then, in a second round we will seek to develop a parallel list of elements needed in a curriculum to form such graduates.

4.2. *Expected Session Outcomes*

4.2.1. Participants will have developed a profile for African theological graduates.

4.2.2. Participants will have defined what constitutes a curriculum of relevance to the African church.

4.3. General Discussion – Doctoral program graduates should:

- Develop dissertations that are conceptually Christian/biblical regardless of specialization
- Handle Scripture responsibly

- Know and function with multiple worldviews
- Have advanced hermeneutic and exegetical skills with application/relevance to the African context and African church (Noting that the dissertation is limited, but that skills are present for future research and applications)
- Be committed to “life after the dissertation” in terms of writing books of use to the church
- Do research that is based upon systemic identifies real and felt needs; meeting known theological challenges for African students; targetting audiences on the African continent
- Do research tied to indepth biblical treatment
- Have a balanced mentor-guided programme
- Have larger integrative goals within the doctoral programme than what appears in the dissertation
- Help us to understand our context more thoroughly
- Reflect African knowledge, concepts, and categories
- Think like Africans (informed; implicit and explicit expressions)
- Have a high level self-awareness and understanding
- Know their presuppositions
- Take questions informed by the African experience through sound biblical research to applied truth
- Our doctoral programmes should prepare our African students to be students of Africa

5. Session: Getting There from Here: Elements Needed in Faculty Development and Doctoral Training Plan

- 5.1. Introduction of Topic - Given our statement of excellence, the general picture of desired doctoral programme outcomes, and SWOC analysis, what elements will be needed for theological institutions to address the needs of the African church? Remember that some organizational gurus have pointed out for us that doing things in the same old way while expecting different results is one definition of “craziness.” What will “success” look like in faculty development and doctoral training in Africa? What “out of the box” innovations might lead us to success? Later sessions will look as some proffered means for implementing programmes. This session is to allow our creative and innovative ideas to flow out.
- 5.2. Expected Session Outcomes - Participants will project creative ideas about what might be possible in faculty development and doctoral training plans that will be adequate to meet our needs while maintaining our standards.
- 5.3. Focus Groups
 - 5.3.1. Group A
 - Training teachers through scholars, faculty, spiritual mentoring (holistically), training mentors,
 - Develop co-mentoring networks
 - Community of scholars/seminars rather individualistic scholarship
 - Develop networks for observing each other, professional societies, visiting scholars
 - Pastoral care of faculty

- Enhance environment of learning, library, books, electronics, periodicals
 - Provide sabbaticals to facilitate reflection and writing
 - Develop retreat centers
 - Publishing/writing
 - Extra mural inputs e.g. Israel, UK, home, etc
- 5.3.2. Focus Group B - Elements needed for theological institutions to address the needs of the African church.
- Use of the unwritten sources, tapping the unwritten wisdom.
 - Develop and expanding library resources.
 - Involve wise practitioners.
 - Get scholars off-campus to write on the unwritten wisdom.
 - Be innovative in methodologies to gather data, engage alumni, and conduct focus interviews. Place emphasis on social science research methods.
 - Student and staff exchange programs.
 - Study contemporary issues within the learning context and global context.
 - Careful selection of students and staff.
 - Avoid over-specialization. The key question, however, is what are we looking for from our graduates?
 - Use of modern technology.
 - Narrow focus of the PhD program within a particular institution. The focus should be relevant to the institutional mission and purpose. Avoid being Omni-purpose.
 - Avoid duplication of foci, e.g. library resources, cooperation, and collaboration.
 - Improve physical facilities and infrastructure.
- 5.3.3. Focus Group C
- 5.3.3.1. The Challenges
- Colleges are seriously understaffed
 - Institutions have not identified the needs of the church and the community
 - Full time teachers also double up as full time administrators
 - Some programs have no faculty to run them
 - Financial constraints
 - Brain drain (faculty who were developed do not return to Africa)
 - New Ph D's are forced to supervise and teach other Ph D students yet they have not gained meaningful experienced.
 - Lack of facilities that foster an environment of research (electricity, rooms, offices)
 - Programs without resident experts to teach in the area of specialization
 - Faculty is spread thin by many commitments in church, community, school etc thus they are over worked.
 - Faculty are sometimes asked to teach BA, MA/M Div/Ph D levels
 - Nobody mentoring new Ph D's when they join the faculty i.e. no mid level teachers
 - We can't attract the best students and faculty because as new Institutions, we lack Institutional prestige

- Serious lobbying and competing for faculty
- Denominational institutions face the pressure of denominational politics which can bring on board ill qualified staff
- Needs of the church can cause pressure on faculty

5.3.3.2. The solutions

- We could offer joint programs with other institutions
- Identify key and potential graduate students who will be trained further
- We should co-operate with other institutions, ensuring that those who are strong in certain areas get the students who are interested in that discipline
- We should hire professional administrators so that faculty can teach only
- Ensure that we match faculty with our programs
- We should design programs based on the faculty we have or plan to have.
- Utilize faculty from outside and especially African faculty in the Diaspora
- Build a consortium of institutions
- Practice priorities. Be strategic in managing expansion. Don't be over ambitious
- Faculty development
 - Replacement and/or substitution
 - Sabbatical leaves
 - Mentoring of staff by senior faculty
 - Routine conferences, International conferences, seminars
 - Faculty libraries

5.3.4. Focus Group D

- Doctoral training removes people from the setting for too long
- Distance learning is too readily disrupted by life's daily demands
- Faculty development is wider topic under which doctoral training falls
- Faculty retention is a huge issue
- Developing on-site that inspires a love of learning
- Change the mindset from doctorate as a height of achievement to the start of a life of learning
- Interdisciplinary dialogue amongst faculty as a tool to promote learning
- Provide a climate of time, patience
- Develop means of acknowledging, promoting and rewarding both faculty that excel in scholarship and those that excel in teaching, mentoring, etc
- Enhance an environment that allows scholarship to thrive
- Build scholarly networks, fellowships to give life to on-going scholarship i.e. faculty dialogue
- Mobilize resources for funding scholars to write
- Build South-South frameworks and networks i.e. regional colloquiums, resource centers
- Mentorship programs must be developed for continuity
- Caution – sense of urgency limits development of in depth development. Institutions must limit the scope of what they can take
- Develop communities of scholarship like the old African Monasteries

5.4. STATEMENT OF ELEMENTS NEEDED

We believe in provision of holistic training that needs:

A. For on-going faculty

- a. Find ways to cultivate life-long learning
- b. Incorporate context appropriate resources, including unwritten resources
- c. Find ways to integrate local and global concerns, etc
- d. Simplify or reduce the burdens of permit administration to scholarship

B. For new faculty

- a. Improve recruitment and training
- b. Improve mentoring into the educational life
- c. Improve retention

C. Resources

- a. Improve technology e.g. have collective bargaining with on-line databases (ATLAS) – OC!
- b. Set up systems for sharing library resources
- c. Faculty exchanges e.g. include Africans in the Diaspora

D. Collaboration

- a. Faculty exchanges
- b. Cluster institutions into collaboration groups
- c. Promote collaborative dialogue with other voices in the academy e.g. South-South, South-North and Cross-disciplinary dialogue
- d. Set up sabbaticals designed to enhance collaborations
- e. Establish regional professional societies

6. Session: Linking with Western Institutions, the Parameters of Partnership

6.1. Introduction of Topic - Participants will explore together the topic of linking with western institutions. Subtopics may include: the nature of genuine two-way partnership; power and influence; sustainability and viability; benefits, costs, and limitations of external funding; and maintaining balance in determining doctoral program content/delivery.

- 6.1.1. *Expected Session Outcomes* - Participants will develop a statement outlining the parameters of linking African and Western institutions in a mutually beneficial and positive manner.
- 6.2. *Focus Groups*
- 6.2.1. Focus Group A
- For partnership to be successful and sustained there is need for honesty in regard to mutual benefits to be accrued to both parties. For this reason, each party has to state clearly what it intends to get from the other in terms of their calling.
 - Furthermore, partnership should not be one way and partners from the west should be made to understand that they need Africa in some.
 - Partnership, which is purely based on accreditation die once the institution, acquires local accreditation.
 - Partnership can among others take place through the student and faculty exchange program.
- 6.2.2. Focus Group B
- Extend links to the rest of the world rather than concentrate on America and Europe only.
 - Partnership programs should be two-way, that is, it should not be skewed towards one partnering institutions/organization only, e.g. America-Africa.
 - Africans should be proactive in forming partnerships.
 - There is need for clarity in order to enhance mutual understanding. Institutions in Africa should be clear about their priorities and needs.
 - There is need to define the purpose/focus of partnership, e.g. faculty exchange, student exchange, etc.
 - There is need for partnership where we have an equal voice. This should include an ability to say no or influence process.
 - There is need for faculty (Africa) database to indicate areas of specialty in to enhance institutional linking.
 - What kind of partnership do we want?
 - Mutual beneficial.
 - Common/shared values and mission
 - True reciprocity/cooperation.
 - Develop relationship.
 - Respect and accountability.
- 6.2.3. Focus Group C
- What is partnership?
 - Partnership includes the elements of equality, parity, mutuality, reciprocity and agreement
 - Why is partnership necessary?
 - No institution exists alone
 - To overcome isolation
 - To meet specific program, departmental and faculty needs (share expertise)

- To facilitate doctoral exchange
- Africa is a hotbed of growth (one of the centers of world Christianity)
- Challenges with partnerships
 - Oft times, one “partner” will dictate the terms. Control and dominance are rampant
 - Unequal partnerships
 - Lack of respect and regard for African scholarship
 - Non acceptance of African Faculty
 - Limited administrative resources and poor infrastructure on the side of Africa which places pressure on them to set up, meet and maintain the demands of partnerships
 - We have not looked into and exploited South-South partnerships
 - Poor infrastructure on the side of Africa
- What does Africa have to offer?
 - Rich cultural heritage and different forms and expressions
 - Africa’s unique way of reading, experiencing and understanding Scripture and the faith
 - Unique liturgy and worship
 - Vernacular and narrative theology
 - Opportunities for innovative research
- Parameters for linking Africa with Western partners
 - The starting point should be person to person informal contacts as opposed to Institution to institution “cold contacts”
 - Negotiate a common agenda and purpose. Agree on it.
 - Correct imbalances in the current partnerships
 - Always have clear terms of reference
- Blueprint statement on partnerships with the West

We believe that intentional relationships and mutual service are both theologically and practically desirable because they can be mutually beneficial. We recognize that such relationships may take different forms and operate on different levels (e.g., formal and informal partnerships; bilateral and multilateral collaboration).

- *Problems and pitfalls related to partnership*
 - One big problem in any partnership is inequality and unidirectional, when one partner has no sense of need and the other is unable to give back.
 - Another major problem is that there is equality, but the nature of the partnership is not clearly defined.
 - Partnerships based solely on accreditation dies when the receiving institution receive accreditation.
 - A false sense of self-sufficiency can be a major hindrance to forming mutually beneficial relationships (i.e., independence versus interdependence).
 - The danger of exploitation is another major hindrance to forming healthy relationships; it can cut both ways.
 - A relationship of dependence between institutions is counter-productive.

- *Positive principles of partnership*
 - Collaboration, be healthful, needs to grow out of an intentional relationship. Such relationships will:
 - Be mutually beneficial (a two-way rather than a one-way relationship)
 - Reflect true reciprocity
 - Be based on common or shared values
 - Result in respect and accountability
 - Relationships should be inclusive and global, including collaboration both within Africa and beyond Africa with institutions in various other parts of the world.
- *Examples of relationships*
 - Research collaboration
 - Faculty and student exchange
 - Shared library resources
 - Accreditation and/or recognition
 - Transfer of credit
 - Sabbatical opportunities
 - Networking opportunities
 - Conferences and consultations
 - Facilitating professional development
 - Shared expertise
 - External examiners for theses (database of African scholars)
 - Relationships with supporting bodies (ICETE, ACTEA, OC, CSIF, TBN, Langham, etc.)

Notes:

In SA, all doctorates are (functionally, if not theoretically) *distance degrees* and *research degrees*. Yet SA has a heritage of top-flight scholarship second only to Europe and America. At the doctoral level, distance education has proved an effective means of raising scholars.

“The problem with distance education in Africa is not that it has been tried and found wanting, but that it has been found difficult and left untried.”

SATS needs to rework its *Church History* course!

Does SATS need to focus on ministering re: witchcraft, sorcery, etc.?

6.2.4. Focus Group D

- Partnerships should be two way, mutual benefit, e.g. Africans can be used as teaching assistants
- Partnerships should be inclusive not just of the West but also Asia, Caribbean and South America
- Partnerships should allow mutual contribution e.g. what can Africans offer

7. Special Session: Prof. Walls Address and Panel Discussion, Thursday Aug. 9th, 2007
(This session was recorded and is available as an audio linked file.)

7.1. Prof. Walls

- 7.1.1. You have already taken the decision that God is leading you to start doctoral programmes. Coming from the outside and looking from the outside at what such programs could mean and the gift that they could be to the church and the world. I thus wanted to indicate some features of the world in which we are and Christianity. Chr. Expansion is serial, it advances and starts, it moves from place to place. We have no Mecca, no cosmic center.
- Jerusalem church...scattered to the wind. Raw Chr. From a different culture took over the mantle.
 - This is the story of the Chr. History...Egypt, Syria, north Africa, etc.
 - The central heartbeat of the church changes location. Now, as we know, the heartbeat is weakening in Europe. No place, no country has a birthright to Chr. Or to leadership in it. the battle passes on from to place. Now it is coming into the southern hemisphere.
 - The whole point is that with leadership, inevitably comes intellectual and theological leadership. This is where scholarship is particularly important. Doctoral programmes make genuine scholars.
- 7.1.2. Christian scholarship is the faculty of discrimination and it is necessary to apply discrimination to the issues that concern Christian mission. Theology is about choice and thinking in a Christian way.
- 7.1.3. Usually the first questions are “what should I do” as in Corinthians. Practical considerations. It was no good to ask Peter, John, about this. They had not been invited to pagan tables. Thus a new style of believing life was needed for new cultural situations.
- 7.1.4. Then, “what should I think”? The translation of the gospel into Greek language and concepts started the great theological exercise. There is no simple text that settled issues such as “Jesus is THE son of God”. ...to Nicean Creed. We only discovered this by the translation of the gospel into Greek and answering Greek questions in Greek concepts. Nothing was given up...the Messiah means what it always did. But then, Kurios Jesus framed the gospel for the Greeks.
- 7.1.5. This is a model through the centuries is the working out of this model – theological discovery by translation, result of cross cultural mission. We are at a very parallel period now of interacting of cultures in Africa and Asia. This will throw up new questions for the theological questions. The What should I do and then what should I think.
- 7.1.6. The think questions are introduced through worldview. Think Christ into the worldview. This process lead to the “modern w.v.” that held sway when Africa encountered Christian mission. This is a limited view that is smaller than that of Africa. Christ has to touch all the places on the map. Therefore, theologians in Africa will have to cope with new questions not faced before. The theological agenda is culturally directed.
A whole new range of materials/questions come out of Asia and Africa.

This will be as strenuous a time for theological activity as the 1st century. Human problems here need new answers.

- 7.1.7. This calls for a theological renaissance. This will benefit the global church.
 - 7.1.7.1. Many parts of the west are losing confidence in the modern world. Western theology does not solve this.
 - 7.1.7.2. There are centers of Christianity in Asia, L. America, etc...the worst would be to have multiple centers without contact with one another. The divide is not denominational but by these different centers. The body grows in unity (Ephesians). The early church was bi-cultural (law and without law). Difficult to get on together. But one church coming together into the full stature of Christ. We must find ways of acting together. Part of the scholarly function is to make networks that are vital and effective.
 - 7.1.7.3. The reverse migration into Europe and N. America...the Africa in the West must be counted in the equation. These people are brokers and conduits of two-way flow. How important it will be to penetrate African theological thought into western theological institutions. We must be a worldwide fellowship of Christian scholars. True scholarship anywhere could help save the organs of scholarship that are corrupted.
 - 7.1.7.4. Multi-disciplinary scholarship is needed. Scripture and context. Historical, natural science, social science. In the process, perhaps the academy can be cleansed for the glory of God.
- 7.2. Douglas Carew Response. Three points:
 - 7.2.1. Theology is born out of mission.
 - 7.2.2. We are in a new situations where the reverse migration means renewal can take place.
 - 7.2.3. Theological Renaissance – new ecumenical questions concern the socio-cultural differences in the church.
- 7.3. Sam Kunihyop Response.
 - 7.3.1. Theology is about discrimination in real contexts. This is important in doctoral programs. The example in the early church and interaction with Jews and Gentiles – accepted that God was doing something new. They relaxed certain rules.
 - 7.3.2. It is not just important to realize the shift to the South. The western world must accept that we have also arrived at answers. The rules of scholarship must be relaxed. Otherwise, it would seem to be restrictive. We cannot be dictated to what scholarship must be.
 - 7.3.2.1. Giving stories to justify truth.
 - 7.3.2.2. Dreams, visions. These are not “irrational”!
 - 7.3.3. Must accept our theologizing on our issues (demons, witchcraft, etc.). Our answers may not be western. The R catholics have been more creative than we evangelicals are.
- 7.4. Bishop Zack Niringiye Response.

- 7.4.1. There are power paradigms between the old and the new, West and rest. We must admit this. These work negatively both directions.
- 7.4.1.1. One of the things that I pray for is that we be released from this victim mentality.
- 7.4.1.2. Westerners must be rescued from the tyranny of being powerful.
- 7.4.1.3. We need to rediscover the cross. This is the place to find each other. Where the ground is level.
- 7.4.1.4. We need to be released from theological suffering as well.
- 7.4.2. Response to Islam won't come from America. My cousins are Muslim. My response to them is militant.
- 7.4.3. AIDS.
- 7.4.4. The poor. The church is the church of the poor.
- 7.4.5. The Holy Spirit. The conversation with Jesus and Nicodemus...the wind blows where it wills. Faith and the presence of the Spirit in this intellectual discourse...we are waiting... we must be courageous, faithful and bold.
- 7.5. Tite Tienou Response.
- 7.5.1. Changes will happen as Walls calls for, if in the West theology rediscovers its ecclesial vocation and is comfortable with it. The reason why power is not relinquished is that if the theologian is not comfortable in the church (as a Christian) where conversation can occur.
- 7.5.2. One of the effects of the reverse migration has salutary importance for us. Example: 600,000 Voodoo practitioners in NYC, not 600,000 Haitians.
- 7.5.3. Evangelicals- if we take post-modernity seriously, then must make room for non-Westerners.
- 7.6. Isaak Zokue Response.
- 7.6.1. Walls' questions are our questions! The ground is already occupied in Africa by African theologians. In the scene, not much reference is made to evangelical theology. If we do not react to this in a proper way, we will leave the ground to others who will think for us
- 7.6.2. We need perhaps to come out with new definitions of evangelicalism. WE live in a pluralistic world with a new ecumenical way to do theology keeping openness. Religious dialog, where are we in this exercise? We don't need to think, and write to please theological gurus in the West! We need to tackle the real situation here.
- 7.6.3. We need to think new and act new.
- 7.6.4. No one needs to claim the birthright of Christianity. We need to think how Scripture addresses us directly, not going through Europe. The Scripture needs to remain the base of our new thinking in Africa.
- 7.7. Jehu Hanciles Response.
- 7.7.1. Is it not time for us to acknowledge the demographic shift and intellectual shift. We are in intellectual captivity to the West. The most popular voices to explain the shift are still Western voices. In Western intellectual categories.
- 7.7.2. The guild the controls publishing are western.

- 7.7.3. If we here talk about theological education In Africa, does this mean creating new guilds and societies? That won't take us very far. How can we make then a vital contribution to the world?
- 7.7.4. One way in which this happening... the reverse migration. The current nature of global migrations is undermining Western hegemony.
- 7.7.4.1. Creating a new missionary frontier in the west.
- 7.7.4.2. De-Europization of Christianity in America.
- 7.7.4.3. The church is a new form of engagement with the West.
- 7.7.5. African scholars in the West, represent Africa.
- 7.7.6. We need a sense of self-confidence in what we contribute to the world.
- 7.8. Question/Answer. Open Discussion.
- 7.8.1. We need to think seriously of the strengths and weaknesses of theology in the West, and then think of our contributions to the church. Secondly, if we did serious research to realize the many needs of the church. How can we respond to the needs? How can we identify true needs of our society?
- 7.8.2. Engage in two way interaction of construction and deconstruction i.e. what is the heritage, what are weaknesses and the strengths of this heritage
- 7.8.3. Acts 15 James admits the change as the doing of the Spirit of God. Peter, Paul, James... ministry across boundaries.
- 7.8.4. African people think African... but is empty. What is a concrete portrait of African theology? We can't through out the structures way to replace it with an amoeba.
- 7.8.5. Western and African...how can we bridge the gap? Our common heritage links us. Christianity is a common history somehow. Our human being heritage is shared. We share the categories that we were taught in. How can we work where we are placed without cutting off those others, or ignoring our commonness in history.
- 7.8.6. Too much emphasis on "Africa" can isolate us. We cannot enclose ourselves from others. We cross intellectual categories. Example – use of MT and other languages in life.
- 7.8.7. Theology born out of mission. This is dynamic, crosses faith communities. One problem is when western theology started answering intellectual questions that the faith community was not asking. What type of theology is needed? The ecclesial link is vital – faith communities formulate faith-based questions.
- 7.8.7.1.1. Intellectual currents in the academic world and the faith-issues are in tension. We must address this carefully.
- 7.8.7.2. Urgency to provide the church with pastors, etc. This can take energy away from starting doctoral programs... but no real tension if we base our theology to real questions.
- 7.8.8. Four categories: news makers, news consumers, complainers, and spectators. It is a matter of literacy if one group can speak to other groups. Is the West able to interpret what the South says...etc., the disconnection and lack of understanding creates misunderstanding. Theology comes from mission, but does need to investigate what the mission field is. It seems that

there are few pionniers...generaters of new ideas, such as Calvin was in the past. We lack new ideas to shift society. We have not captured secularism. We need to generate ideas in Africa that shifts us and mobilizes us to productivity. Then the West will listen to us. Do we understand our issues.

- 7.8.9. There is an emphasis on publishing. Do western publishers have a \$ sense that limits us? One possibility is how technology can level the field.
- 7.8.10. Our intellectual liberation will depend to some degree on our use of our own local languages. We use the wrong categories in higher education to address our local people.
- 7.8.10.1.1. Part of the irony there, is that the Westerners learn my local language but my neighbor here will not! Ethnic realities.
- 7.8.10.1.2. What language do you think and dream in? If most of my thinking is now in English, does this make me less African? I am utilitarian in the use of language. My kids speak neither my or my wife's mother tongue.
- 7.8.10.1.3. Implication then is how do we deal with our diversity? The intersection of the local and the universal, the implications of the incarnation.
- 7.8.10.2. The complexity of urban situations enters here.
- 7.9. Panel Feedback. What are the implications then for doctoral education?
- 7.9.1. Let us not confuse the areas of overlap, fluidity of identity, difficulties of the new global context. There are dominant representative elements and issues of non-acceptance.
- 7.9.2. African categories – yes, we do need to think African. Language and categorical thinking is linked. Theology begins with conceptualization.
- 8. Session: Modes of Delivery and the National University Option**
- 8.1. Dr. Kevin Smith and Dr. Reuben van Rensburg presented the experiences of SATS in distance learning, followed by discussion on the potential for this resource to be used in doctoral programmes on the continent.
- 9. Session: Collaboration or Competition**
- 9.1. Introduction of Topic - "Collaboration" is another of those catchwords that may be over-used in conversation and under-used in action. There are numerous historical, social, economic, technical, or personal reasons why the desire for collaboration fails to yield truly habitual collaborative action. Our sessions today aim at understanding what helps and hinders our collaboration. Beyond that our sessions aim at personal reflection and personal/institutional commitment. Finally, we aim to develop models for practical collaboration and specific action plans to carry into the coming days.
- 9.2. *Expected Session Outcomes*
- 9.2.1. Participants will have outlined as openly and honestly as possible the factors that drive for our deeper collaboration as well as the factors that hinder our collaboration.
- 9.2.1.1. Participants will have searched their own mind and hearts and determined/stated their own level of commitment to an ongoing collaborative

network with other educators and institutions engaged in faculty development and doctoral training.

9.2.1.2. Participants will have identified specific models and the means to develop and maintain collaborative networks.

9.3. Focus Groups – Analyzing the barriers to and driving forces for collaboration and exploring Creative Ideas for Ongoing Collaboration/ Models for Cooperation

9.3.1. Focus Group A

- Two types of collaboration
 - In country
 - Cross country
- Forms of collaboration
 - Geographical
 - Faculty exchange
 - Joint journal
 - Credit transfers
 - Program collaboration
 - Specialization
 - Joint research and journal and workshop
 - Links on websites
 - Student recruitment
- Hindrances to collaborates
 - Lack of knowledge and trust
 - Flagship character
 - Stakeholder interests
 - Denominational divides
 - Theological differences
 - Various academic standards
 - Language differences
 - Doctoral system differences
 - Geographical barriers and travel
- Driving forces/need for collaboration
 - Resource sharing
 - Share costs
 - Share staff and library
 - Africa has a culture
 - Shared recognitions
 - Academic networking
 - Leverage with government
 - Unity is Christian and a witness
 - To avoid duplication

9.3.2. Focus Group B

- Driving forces for collaboration.
 - Sharing of resources, e.g. faculty (specific topics), I.T, etc.

- Cross registration of students for specialized courses.
- Knowledge exchange.
- The need for academic stimulus.
- Economic factors.
- Student spending time in a different context (students can benefit a lot).
- Different areas of doctoral specialization.
- Barriers to collaboration.
 - Different mission statements.
 - Historical differences- denominational/theological.
 - Competition due pride/prestige.
 - Acceptance of origin of qualification.
 - Human resources.
 - Faculty overworked (most productive faculty overworked) which leads to limitation of faculty exchange.
 - Insufficient resources.
 - Lack of scale.
 - Strategic planning.
- Creative ideas/models of collaboration.
 - Extension of programs e.g. SATS/EFGB.
 - Regular consultations.
 - University with “houses of study” e.g. Tyndale house.
 - Sharing technological platforms.
 - Sharing research.
 - Working together at the planning stage.
 - Library consortia- specializations

9.3.3. Focus Group C

- Drivers to collaboration
 - The need: Inadequacy to do it alone; We need help; resources such as libraries
 - Wanting to do things better; excellence
 - Shared expertise
 - Shared experiences
 - Sharing specialists, departments
 - Technology makes it possible to share
 - Faculty development opportunities
 - Learn from others
 - Supervision of Ph D’s, exams; external moderation; defense committees
 - Joint research projects
 - God is calling us to collaborate
 - Shared vision
 - Bringing groups together

- Build relationships
- Decrease unhealthy competition
- Bi-lateral/regional/global groupings
- Barriers to collaboration
 - Technology (access and compatibility of technology)
 - Competitive spirit
 - Sectarianism and denominationalism
 - Lack of vision
 - Different values, traditions
 - Selfishness
 - Accreditation and affiliation issues
 - Fear (of failure; of letting go)
 - Modes of learning (dissertation vs. courses; e-learning vs. residential)
 - Communication barriers (cultural, language)
 - Money
 - Economic factors (different regions vary)
 - Management and accountability (prestige of being the “host”; ego and recognition)
 - Relationship: status, equality, deference, contribution
- Models of collaboration
 - Faculty sharing: teach at other campuses; Bi-directional sabbaticals; supervision
 - Sharing resources: ILL; Electronic resources (costs, infrastructure, share expertise, draw on other ministries)
 - Student exchange: train classes on different campuses; learning English and French on different campuses
 - Professional development
- Steps into collaboration
 - Create a database for faculty, students, programs, resources and specializations. It can be OC funded.
 - Collaboration can help in fundraising

9.3.4. Focus Group D

- Hindrances
 - There is stiff competition, turfs and status
 - Intensive nature of doctoral programs
 - Postal systems hinders inter library loan between countries
 - Distance between institutions and inadequate transportation inhibiting faculty exchange
 - Uneven access to technology/internet
 - Money from abroad
 - Cooperation base only on scarcity of resources
- Helps
 - Technology e.g. Wikis, sharing of scanned and photocopied materials

- Modular approaches enhancing short-term sharing of resources and cutting down on costs
 - Distribution of subjects/disciplines to strengthen overall doctoral training
 - Consortium of schools committed to cooperation
 - Deliberate communication
 - Relation building in deliberate ways
 - Commitment to coordination in planning and resourcing
- Ideas/Model for Collaboration
 - “Africa” programs with institutional hosts (distribution by discipline)
 - Primary relationships with a network rather than with “outside” sources organizations in order to coordinate priorities
 - Networks should be developed by the Anglophone and Francophone constituencies but ACTEA, OCI and ATF can facilitate
 - Tasks can include curriculum development and criteria for new program formation, plan for faculty exchange, plan for transfer of credits
 - Regionalize with cross-region

10. Final Session by Dr. Njerareaou

- 10.1. I thank Dr. Carew and NEGST for the opportunity me as a person, and BEST as an institution, to host the consultation together. It is my first time to meet Dr. Andrew Walls though I had heard about him before. In the Francophone region we do not have the opportunity to have such scholars. This event is a grand premier, the first time we have come together to discuss Doctoral programs in Africa. However, the Blueprint is not a final document but a beginning of the dialogue locally and internationally. I will take back what we have discussed and involve others in the process of dialogue on the matter.
- 10.2. The need for Doctoral programs in Africa is real. We have always identified needs in Africa. What we need is to prioritize instead of getting overwhelmed by the amount of needs. We need to remain focused in addressing some of the needs. We need to have goals and take steps towards meeting our needs. However, we need to be committed to accomplish our goals. If there is no commitment we will not have results.
- 10.3. To get everyone involved in partnership, collaboration and sponsorship, we need to have true African leadership. Africans usually tend to react to the opinions of others instead of initiating and implementing their own thoughts. We need to have our own issues and call others to partner with us.
- 10.4. We rightly recognized that Africa is divided. Some of our collaboration efforts are because of needs we have. For example, in Francophone area which is small and collaboration is going on, what would happen if people came with money to offer the schools we are collaborating with. Would the collaboration continue?
- 10.5. We need to move from sponsorship to true partnership
- 10.6. In light of the kingdom of God we need to work together. We should not limit ourselves to our geographical locations

10.7. As Jesus prayed in John 17 that his disciples may know God and that they may have eternal life, which is to know Him and Jesus Christ. The curriculum Jesus taught should be the standard for our own curriculum measured, not by the degree achieved, but by the results. The disciples transformed the world. What is the ethos of doing what we are doing i.e. to have the doctoral programs in Africa?

11. Response to the final speech

What is the difference between sponsorship and partnership? I using the term sponsors to mean those who are for the purpose of funding only and sometimes criticize recipients initiatives; but partners need to go beyond money to involvement in other ways i.e. build relationships where we can pray for each other and help the recipients to think, reflect and improve on their ideas.

12. General comment: A document issued by Dr. Miller on The Nairobi Manifesto on the Renewal of Theological Education in Africa (1998) implies the need to have incremental materials for what has been done in the past. These materials can be posted on a Website e.g. ACTEA

13. Dr. Carew - Closing Remarks

15.1. We measure our satisfaction with the consultation based on your views on your satisfaction. We did not want to own the consultation as NEGST and FATEB.

15.2. We need to acknowledge there have been prior efforts to reflect on similar themes

15.3. We need to follow up the discussion and have the material on NEGST website with a link on consultations. Others who would want the material posted on the website can let us know

15.4. Thanks to all – to the Secretariat, to Jim and Sue, to Scholars, Funding agencies and Professor Walls. I am making special spontaneous request to have Prof. Walls give parting remarks.

11. Parting reflections from Prof. Walls – the sense responsibility, unity of purpose, the sense that this belongs to the church and the whole world. The reflections this morning on Daniel the scholar were refreshing. The work of scholarship is public – to the church and to the world. We have laid a foundation whereby well-equipped workmen can bring the public word into the place of contest, to bring salvation and edification to the academic world, the church, and end up glorifying God. Thank you for allowing me to be part of this.