

CHAPTER FOR THEOLOGICAL EDUCATION IN AFRICA BOOK

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TITLE: Theological Education and sustainable development in Zimbabwe: towards a transformative praxis in doing theology.

Abstract

Theological colleges in Zimbabwe have been run on curricula that are mostly alien and eccentric to the socio-economic and political circumstances of the country. The curricula pursued in theological institutions in Zimbabwe were designed either in European or American settings under the auspices of missionaries who initiated those colleges. Typical of the maxim that he who pays the piper calls the tune, the curricula of theological colleges have espoused foreign theo-ideologies that are not in sync with real life situations facing the Zimbabwean community. Theological education in Africa, generally, and in Zimbabwe particularly, has not addressed the holistic needs of the continent. (Chitando 2013; Mugambi, 2013). It is now high time that a new African theological education curriculum be designed that entrenches sustainable socio-economic and political development initiatives (Phiri, 2009; Chitando, 2010). This Chapter investigates the appropriateness/relevance of current theological education curricula of twenty-three theological colleges in Zimbabwe. The main thesis in this Chapter is that theological education in Africa and in Zimbabwe particularly, can go beyond meeting the spiritual needs of the people to spearhead sustainable development initiatives for the economic survival of the country (Magezi & Banda, 2017). Deficiencies and efficiencies of theological education curricula in Zimbabwe shall be discussed in this work with the view to establish a contextually relevant and robust curriculum. At the end of the Chapter, recommendations shall be made on pertinent topics for integration into a down- to- earth curriculum for theological education. The Chapter advocates for a theological curriculum development that focuses on theology as a key agent and driver for socio-economic and political change.

Key Words

Theological education; sustainable development; holistic theology; curriculum review; integral mission.

Background

A recent study carried out on the integration of non-spiritual, practical and holistic disciplines in theological education in Zimbabwe revealed that most theological institutions' curriculums are oblivious to the challenges and vicissitudes of life in post-colonial Zimbabwe (Chabata, 2020:5). There is a dire need for a holistic approach to theological education in Zimbabwe; one that seeks balance between the affective, behavioural and cognitive domains of education (Shaw, 2006:53). Theological colleges in Africa and in Zimbabwe particularly, have a mammoth task to produce competent leaders who exude balance in action, sagacity and skills for fundamental transformation to take place in the direction of sustainable development. This Chapter proposes that a multi-dimensional and holistic approach to theological curricula development is necessary if theological colleges in Zimbabwe are to elude anachronism and being vainly super-cognitive.

Introduction

This Chapter draws its information from both primary and secondary sources. The writer, as a Consultant with the Evangelical Fellowship of Zimbabwe, recently carried out research at twenty-two theological colleges in Zimbabwe to determine the extent to which theological institutions in the country have espoused integral mission concept in their curricula. Some of the outcomes of that research were used in this work as a springboard for sustainable development advocacy in theological education. Theological Colleges sampled for study in this Chapter are, without following any logical order, Apostolic Faith Mission Theological Seminary, Africa Multination for Christ College, Domboshawa Theological College, Harare Theological College, Transform Your World Leadership Institute, Living Waters Theological Seminary, More Than a Mile-Deep Zimbabwe, Mutare School of Preaching, Heartfelt International Ministry, Salvation Army-Officer Training Centre, Theological College of Zimbabwe, Pan Africa Christian College, United Theological College, Zimbabwe Theological Seminary, Becomers School of Ministry, Ebenezer Bible College, Evangel Bible College, Faith World Bible College, Goshen International Bible College, Great Commission Bible Institute, Soul Travailing Bible Institute, and Nehemiah Bible Institute. An analytical study of the curricula of the twenty-two colleges has been undertaken for the purpose of determining whether the curricula in their current state espouse a transformational framework for sustainable development. Much of the information used in this work has been accessed

through the Association of Colleges with Theological Education in Zimbabwe, herein called ACTEZ. Secondary sources have been used in the Chapter in the form of available literature on the state of theological education in Zimbabwe.

The State of Theological Education in Zimbabwe

Theological education in Zimbabwe desperately needs to adopt an existential learning model which focuses on the whole of the student's experiences in everyday life. An existential learning approach is one that enables the learner to focus attention on the whole experiences unfolding in their immediate environment or community and uses those experiences to form religious concepts (Grimmitt, 1973:52). The current state of theological education in Zimbabwe renders institutions of religious training alien to the needs of the communities in which they operate. Theological education content in Zimbabwe has excelled in preparing converts for blissful life in heaven but has created a 'Thessalonian Syndrome' in the local Churches. Thessalonian Syndrome refers to the biblical Church of Thessalonica's pitfall of neglecting and abandoning productive life in anticipation of the imminent return of Jesus Christ to take away the believers. A theological curriculum that is heavily skewed in favour of spiritual aspects of faith at the expense of productive life and sustainable deserves a serious review. New Testament scholar Rudolf Bultmann (1941) suggested that the New Testament text be demythologized in order to make it acceptable and relevant to the modern thinker. Bultmann's argument was that the mystical and mythological elements of the scriptures which do not address or cater for the good of humanity needed to be removed. Putting aside the barrage of scholarly rebuttals of Bultmannian views which are not worth mentioning in this discourse, I will borrow Bultmann's perception and categorically posit that the theological education curricula in Zimbabwe need to be rid of abstractions that are vainly irrelevant to the existential concerns of the country.

Mungazi (1985:196) argues that Zimbabwe's theological education cannot be engaged apart from the country's history of liberation from colonial rule. Zimbabwe's first Minister of Education and Culture at independence, Dzingai Barnabas Mutumbuka emphasized in a speech at the conclusion of the historic 1979 Lancaster House Conference on the future of Zimbabwe that a new system of education designed to produce a new man richer in self-consciousness is needed. The ideological framework undergirding Minister Mutumbuka's

sentiment was a realization that the educational systems prevailing in the country at the time were designed to produce an acquiescent, docile, condescending and non-assertive employee who would not pose any threat to the colonial hegemonic establishment. Theological education was not immune to the manipulation of imperial propaganda either. Building on Paul Freire (1983:62)'s quest for an educational approach that advocates for self-consciousness as an essential part of education for self-fulfilment and national advancement, Mungazi argues that theological education in Zimbabwe should craft a pedagogy of the hungry, a pedagogy of the abused women and children, a pedagogy of the marginalized and a pedagogy of the disenfranchised. In essence, theological education curricula in Zimbabwe should speak to the exigencies of human experience with the view to eradicating abusive governance and leadership systems, patriarchal abuses, penury, gender based violence, child molestation and conditions of poverty.

Pobee (1992:127) argues that an appropriate theological education for Africa is one that does not just concentrate on equipping the clergy but should include all the leadership of the church, whether ministers, theologians, lay or ordained. Pobee further states that the training of church leaders should be in the context of the leader's real, given circumstances. Pobee's views come against the background of theological education curricula that are designed in Europe or America for implementation in Africa. Zimbabwe's theological institutions were mostly founded or established by either European or American based missions. The theological education curricula are generally crafted for elitist cliques or professional classes to the exclusion of ordinary church members. Pobee (1992:128) argues that a theological curriculum relevant for Africa should cater for the education of the whole people of God. Kanu (1993:2) argues that curriculum and pedagogy in colonial Zimbabwe were calculated to be powerful weapons of psychological subordination of indigenous populations. Theological education curriculum was designed in such a way that the subject matter taught was foreign and had no relevance or bearing on students' lived experiences. The pedagogic methods did not allow for critical thinking and creativity. Teaching style in theological institutions was a monological process with emphasis on unquestioning loyalty.

Golby (1995:130) argues that when missionaries established mission stations in Zimbabwe, they introduced a theological curriculum that aimed at removing from an African, the shackles of outmoded traditional norms and values. The curriculum introduced was

ambivalent to indigenous cultural epistemologies and was designed to alienate the learners as well as show them that their culture was not only inferior but was both barbaric and hollow. Theological education curriculum in Zimbabwe has not yet been completely exorcised of ethnocentric biases and prejudices that were introduced by the missionaries. It is only in recent developments that calls for the Africanization of theological education curricula have been made with vigour. Mashabela (2017) argues that the process of Africanization of theological education curriculum aims to liberate the continent from the shackles of oppressive education, socio-economic oppression, poverty, racism, political oppression and gender injustice.

Theological education in Zimbabwe is largely out of touch with realities on the ground. As Makgoba (2005:15) argues, theological education curricula in Africa ought to draw inspiration from its environment as an indigenous tree growing from a seed that is planted and nurtured in African soil. Mavhunga (2006:440) argues that attempts to reform curricula in Zimbabwe's tertiary learning institutions merely tinkered with the colonial curricula and left colonial fundamentals intact. It should also be noted that as the Zimbabwean government pursued radical curriculum reforms in the educational system after independence, the theological sector was not included in the reforms. Until recently, albeit at a piecemeal, infinitesimal and negligible level, an attempt to review theological education curriculum was made under the Standardization and Quality Assurance Department at the Ministry of Higher and Tertiary Education, Innovation, Science and Technology Development. Amanze (2008:4) observes that the colonial theological system was crafted in such a way that religious ministry was seen as a mere sacrificial act based on ascetic values without preparing participants for political and economic life. As Matikiti (2009:154) observes, theological education in Zimbabwe has remained highly theoretical without sufficient entrepreneurial grounding. Pastors and theologians churned out of theological colleges in Zimbabwe have barely made an impact in the communities they lead. Instead of the Pastors designing strategies that promote economic development and social transformation, they impoverish communities by peddling narcissistic homilies which only benefit no one else but themselves.

Pastors in Zimbabwe have been initiated into accepting poor living standards as evidence of having received a divine calling. Chitando (2010:204) argues that theological education in

Zimbabwe has remained trapped into focusing on abstract and historical issues with little or no relevance to contemporary socio-economic and political situations. Chitando (2010:204) further contends that theological training in Zimbabwe is detached from community involvement, lacks contextual relevance and has failed to percolate to the market place. For Chitando (2010:205) Zimbabwe's theological training has not addressed poverty alleviation and people empowerment needs of the nation. Chitando (2010:205) laments that theological education in Zimbabwe is not entrepreneurially grounded hence it fails to equip poor Zimbabweans to realize their economic potentials. Christian theology in the country has to be transformative and relevant to the lived struggles of the people of Zimbabwe. Jansen (2011:74) laments that Zimbabwe faces serious challenges in curriculum development. The current curricula in both secular and theological institutions do not predispose school leavers to contribute to sustainable development and be active citizens who participate in national-building and economic development. Jansen (2011:74) argues that in their present forms, curricula in educational institutions in Zimbabwe hardly benefit the communities, society and the nation. Theological curricula in Zimbabwe have a homogenising elitist model of the colonial period which cuts out the larger sections of society such as ordinary believers and members of African independent churches. It is quite apparent that theological education curricula do not respond to the existing diversity and dynamic socio-cultural context of Zimbabwe.

Gondongwe (2011:1-28) in a study of remuneration of the clergy in the Wesleyan Methodist Church in Zimbabwe observes that the Pastors were often barred from undertaking personal businesses for purposes of supplementing their incomes. Gondongwe (2011:1-28) notes that a number of Wesleyan clergy often went for many years without receiving stipend. The College training received by members of the clergy has prepared the ministers for evangelistic purpose and not for a holistic life that includes economic participation and engagement. Due to the ill-equipment of the clergy in grappling with conditions of poverty affecting believers, the clergy do not offer any economic advice to congregants. Gondongwe (2011:1-28) observes that the clergy often preach about money, wealth and economic issues but lack in-depth understanding of economic fundamentals.

Chitando (2013:95-112) argues that Pastors preach about dominion given to man over creation in Genesis 1:28 but never realize the entrepreneurial implications imposed by this

command upon them. Wahl (2013:266-293) makes a pertinent observation that theological education in Africa, and indeed, most particularly in Zimbabwe, has failed to attract students from African Independent churches. Chitando, Taringa and Mapuranga (2014:173) argue that theology and religious studies in Zimbabwe have tended to be abstract disciplines which hardly address the lived realities of the locals. Chitando et al (2014) observe that theology and religious studies curricula in Zimbabwe have skirted pressing and important issues particularly governance, land reform, economic mismanagement, political crisis and social injustice. Theological education in Zimbabwe has produced religious leaders who compromise the truth to gain favours from the State and political parties. Chitando et al (2014) give an example of the late Rev Banana who was co-opted in the government of the late Robert Mugabe and made frantic efforts to force socialist ideas on the Church in pursuit of the ruling ZANU P.F. party's political ideology. Chitando et al (2014) argue that Canaan Banana was guided by President Mugabe (the late)'s vilification of churches that did not support his policies as 'settler churches', the jab he particularly aimed at the Roman Catholic Church which opposed his regime's human rights abuses. The effect of State muzzling of the Church's prophetic voice has been the aloofness of corridors of theology from political and economic spaces. Theological education in Zimbabwe has not stood up to challenge historical structures that are evil, exploitative and politically alienating.

Banda (2016:157) states that theological education in Zimbabwe has birthed a type of prosperity Pentecostalism which attributes poverty to spiritual forces in a way that undermines and overlooks the socio-political and economic context. Banda (2016:158) argues that the de-economized approach to economic survival and prosperity translates into a theological education system that seriously cripples potential of the christian minister to be a meaningful channel of economic survival. The christian ministers in Zimbabwe lack the basic tools needed for them to tackle the socio-economic situation and politics that foster poverty. Banda (2016: 159) regrets that theological education in Zimbabwe has instilled an ethos of ecclesiological commodification whereby church leaders own the church and are not accountable to anyone. A theological education curriculum that teaches decommodification of the church is needed where religious leaders can be accountable to the people they lead.

Muzambi (2017:86) quotes an 1883 speech by a Jules Jenkins, then Governor of Kinshasa who encouraged the first group of missionaries to the Congo to prioritize and be inspired in their preaching by the interest of the Belgian State. Jules Jenkins specified that the missionaries were supposed to ensure that the “savages be not interested in the riches that their soil possesses, in order that they will not want them, thus they be not in murderous competition with us and dream to live a luxurious lifestyle”. The missionaries were encouraged to concentrate on bible verses that would make the natives love poverty such as ‘the beatitudes’, ‘blessed are the poor for theirs is the kingdom’, ‘it’s hard for the rich to enter into the kingdom of heaven’. A gospel of pacifism and acquiescence had to be emphasized. It was to be emphasized in the homilies that heaven was for the poor and that those who endure hardships in a humble and non-reactionary manner would make it to heaven. In Zimbabwe, the London Missionary Society and the Jesuits adopted the same method of ‘erastianism’ whereby the State uses the Church for its own interests (Muzambi 2017:87). Theological education curricula designed by missionaries was therefore tailored to produce ministers who advanced the gospel of endurance, suffering and tolerance. A breed of ministers without any interest in economic development came out of theological colleges. Muzambi (2017:97) argues that missionary institutions in Zimbabwe became potters used by colonial powers to produce an African who would be subservient to the needs of the coloniser.

Deke (2019) contends that theological education in Zimbabwe is solely concerned with the study of religious experience and expression within the context of philosophy; that it emphasizes on the careful reading of theology’s primary texts preferably in the original languages. Deke (2019) argues that theological education curriculum in Zimbabwe has failed to appeal to prospective students at higher learning levels. Deke (2019) further observes that theological education curricula in Zimbabwe do not sync with the transformative thrust required in religious education in contemporary times. The curricula of theology have failed to realize that religion is at the centre of global issues and cultural conflict. A curriculum that addresses issues of development, conflict management and resolution is lacking and this has made theological education both irrelevant and unattractive. Deke (2019) argues that the influx of the philosophy of miracle money and other unorthodox means of prosperity in the church exposes a deficiency in the corridors of theological education. Deke (2019) points out

that the current curriculum of theological education was shaped by the context, politics and situations of colonialism and should now conform to the prevailing circumstances on the African continent. Deke's view corroborates the argument of Muzambi (2017:86) that colonialism introduced biblical interpretation strategies that promoted the interests of the colonial power.

Deke (2019) suggests that in the process of reviewing the curricula of theological education in Zimbabwe, the following six pertinent questions ought to be asked:

- Is the theology graduate produced by the curriculum fit for the context?
- Is the graduate fit for purpose?
- Does the college produce theologians for the society?
- Does the society find satisfaction with the training the students have received?
- Is the quality of the curriculum transformative?
- What difference will the theology graduate student make in the life of the nation?

Sibanda and Young (2020:50) argue that an analysis of postcolonial curricula in Zimbabwean education system reveals that there are some enduring elements of colonialism that are present in postcolonial curricula. Such elements of colonialism include an ascetic theological worldview which inculcates an ethos of acquiescence in the face of oppression and distasteful living conditions. Most theological training institutions seek to produce a clergy that seeks and pursues peace with governments even when political leadership is trampling on and trashing the citizenry's human rights and civil liberties. Sibanda and Young (2020:51) contend that Western knowledge systems still exist in Zimbabwe which were designed to be instruments of domination, oppression, subjugation and exploitation for the purpose of reproducing social, political and inequalities in society. Sibanda and Young (2020:62) in a literature review on educational curriculum changes in Zimbabwe observe that the majority of scholarship on the subject has confirmed that postcolonial subject content has failed to incorporate indigenous knowledge systems to make it context specific, relevant, pedagogically sensitive and inclusive. Theological education curricula in Zimbabwe have largely remained Euro-centric and far removed from the students' context and realities (Jansen 1991; Baine and Mwamwenda 1994; Mavhunga 2006; Kanu 2007; Masaka and Chingombe 2013; Shizha 2013).

Some Positive Trends in Theological Education in Zimbabwe.

On a positive note, Matikiti (2009:157) argues that theological education in Zimbabwe has to some extent, though not sufficiently, raised consciousness for social and political justice. Chitando (2013:95) also opines that theological education in Zimbabwe has to some extent enlightened members of the clergy on the need to decolonize Africa, fight gender inequality and the scourge of HIV and AIDS. Muzambi (2017:97) also observes that theological institutions have played a positive role by providing health facilities and education boarding facilities. To some extent, theological institutions have produced ministers who have called the post-colonial government in Zimbabwe in check by issuing pastoral letters denouncing human rights abuses. The Zimbabwe Catholic Bishops Conference and its service arm, the Catholic Commission for Justice and Peace have produced a number of reports condemning people abuses by both the first and second republics of Zimbabwe under Robert Mugabe and Emmerson Mnangagwa respectively. In this connection, it is reasonable to state that Zimbabwean theological institutions have produced some theologians who are free thinkers and bulwarks against excesses of the State (Muzambi 2017:97). Despite the fact that missionary education produced some of the brightest political minds that led during the liberation struggle of Zimbabwe, there still remains a great need for the curricula of theological colleges in Zimbabwe to speak to everyday life issues. According to Muzambi (2017:98), theology which “bakes bread” is what Zimbabwe needs now and in the future.

Transformative Praxis and Sustainable Development in Theological Education Curricula in Zimbabwe.

This section of the Chapter isolates for close scrutiny, the curricula of twenty-two colleges in Zimbabwe, namely, Apostolic Faith Mission Theological Seminary, Africa Multination for Christ College, Domboshawa Theological College, Harare Theological College, Transform Your World Leadership Institute, Living Waters Theological Seminary, More Than a Mile-Deep Zimbabwe, Mutare School of Preaching, Heartfelt International Ministry, Salvation Army-Officer Training Centre, Theological College of Zimbabwe, Pan Africa Christian College, United Theological College, Zimbabwe Theological Seminary, Becomers School of Ministry, Ebenezer Bible College, Evangel Bible College, Faith World Bible College, Goshen International Bible College, Great Commission Bible Institute, Soul Travailing Bible Institute, and Nehemiah Bible Institute. Seventeen of the colleges are either associate or permanent

members of the Association of Colleges with Theological Education in Zimbabwe, herein called ACTEZ, while five of the colleges are independent. The five colleges that are not members of ACTEZ are Apostolic Faith Mission Theological Seminary, Becomers School of Ministry, Ebenezer Bible College, Soul Travailing Bible Institute and More Than a Mile-Deep Zimbabwe. The rest are members of ACTEZ.

What is a Transformative Praxis in Theological Education?

In this Chapter, the term 'transformative praxis' refers to a systemic approach and practice of doing theology which is informed by a critical consciousness of the need for change in people's socio-economic and political and religious circumstances for the better. Embedded in the notion of 'transformative praxis' are ideas of paradigm shift, transformational passion, innovativeness and creativity, contextualization, decolonization and Africanization. A practical and pragmatic approach to theological education which emphasizes on community engagement and involvement in the theological enterprise constitutes the transformative praxis which assures us of change that is desperately needed in Zimbabwe and the rest of Africa. Maseko (2018:86) states that 'transformative praxis' is a product of multidimensional critical consciousness which is informed by the notion of education as a practice of freedom and praxis. In theological education curricula in Zimbabwe, transformative praxis should cry for and demand social transformation through economic empowerment of the theological student who in turn empowers the community around through a holistic ministry of the Gospel. The philosophy that undergirds transformative praxis idea in this work is that theological education curricula in Zimbabwe should produce alumni who reflect on what is happening in and around them in order to act on those situations and transform the world for the good of posterity. Thus, transformative praxis in this Chapter, embraces the notion of the Integral Mission of the Gospel. The concept of Integral Mission in theological education was recently introduced through a joint initiative involving Tearfund Zimbabwe, a non-governmental organization and the Evangelical Fellowship of Zimbabwe, an ecumenical religious umbrella body in Zimbabwe. Integral Mission is a clarion call for whole-life transformation for individuals, communities and society at large (Conradie, 2016). Theological education curricula are expected to espouse and integrate non-spiritual, non-eschatological and non-theological subjects so that theology responds to the needs of the community, society and nation. In a research recently

done under the auspices of the Evangelical Fellowship of Zimbabwe in association with Tearfund Zimbabwe, consultant and researcher, Chabata (2020:8) observes that a scrutiny of the curricula of theological institutions shows theological discourses that fly way above real issues that cause humanity insomnia and nausea such as issues of poverty, social injustice, moral decay, environmental damage and broken relationships.

What is Sustainable Development in Theological Education?

Stuerzenhofecker, O'Loughlin and Smith (2010:144) states that a sustainability related theological curriculum is one that prepares students for critical engagement with contemporary social and ethical issues. Theological education for sustainable development is one that articulates the role of humanity in relation to creation. A theology curriculum that addresses sustainable development unpacks the complex interconnections between ecology, society and economics, question of the dignity and worth of persons in conflict, needs and aspirations of other people and the environment. Education for Sustainable Development in theology proffers holistic alternative visions for the future that inspire transformative action at personal, grassroots and institutional levels. Issues that fall within the scope of sustainable development in theological education include, inter alia, intergenerational and intragenerational equity, individual responses to uncertainty, threats to wellbeing, future oriented ethics, media responses to climate change, the need to understand the way other people outside their own contexts think and act, gender studies with a particular focus on empowerment of women, children and youth development, nexus between theology and natural, and social sciences. Gerd Muller, the Federal Minister for Economic Cooperation and Development in Germany summarized key issues in theological sustainable development agenda as the "five P's" namely, planet, people, prosperity, peace and partnership (Mauthe-Kater 2016:5) A theological education that connects hermeneutical dots between the planet, its people, prosperity, the quest for peace and broad human relations answers the pertinent questions of sustainable development. Hiagbe (2015:165) argues that a theological education curriculum that promotes sustainable development in Africa should find ways of appropriately interpreting and integrating the traditional African understanding of selfhood, the sacred groves, forests and water bodies, the ritual inauguration of virgin lands, rites of passage and political systems as endogamous models of development. The student produced by a theological institute should be a

member of a community, predisposed and packaged to contribute to the development of their community.

Ngome (2015:10) argues that a theology of Sustainable Development is that development which does not destroy or undermine the ecological, economic or social basis on which continued development depends. Sustainable Development is development that lasts meeting the needs of the current generation without compromising the prospects of future generations in the process of meeting their own needs. Ngome (2015:14) further argues that a robust Sustainable Development theological agenda equips people to work towards economic stability both for the present and future generations. Cafferky (2015:40) defines Sustainable Development as a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations. Cafferky (2015:43) links theological education Sustainable Development agenda to the United Nations Commission on Sustainable Development goals 2030 in a way that graphically shows that theological education can be the most powerful tool for socio-economic, political and ecological transformation. Tracing the role ascribed to humanity to sustainably manage the earth and its endowments since creation, Cafferky (2015:44) shows that the seventeen-point sustainable development goals can all be achieved through a pragmatic theological education curriculum that correctly interprets the stewardship conferred on mankind. Scourges that trouble the globe like poverty, food insecurity, diseases, global warming, energy shortages, economic recessions, war and strife, climate change, land degradation and desertification can all be redressed if theological education curricula can espouse Integral Mission and Sustainable Development programmes.

Some Theological Institutions in Zimbabwe

In this section the writer examines the curricula of twenty-three theological colleges in Zimbabwe. The information used was obtained by the writer from desk analysis of the curricula of the theological colleges as well as from interviews carried out at the institutions with Principals, lecturers and students. Courses that relate to Integral Mission and Sustainable Development at each college will be identified. At the end an evaluation of the

colleges' espousal of a transformative praxis and sustainable development agenda shall be undertaken.

AFM Theological Seminary

The Seminary is a ministry of the Apostolic Faith Mission in Zimbabwe, a member of Apostolic Faith Mission International with a Head Office in South Africa, Centurion Park, Pretoria. The Apostolic Faith Mission International boasts of presence in fifty-four countries globally.

The College offers 3 programs that are accredited with the Ministry of Higher Education namely, Diploma in Theology and Religious Studies, Diploma in Ministry and Pastoral Studies, and Diploma in Leadership and Governance. Courses that are inclined towards Sustainable Development include Church governance and leadership, Entrepreneurship, Political Theology, Theology, Gender and Development. Other courses taught which are not strictly theological include Administration and Financial Management, Psychology of Education, Sociology of Education, African Traditional Religion and Contextual Theologies. The Head of the College feels that although the College offers the aforementioned courses, they are taught at a purely academic level without much to write home in terms of practical application of the concepts thereof. The lecturers at the institution feel that the students do not take non-theological subjects seriously because they come from a church tradition that emphasizes on spiritual phenomena. The Head of the institution and the lecturers recommend introduction of courses such as Environmental Theology and Food Security and Health. The students at the institution recommended introduction of courses which include Introduction to Communal Relations, Peace and Conflict Resolution, Women and Youth Empowerment, Relief and Social Support, Poverty Alleviation Strategies and Constitution and Human Rights. Students, feel that they can impact the Zimbabwean community through offering free counselling sessions in the high density areas in the city of Harare, carrying out cleaning campaigns to maintain a clean environment and visiting the vulnerable members of the community including orphanages, old people's homes, prisoners and disaster prone areas. The students feel that the College should not take an aloof stance in matters of national development. The students further recommended that the Church and the college ought to partner with the government in developing the economy of the country. There was also a strong recommendation that the College should evolve into an

intellectual hub that many stakeholders including governmental and non-governmental organizations can count on for expert advice in matters of governance and leadership.

Africa Multination for Christ Bible College

The College is a ministry of the Zimbabwe Assemblies of God Africa- Forward in Faith Church with a Head Office in Zimbabwe but proudly active in one hundred and two countries worldwide.

The College offers a Diploma in Pastoral Studies. The traditional theological courses are offered in the broad categories of Systematic Theology, Practical Theology, Biblical Languages, Church History, Old Testament, New Testament and Church Administration. The Head of the institution feels that the Talents program that was introduced by the Archbishop of the Church and is adhered to by the College staff and students, fits into the Integral Mission vision. The Talents program is a project for every member of ZAOGA Forward in Faith whereby members trade with talent money to generate funds for development projects. The Principal pointed out that students and lecturers participate in the Talents project to raise funds for construction of church buildings in rural communities. The Principal stated that although the curriculum of the College does not directly offer courses aligned to Integral Mission and Sustainable Development, the philosophy of poverty eradication is embedded in the ZAOGA church's missionary thrust. The Head of the institution feels that more still needs to be done for the institution to link with the Community around it. He recommends that the College can enhance its visibility in the Zimbabwean community by introducing vocational courses in craftsmanship, engineering and embroidery. The Principal's sentiments were echoed by a senior lecturer at the institution who indicated that the process of curriculum review requires approval from the Archbishop's episcopal council. The lecturer feels that courses that should be introduced include Theology and Development, Economics and Theology, Politics and Theology, Health and Food Security studies. The students at the College feel that they should be trained in courses such as Human Resources Management to enable them to deal with people issues competently when they are in ministry. The students felt that Sustainable Development and Transformative Praxis can be introduced by mainstreaming current courses with aspects that address situations in the community such as New Testament and Development Studies, Biblical Doctrines and Political Science, New Testament and Social Work and Old Testament and Social Justice. The students feel that as direct beneficiaries of

curriculum review they should be active participants in the crafting of a home grown curriculum for the institution.

Becomers School of Ministry

The College is a ministry of Becomers Tabernacle Church, an African Initiated ministry with a Head Office in Harare, Zimbabwe. The college offers 4 academic programs: Certificate in Ministry and Theology, Diploma in Ministry and Leadership, Associate degree in Christian Education and Associate degree in Pastoral Ministry. Courses with some elements of Integral Mission and Sustainable Development offered at the college include Progressive Leadership, Personal Development, Transitional Leadership and Medical Ethics, Church in Society and Pastor in the 21st Century. The Principal feels that the institution still needs to adopt more practical ways of executing ministry. He laments that at the present moment the College's approach is more theoretical and cocooned in church dogmatics. The lecturers echoed the sentiments of the Principal and emphasized that the students should be equipped in the area of participating in practical exigencies of human existence such as how to protect and preserve the environment and the climate. The lecturers felt that there is need to introduce in the college curriculum the study of Human Rights, Economics and Theology, Politics and Theology, Theology and Social Change, Theology, Health and Food Security. The lecturers felt that the College would need to acquire a farm where practical lessons in farming can be offered.

Domboshawa Theological College

Domboshawa Theological College is an ecumenical institution which operates under a Board of Directors whose members are picked from different churches who supply students at the College. The College offers a Diploma in Theology and Pastoral Studies, A Bachelor of Arts in Religious Studies in Association with Zimbabwe Open University and a Master of Arts in Religious Studies in Association with Africa University. The College comes out strong with the Church and Society Course which broadly engages Integral Mission issues such as Community Survey and Needs, Church Mission and Social Doctrine, Church and Human Work, Church and Economic Life in Society, Church and Political Community, Church and Community Sensitiveness, The Church and Environmental Care, The Church and Peace in Society, The Church and Social Action. Domboshawa Theological College's Church and Society course

outline is unjustly overloaded for a single course as its contents can be further broken into more than four separate courses. The Principal expresses great interest in Integral Mission and issues of Sustainable Development. The Principal is excited that the institution's 5-year curriculum review due to take place in 2020 affords him an opportunity to integrate Sustainable Development and Integral Mission related courses into the curriculum. The Principals feels that other new courses to be included in the new curriculum are Parish and Pastoral Work, Computer Skills, Modern and Contextual Theology, Religion and Gender. The Principal feels that apart from stand-alone Integral Mission courses there is need to mainstream Integral Mission and Sustainable Development components with current courses. Other key aspects of Integral Mission are already shallowly covered in such courses as Administration and Leadership and Gender Studies. The Principal pointed out that the conscious and formal approach to Sustainable Development and Integral Mission subjects is what is required at his college otherwise the desire and conviction in the concept is already in place. The Principal feels that Health and Food Security is one of the new courses he would want to see introduced at Domboshawa Theological College. Theology and Development will be made a compulsory course by the fall of 2020. Entrepreneurship training also has to be introduced at the college to instil skills of self-sustenance in the students. A senior lecturer at the College pointed out that the College can still do more to be a community based entity by creating College and Community programs such as Field Ministry attachments, partnering with local authorities in rehabilitating road infrastructure and other public amenities. He recommended that the College can work on self-help projects in selected poor communities. The same view on the need to improve on community engagement was also echoed by the College Principal.

Ebenezer Bible College and Seminary

The college offers two programs: Diploma in Theology and Certificate in General Leadership. The Head of the College feels that there is need to balance between spiritual courses and training that prepares students to contribute towards the physical needs of society. The lecturers felt that the students should be involved in practical programs of poverty alleviation in the community such as joint ventures with social groups in poultry farming and horticulture projects. There was consensus between the Principal and the lecturers that Integral Mission be introduced as a compulsory program at Ebenezer Bible College. They both expressed the

need for guidance from the Evangelical Fellowship of Zimbabwe on the content of the Integral Mission program so that the program can be launched. The Principal and the lecturers unanimously agreed that the students should do studies in Environmental Preservation, Food Security and Human Rights and Social Justice. The students of EBC felt that their curriculum should be reviewed immediately so that it caters for the practical needs of the Zimbabwean community. They emphasized that the current curriculum does not prepare the Pastor to give to the community but instead, creates a Pastor who only expects to receive from the community. They recommended that they be taught how to start and run business projects. They also stated that they should be trained in how to participate in politics without compromising their christian principles and pastoral ethics. The students recommended that as students they should be attached to some communities where they can, in addition to preaching the Gospel, partner with community leaders in rural development projects in association with non-governmental organizations.

Evangel Bible College

The College offers a Diploma in Theology. The Transformational Development course which is intended to cover how students should be geared for balancing public, ministry and private life is largely theoretical in scope with little implementation follow up from the College. Lecturers feel that the curriculum should be augmented with vocational skills. The students feel contented with the curriculum as it is at the moment wishing, however, that more practicals be added in some subjects. They emphasized on the need to be taught how they can be involved in politics yet retaining their christian ethics and character. The students recommended Integral Mission and Sustainable Development related courses such as Projects Design and Management, Entrepreneurship, Economic Development and Management, Community Development Studies, Political Science and Theology. The students also proposed that an internship program be introduced to expose the students to the real world of communal life during the tenure of their studies.

Faith World Bible Institute

The College offers two programs: Certificate in Christian Leadership and the Diploma in Pastoral Ministry. The Principal observed that at the present moment all courses taught at the College are spiritually oriented. The lecturers also stated that the curriculum emphasizes

the spiritual and charismatic elements of the Gospel. The Principal suggested introduction of new courses such as Organizational Communication, Human Resources Management, Information Communication Technology, Entrepreneurship and Public Speaking Skills. The lecturers added Financial Management and Human Relations to the courses that can be introduced in a new curriculum. The students were more vociferous on the need for the curriculum to speak to the context of pastoral ministry. They argued that the college has to introduce Social Science subjects, Poverty Alleviation Strategies, Community Engagement Approaches, Farming Skills, Environmental Studies, Social Welfare, Heritage Studies and Development Studies. The students feel strongly that there tends to be excessive rhetoricization of the Gospel message at the expense of handling life issues head-on.

Goshen International Bible College

The college offers a Diploma in Theology. Both the Principal and lecturers observe that the curriculum of the institution is by and large, theological and spiritual and does not cater for any life sustaining programs. The Principal states that so far the college does not have any practical courses. He says little effort to introduce computer studies had been made but without success. Entrepreneurship is only mentioned in passing but no substantive course in income generating activities exists. The Principal and the lecturers suggest that their curriculum incorporates subjects like Human Rights Law, Social Change, Social Justice, Poverty Alleviation, Women and Youth Empowerment Studies, Health Care & Food and Income Generating Projects. The students feel that the College is lagging behind in terms of assimilating the realities of everyday life into the curriculum. They recommended that the College authorities design a curriculum that introduces topical issues of modern day Zimbabwe such as poverty alleviation, giving to the needy, property holding, asset management, anti-corruption and peace building initiatives. The students further recommend introduction of programs such college participation in infrastructure development, road repair and maintenance and visits to orphanages and old people's homes. The students observed that at Church level, there is a program called Operation Hope through which aid is extended to the less privileged and the sick. The students feel that as College students they should be trained to be more proactive and pragmatic about social crises.

Great Commission Bible Institute

The College offers a Diploma in Theology and Pastoral Ministry. The Principal and the lecturers observe that at the present moment the curriculum is virtually silent on Integral Mission and Sustainability disciplines. The Principal suggests introduction of courses such as Entrepreneurship, Agriculture, Economic Empowerment, Food Security and Sound Governance. The lecturers also suggest integration of social science subjects which should be taught by qualified lecturers who are not necessarily pastors. The lecturers feel that there tends to be profuse spiritualising of issues even where practical life sustaining skills are needed. The students would love to see introduction into the curriculum of Business Projects Management, Social Work, Horticulture, Development Studies, Psychological Counselling, Health and Food Security, Self-sustaining Projects and Human Relations. They also feel that at church level more programs should be introduced in the area of infrastructure development, construction of hospitals, schools, sinking of boreholes and participation in government initiated programs to safeguard people living in disaster ravaged communities.

Harare Theological College-

The College offers a Foundational Certificate in Theology, A Foundational Certificate in Biblical Studies and a Diploma in Theology. Courses offered at the College include Ministry Challenges in Zimbabwe, Church Life and Ministry and Pastoral Care & Counselling. The rest of the courses are the usual biblical and systematic theological subjects. The Head of the College feels that a more rigorous approach to Integral Mission and Sustainable Development has to be embarked upon. The lecturers feel that due to the College's proximity to the University of Zimbabwe for the advantage of access to literature and lecturer resources, they could introduce a degree in Integral Mission and Sustainable Development. The students echoed the view of the Head of the College by emphasizing that out-of-the-classroom projects which enable them to interact with the community should be introduced. The students recommend introduction into the curriculum of Social Relations, Social Work, Social Change, Health and Food Security, Income generating projects management, Environmental Theology and Political Science.

Heartfelt Institute of Ministry

The Institute offers a Diploma in Theology and Ministerial Studies. The College offers Stewardship and Economic Development, Prosperity Theology, Strategic Management,

Religion and Gender, Church and Society, Levitical Agriculture, Project Planning and Events Management, Conflict Resolution and Peace Education, Theology and Ecology, Law and Leadership Principles. The College leadership however feels that there is need to make the courses more practical and applicable to the issues of everyday experiences in Zimbabwe. The students recommend introduction of Sociology, Psychology and Introduction to Accounting.

Living Waters Theological Seminary

The Seminary offers a National Diploma in Theology and Religious Studies and an Executive Diploma in Christian Ministry and Leadership. Courses offered include HIV & AIDS in the context of Ministry, Human Resources Management, Entrepreneurship, Contextual Theologies, Political Theology, Peace and Conflict Resolution, Transformational Leadership, Stewardship and Economic Development, Environmental Theology, Church and Social Transformation, Governance and Leadership and Information Communication Technology. The Principal feels that there is need to introduce Health and Food Security as well as Church & Globalization as separate modules. The lecturers also recommended that Law and Theology be added as a special module. The students recommended Media and Computer Applications, Common Law, Corporate Law and Inheritance Law and Women in Ministry. The students feel that although the Seminary covers a large number of Integral Mission related courses, there is need for a more aggressive and practical approach to the application of the concepts of Integral Mission and Sustainable Development.

More Than a Mile-Deep Zimbabwe

The MMD curriculum was designed in such a way that it speaks to the various situations of life that the student has to grapple with. The training is thus not based on traditional theoretical knowledge but is situationally driven curriculum. The training approach places emphasis on identification of real-life situations and the student is then guided on how to address the situations. The curriculum is pivoted on four roles of a spiritual leader in Africa: leadership, counselling, discipleship and preaching. Dexterities are developed in tackling defined and ill-defined intricacies in the course of leading, counselling, discipling and preaching. The syllabus deals with real ministry setups as opposed to conventional theological discoursing which might not even feature in the student's ministry practice. The MMD curriculum responds to situations on the African continent and gets to be country specific in

its modus operandus. Due to the endemic poverty scourge on the African continent, courses are designed to prepare the students for fighting poverty in the communities they will minister in. Such courses include Generating Sustainable Income, Financial Systems and Managing Services, Developing Business as a Mission, Integrity and Managing Finance, Resolving Poverty and Divisive Ethnicity, Developing and Managing community projects. The courses also deal with strife, fragility and turbulence issues that are rife on the continent such as Counselling an African convert, Loving as a Christian and Transformation communities through engagement. The courses also cover health and general standards of living, gender issues and empowerment of women and the under privileged. Such are realities of any African nation. The curriculum specifically outlines competencies that must be attained at every level of training. The competencies ascribed to each level of training encourage the students to initiate and develop programs for integral mission in their communities, preach biblically based and contextually relevant sermons. The focus is thus on the Gospel mission adding value to everyday life issues. Programs like Environmental Stewardship and the Bachelor of Integral Mission degree make the Church a solid partner with other progressive players in society.

Mutare School of Preaching

The College offers a Certificate in Information, Communication and Technology, a Certificate in Horticulture and Entrepreneurship and the Diploma in Theology and Pastoral Studies. Courses offered include Community Development, Horticulture and Entrepreneurship. The Principal feels that there is need to place more priority on Family Food Security, Self-supporting projects, Small business projects and General Entrepreneurship. The lecturers feel that the students need to be interned in the communities around Mutare and be assigned community based projects that are integral to their final course grades. The School runs a lucrative horticulture project that supplies vegetables, tomatoes and onions to the local markets. A borehole that supplies water both to the school and to the surrounding Dangamvura community was sunk on the college premises. The students recommend that additional courses that can be added to the curriculum include Peace Studies, Reconciliation, Human Rights and Social Justice, Human Development, Rural and Community Development. It was a unanimous observation between the academic staff and the students that there will

be need for qualified lecturers if subjects like Political Theology, Law, Justice, Social Change, Health and Food Security, Gender Studies and Environmental Theology are to be introduced. The Students have attempted to impact their immediate community through participation in the state initiated clean-up exercise, visiting the nearby Dangamvura clinic to counsel and pray with the sick patience, and through sporting with other institutions in and around the town of Mutare.

Nehemiah Bible Institute

The institute offers a 3 modular Diploma in Theology under the auspices of the University of Pretoria's Centre for Contextual Ministry. 15 Courses constitute the Diploma. The first module focuses on basics of church leadership while the second module focuses on the context of church leadership. The role of women in the church is addressed in the second module, however under an Israelite contextual set up. The second module seeks to mobilize the church and community to deal with challenges of AIDS/HIV pandemic. The students are taught how to relate with the infected and the affected, as well as handling questions about the issue and initiate ministry to all who are affected/infected. The third module deals with the application of church leadership. There is a special attention to building happy marriages and sharing of resources in the family. Learners are motivated to get their churches involved in dealing with the needs of their communities in terms of christian values. There is emphasis on applying principles of the kingdom of God to every part of community life. The students are also taught how to deal with conflict from personal, church to community levels. The third module also deals with the important subject of religious tolerance, teaching the students the need to accept people from other religious persuasions. The Nehemiah Bible Institute has attempted to respond to the issues of common interest to both the church and the community. The program is also designed in such a way that the students inevitably engage the communities in which they minister. The program of training is hands on, allowing interaction between the institute and the communities surrounding it.

Pan Africa Christian College

The College offers a Diploma in Ministerial Studies. The Principal noted that the College has to start conscientiously offering Integral Mission and Sustainable Development related programs as currently only theological subjects are on offer. Only one course, Current Social

Issues is linked to the Integral Mission concept. The Principal undertakes to introduce courses in Human Rights, Law, Social Justice, Environmental Studies, National Strategic Studies, Political Theology, Gender Studies, Health and Food Security. The lecturers said there is need to add a strong social sciences component to the curriculum in order to prepare students adequately for challenges of ministry.

Salvation Army Officer Training College

The college runs a Diploma in Religious Studies and a Diploma in Pastoral Studies. Other than a Leadership and Management course which is strictly tuned to the doctrine of the Salvation Army, there are no courses that redress the everyday life needs of the larger community beyond the church. The Principal and the lecturers feel that they are ready to take on board courses that promote Community Development, Human Rights and Social Justice. At church level, the Salvation Army sinks boreholes in remote areas to provide safe drinking water in marginalized places. However, as a college, they want to start introducing subjects like Gender Studies, Basic Law Principles, Children and Human Rights, Peace and Justice, and Environmental Studies. The Principal made an undertaking to sell the Integral Mission idea to the leadership of the Salvation Army in Zimbabwe. The students at the College are eager to engage in Sustainable Development initiatives especially activities that will see them working in rural communities as part of internship. They recommend introduction of courses like Theology and Agriculture, Theology and Politics, Entrepreneurship, Vocational Skills Training, Small Business Projects, Community Relations, and Theology of Development.

Soul Travailing Bible Institute

The College offers a Diploma in Theology. Courses offered at the College include Children and Youth Ministry, Sociology of Marriage and Family, Stress Management, Ministerial Guide for HIV/AIDS, Crisis Counselling and Missiology. The Principal pointed out that the Institute still has to get more enlightenment on the concept of Integral Mission and Sustainable Development. At the present moment only some piecemeal attention is being given to aspects of human rights, justice and equality. There is need for the introduction of standalone courses to cover Human Rights, Law, Peace, Justice and Peace, Social Change and Transformational Leadership, Health and Food Security. The Principal further stressed the need to introduce Gender Studies as a course on its own. The lecturers felt that Integral

Mission should be introduced as a Diploma program at the institute. They recommend that disciplines like Agriculture, Carpentry, Income generating projects and Projects Management be introduced under an Integral Mission Diploma. Students at the institute feel that the current curriculum isolates them from the life of the community around the College especially in social, economic and political spaces. The students want to be taught economics, political science, Human Rights Law, Social justice, Poverty Alleviation Strategies, Ecotheology and Agriculture.

Theological College of Zimbabwe

The College offers 4 programs: Advanced Diploma in Theology; Certificate in Women's Ministry; Bachelor of Arts in Theology; Bachelor of Arts Special Honours. Holistic training programs offered at the institution include a Certificate in Women Ministry, Development, Peace and Justice, Information, Communication Technology and HIV/AIDS Management. There are fragments of Integral Mission concepts in some courses such as Political Theology and Contextual Leadership. The Principal of the College accedes that there is need for a more aggressive approach to the Integral Mission idea. Lecturers recommend that the College's curriculum be indigenized so that it speaks to the social needs of the Zimbabwean community. They recommend integration of Human Rights Law, Entrepreneurship, Community Relations and Organizational Change. There is a strong feeling that the organizational culture at the College should respond to contemporary local trends in politics and social dynamics. Students at the College feel that there is need to contextualise the courses at the College. They feel that there tends to be more theory than practical relevance of the material covered in most courses. The students recommend introduction of Law, Local Development Studies, Theology and Ecology, Theology and Economics, Psychology, Economics and Sociology.

United Theological College of Zimbabwe

The College offers a Diploma in Religious Studies as well as a Diploma in Theology. Courses taught at the institution include Religion, Democracy and Governance, Gender and Theology, and Theology and Development. The Principal feels that there is need to add Race Relations and Theology of Disabilities as courses. The Principal submits that the introduction of Law and Human Rights, Health and Food Security will be a welcome development. Other important courses taught include politics, justice and equality, social change, environment and climate

change. Both the Principal and the lecturers agree that there is need for the College to introduce separate, intrinsic courses in politics, justice, social change and poverty alleviation. The students felt that there is need for the review of the College curriculum so that it speaks to the dynamism of social, political and economic life of modern communities. They argue that the subject of Human Rights should be introduced where the contentious matter of sexual rights can be discussed in the wake of Lesbians and Gays fight for recognition. The students also feel that the level at which the teaching takes place at UTC is too high for Diploma level. The students expressed gratitude for the introduction of courses such as Contextual Theology and Liberation Theology which cover practical issues of life in the Zimbabwean context.

Transform Your World Institute

The Institute offers a Certificate in International Leadership based on John Maxwell leadership toolkit and a Diploma in Christian Ministry and Leadership. The Principal feels that an Integral Mission approach to theological education is what their institute stands for. Their focus is to transform the world through producing leaders reputable for integrity, transparency, honesty and righteousness. The Institute's current programs are designed to equip all leaders in His Presence Ministries with leadership skills on the basis of John Maxwell principles of leadership. The program is thus church based and liturgical in nature.

Zimbabwe Theological Seminary

The College offers a Diploma in Theology and a Diploma in Religious Studies. Courses aligned towards Sustainable Development taught at the college are Gender and Theology, Women and Theology, Religion and Politics. The Principal undertakes to introduce Integral Mission at Diploma level as soon as there is consensus on the curriculum content. The lecturers concurred with the Principal that Human Rights, Health and Food Security, Environment and Climate Change, Theology and Development, Peace & conflict resolution, as well Church and Society should be introduced. Students feel that courses that should be introduced include Theology and Development; Theology, Peace, Conflict and Development; Church and Society; HIV/AIDS and Church; Theology and Disabled People Ministry; Corporate Governance, Community Development, Youth and Women Empowerment; Prison Ministry; Church

Planting and Development. The students also recommend that the courses taught at the Seminary be contextually applicable to the African and particularly Zimbabwean context.

Contextual Analysis

In this part of the Chapter the curriculum of each theological college is subjected to analysis with the goal of determining the extent to which the Colleges have assimilated transformative praxis and sustainable development. The incorporation of transformative praxis and sustainable development agenda in the curricula of theological Colleges in Zimbabwe shall be assessed based on the following criteria:

- number of courses on human welfare
- number of courses on community mobilization and development
- number of courses that combine theology and social sciences
- number of courses that combine theology and natural sciences
- number of courses that combine theology and ecology or environment
- number of courses that combine theology and African epistemologies

ACRONYMS FOR COLLEGES

In the analytical table below, the following acronyms are used to represent the colleges as follows:

AFMTS- AFM Theological Seminary

AMFCC – Africa Multination for Christ College

BBC- Becomers Bible College

DTC – Domboshawa Theological College

EBCS- Ebenezer Bible College and Seminary

EBC- Evangel Bible College

FWBI-Faith World Bible Institute

GIBC- Goshen International Bible College

GCBI- Great Commission Bible Institute

HTC – Harare Theological College

HIM – Heartfelt International Ministry

LWTS – Living Waters Theological Seminary
MMDZ- More Than a Mile-Deep Zimbabwe
MSOP- Mutare School of Preaching
PACC- Pan Africa Christian College
OTC – Officer Training College
STBI- Soul Travailing Bible Institute
TCZ – Theological College of Zimbabwe
UTC – United Theological College
TYWLI – Transform Your World Leadership Institute
NBI – Nehemiah Bible Institute
ZTS- Zimbabwe Theological Seminary

Colleges’ Transformative Praxis and Sustainable Development Evaluation

Name of College	Number of courses on human welfare	Number of courses on community development/mobilization	Number of theology & social sciences combination	Number of theology & natural sciences combination	Number of theology & ecology/environment combinations	Number of theo & African context	Ranking
AFMTS	1	1	2	0	0	1	Very Low
AMFC	0	1	1	0	0	1	Very Low
BBC	2	1	0	0	0	1	Very Low
DTC	3	2	2	0	1	3	Average
EBCS	1	0	1	0	0	1	Very Low
EBC	1	1	1	0	0	1	Very Low
FWBI	1	1	0	0	0	1	Very Low
GIBC	1	0	1	0	0	1	Very Low
GCBI	1	0	1	0	0	0	Very Low
HTC	2	1	1	0	0	1	Very Low

HIM	3	2	1	2	1	1	Average
LWTS	2	2	4	0	1	1	Average
MMDZ	3	3	2	1	1	4	Average
MSOP	3	1	0	0	0	1	Very Low
PACC	2	1	2	0	0	2	Low
OTC	1	2	1	0	0	2	Low
STBI	1	2	1	0	0	1	Very Low
TCZ	2	1	2	0	1	2	Low
UTC	2	2	2	0	1	2	Low
TYWLI	1	2	1	0	0	1	Very Low
NBI	1	2	2	1		3	Low
ZTS	1	2	2	0	1	2	Low

Key

Ranking Criteria for Colleges' incorporation of Sustainable Development in Curricula

- 0-5 Sustainable Development Related Courses: Very Low
- 6-9 Sustainable Development Related Courses: Low
- 10-14 Sustainable Development Related Courses: Average
- 15-20 Sustainable Development Related Courses: Above Average
- 21 + Sustainable Development Related Courses: Excellent

Sustainable Development Course Categories

- Courses on human welfare include all courses that deal with food security, social security, training and development, employment creation, human rights, agriculture, economics, trade, commerce, entrepreneurship.
- Courses on community development and mobilization include Church and Society, Poverty alleviation, economic planning and development, community relations, gender studies, politics, population studies, rural development, Church and Community Mobilization Programmes, Infrastructure Development.
- Theology and Social Sciences Combinations include mainstreamed courses that combine biblical subjects and behavioural disciplines such as Sociology, Psychology, Leadership, Governance, Conflict and Crises Management, Peace Studies, Philosophy and Politics, History and International Relations.
- Theology and Natural Sciences Combinations include courses such as Theology and Energy, Theology and Aquatic Studies, Theology of Land and Resettlement, Theology and Natural Resources, Theology and Mining.

- Theology and Environmental/Ecology Combinations include courses such as Environmental Theology, Theology and Climate Change, Theology and Global Warming, Theology and Desertification, Theology and Forestry Studies, Theology and Endangered Species, Flora and Fauna.
- Theology and the African Context include all courses that contextualize phenomena, Afrocentric biblical hermeneutics, African Development Goals, transformational initiatives and Continental Studies.

Analysis of Data

Category	Ranking	Number of Colleges	Percentage
0-5 Sustainable Dvpt Courses	Very Low	12 out of 22	54.5%
6-9 Sustainable Dvpt Courses	Low	6 out of 22	27.2%
10-14 Sustainable Dvpt Courses	Average	4 out of 22	18.1%
15-20 Sustainable Dvpt Courses	Above Average	Nil	0%
21 and above Sustainable Dvpt Courses	Excellent	Nil	0%

Summary of Results

- 54.5% of theological colleges sampled for the study show a very low transformative praxis towards sustainable development.
- 27.2% of the sampled colleges show a low transformative praxis towards sustainable development.
- 18.1% of the sampled colleges show an average transformative praxis towards sustainable development.

Conclusion

The study has shown that the largest number of theological colleges in Zimbabwe are very low on transformative praxis. If theological education in Zimbabwe is to contribute towards meaningful change for the betterment of the lives of ordinary Zimbabweans, there is a dire need for theological institutions to design a curriculum that responds to the social realities of the country (Makgoba 2005:15; Bloomquist and Sinaga 2010:661; Mugambi 2013:117). Theological education in Zimbabwe can only attain credibility and relevance it produces students who will be agents of social transformation by challenging discriminatory and

oppressive systems that relegate minority groups, the poor and women to the margins of development programs (Nadar 2010:136; Chitando 2010:248). A curriculum that will revive and revitalize theological education in Zimbabwe ought to cover the following six Sustainable Development broad areas:

- Human welfare which includes all courses that deal with food security, social security, training and development, employment creation, human rights, agriculture, economics, trade, commerce, entrepreneurship.
- Community development and mobilization which includes Church and Society, Poverty alleviation, economic planning and development, community relations, gender studies, politics, population studies, rural development, Church and Community Mobilization Programmes, Infrastructure Development.
- Theology and Social Sciences Combinations which include mainstreamed courses that combine biblical subjects and behavioural disciplines such as Sociology, Psychology, Leadership, Governance, Conflict and Crises Management, Peace Studies, Philosophy and Politics, History and International Relations.
- Theology and Natural Sciences Combinations which include courses such as Theology and Energy, Theology and Aquatic Studies, Theology of Land and Resettlement, Theology and Natural Resources, Theology and Mining.
- Theology and Environmental/Ecology Combinations which include courses such as Environmental Theology, Theology and Climate Change, Theology and Global Warming, Theology and Desertification, Theology and Forestry Studies, Theology and Endangered Species, Flora and Fauna.
- Theology and the African Context which includes all courses that contextualize phenomena, Afrocentric biblical hermeneutics, African Development Goals, transformational initiatives and Continental Studies.

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