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NEW LIGHT ON THEOLOGICAL EDUCATION IN AFRICA

Paul Bowers

Programmes of theological education in Africa—like African Christianity itself—are lively, diverse, and proliferating. They are also 'poorly documented. The phenomenal growth of African Christianity has rightly focused attention on the role of theological education in Africa. As churches multiply, and multiply again, the provision of trained leadership for such rapidly expanding communities has become a matter of increasingly urgent interest. And yet the descriptive study of theological education on the continent remains in its infancy.

For example, a decade ago only two continental reference sources on theological schools were available. The 1974 edition of the Theological Education Fund's *Directory, covering theological schools throughout the non-western world, knew of 152 such schools in Africa (in 26 countries).*¹ The *Directory of Bible Training Institutions in Africa*, published in 1976 by the Association of Evangelicals of Africa and Madagascar (AEAM), knew of 189 schools (in 34 countries).² Some regional listings also existed, such as that produced by the West Africa Association for Theological Institutions (WAATI) in 1974.

The inadequacy of these resources for representing the true dimensions of theological education in Africa only became apparent following the founding in 1976 of the Accrediting Council for Theological Education in Africa (ACTEA). As ACTEA's continent-wide networking and support services for theological education became increasingly known, ACTEA found its own address lists of theological schools rapidly passing the 200 mark and then the 300 mark. It quickly became obvious that many more theological schools were in existence in Africa than anyone had ever documented. It also became apparent that the data necessary for a reasonably accurate description of theological education on the continent did not exist.

Today this situation has changed decisively. In 1979 ACTEA began its own systematic collection of information on theological education in Africa. As a considerable body of hitherto unavailable information accumulated, ACTEA realized an obligation to organize and publish it for wider use. The results were the publication of the *ACTEA DIRECTORY OF THEOLOGICAL SCHOOLS IN AFRICA* the first edition in 1982, and the much-enhanced second edition in 1985.³

ACTEA's new *DIRECTORY* has been widely welcomed by librarians, researchers, and academic administrators as a handy reference tool in a

hitherto neglected field, and has quickly established itself as a standard. But the full significance of the ACTEA DIRECTORY lies, I wish to suggest, in more than its practical utility as a reference source. Equally important, it would seem, is that here for the first time has been offered a sufficiently sizable body of statistical data to permit some reasonable generalizations about theological education in Africa. Here are materials upon which may be laid the foundations of a more accurate and comprehensive representation of this key movement within modern African Christianity.

This potential contribution of the ACTEA DIRECTORY has yet in fact to be exploited. To date the DIRECTORY'S resources have not been utilized for obtaining the statistical generalizations about theological education in Africa now possible. The intent of this article, therefore, is to draw attention to this body of material, and to highlight some of the generalizations which it makes possible, in order to shed new light on theological education in Africa and thereby to stimulate further study of this important phenomenon.

The appearance of the ACTEA DIRECTORY in its first two editions may well come to be regarded as a landmark in the study of theological education in Africa in several respects. In the first place, the available information on theological education in Africa has been dramatically expanded and updated. In the 1982 edition some 435 schools were listed, in 38 countries, more than twice as many schools as in any previously published listing, and detailed information was provided for 320 of these schools. The 1985 edition in turn expanded the listing to 742 schools (nearly four times the documented number available before 1982), in 41 countries,⁴ with details offered on 524 schools.⁵ In addition, fully 88% of the data in the 1985 edition had been freshly gathered within the preceding five years.

The ACTEA DIRECTORY is noteworthy, secondly, for its pioneering attempt to approach the subject comprehensively, presenting schools from the entire continent, from all theological traditions, and from all academic levels. All earlier listings had been restricted in one or other of these dimensions. The TEF directory concentrated on upper-level programmes, the AEAM directory focused on evangelical institutions, and the WAATI directory (among others) limited consideration to one region. The scope of the new ACTEA DIRECTORY set a new standard.

Thirdly, the ACTEA DIRECTORY broke new ground by introducing for the first time a computer-based research and publishing programme, permitting frequent updating of materials. The significance of this will not be lost on anyone familiar with how quickly the data changes in Africa in this field of inquiry. The advantages of such a computer-based project were made immediately evident when ACTEA was able to bring out its second updated and much expanded edition shortly after publication of the first. This augurs well for the future.

The DIRECTORY generally includes any institution in Africa engaged in regular training for church-related leadership roles. This embraces catechist and

evangelist training centres, Bible schools and institutes, Bible colleges, theological colleges, seminaries, and university departments of religion. For the most part only residential institutions are listed, though occasionally a well-established correspondence or extension programme is included. Research, conference, and study centres were not included, unless there was evidence that leadership training courses were being offered on a regular basis. In doubtful cases the definitions were applied broadly rather than strictly.

Since the information on each school was provided by that school, the material is generally as reliable as the reports supplied (as the DIRECTORY carefully points out). Systematic onsite verification was not attempted, but where unscheduled verification has occurred it suggests a generally high degree of reliability.⁶ The DIRECTORY also states that not all known schools have been listed. Some schools functioning in hostile settings requested that their names not be published. Had these been included, the total number of institutions in the second edition of the DIRECTORY would have exceeded 800. Even so, it may be doubted that the DIRECTORY yet covers more than two-thirds of the number of theological institutions actually operating on the continent.⁷

Taking all such qualifications into account, it is evident that the material in the ACTEA DIRECTORY cannot entirely support detailed statistical analysis. But the quantity of data presented is such, and the degree of apparent reliability such, that reasonable generalizations are frequently possible, largely for the first time.

1. Distribution.

The ACTEA DIRECTORY lists schools in 41 African countries, more than half of these institutions cluster in only four countries, namely Nigeria (130), South Africa (111), Zaire (85), and Kenya (66). It is doubtless not by chance that these same countries represent the major centres of Christian population on the continent. Using Barrett's 1980 estimates on Africa's Christian population, the following table emerges.⁸

| | % of Afr Chr pop | % of Afr theol schls |
|--------------|------------------|----------------------|
| Nigeria | 17.5% | 17.5% |
| South Africa | 11.2% | 15.0% |
| Zaire | 13.0% | 11.5% |
| Kenya (7) | 5.7 | 8.9% |
| Totals | 47.4% | 52.8% |

The ratio of schools to Christian population is not uniform. The overall continental ratio would be 1 theological school for every 273,000 Christians. Nigeria matches this density almost exactly, whereas Zaire has one school for every 311,000 Christians, contrasting with Kenya at 1 school for every 174,000 Christians. Countries in turmoil or where Christianity has been under sustained pressure sometimes have strikingly lower densities. Thus Uganda has 1 school

per 690,000 Christians, Burundi 1 per 917,000 Christians, and Egypt 1 per 1,252,000 Christians.

Sorting the schools by major language areas emphasizes the preponderance of anglophone theological schools on the continent. Interestingly, the distribution of schools matches in percentage rather closely the distribution of the Christian population among the major language areas.

| | % of Afr Chr pop | % of Afr theol schls |
|------------|------------------|----------------------|
| English | 64.9% | 69.9% |
| France | 25.7% | 26.5% |
| Portuguese | 5.4% | 2.4% |
| Arabic | 4.0% | 1.1% |

Regarding academic levels, when schools are sorted according to the highest level programme offered at each school, with information available on 468 schools, 34% may be classified as post-secondary, 45% secondary, and 21% primary.⁹ Francophone schools differ noticeably from this pattern. With information on 128 schools in francophone Africa, only 16.7% are at post-secondary level, 61.1% are at secondary level, and 22.2% are at primary level.

2. Founding.

The statistics underline the common impression that the number of theological schools in Africa has mushroomed in recent years. With data on the year of founding available from 353 presently existing schools, fully 79% were begun since 1950, just under 63% since 1960, and nearly 40% since 1970. The following table, showing the number and percentage of presently existing schools sorted by the periods in which they were founded, accents the rapid growth pattern of recent decades.¹⁰

| number of schools | % of total | number of schools | % of total |
|-------------------|------------|-------------------|------------|
| before 1900 | 12 | 1960s | 82 |
| 1900-1939 | 30 | 1970s | 104 |
| 1940s | 32 | 1980-84 | 36 |
| 1950s | 57 | | |

In part of course the rapid increase in schools from 1950 onwards parallels the rapid growth of the Christian community in Africa. But the growth must also have been stimulated by the urgent leadership training needs which rapid Africanization has generated in the churches in recent decades, and perhaps also by the greater value which African church leadership seems to place on theological education. The number of schools reportedly begun between 1960 and 1984 merits special notice. Approximately 115 new schools would need to be founded in the 1980s to sustain the pattern of growth of the preceding three decades. However, the number actually recorded for 1980-84, when projected for the

entire decade, suggests only some 72 new schools during the 1980s (less than two-thirds of the figure necessary to maintain the pattern). If this projection should prove even partially accurate, it would of course mean a definite fall-off in the growth pattern of the preceding thirty years. Since the data from which the projection is made was being collected during the very years under analysis, it is almost certain that a number of the newest schools went undetected, and that the final figures for the decade will be higher than the 'projection. But, taking this into account, the figures nevertheless do seem to suggest that the growth curve may have peaked during the 1970s, and that the sharp rate of increase since the 1960s may now be giving way in the 1980s to a more modest pattern of growth.

The oldest theological college in Africa still in existence is apparently Fourah Bay College in Sierra Leone, founded in 1827, for many years the seedbed of most West African Christian leadership, and now part of the University of Sierra Leone.¹¹ Among other still existing theological schools reportedly founded before 1900, two are in South Africa, three in Madagascar, and one each in Mauritius, Liberia, Nigeria, and Cameroon, all founded in the later half of the century.¹²

3. Libraries.

Nowhere are the development needs of Africa's theological schools perhaps more vividly on display than in their library statistics. With library data available from 271 schools, the average library size is 4,596 books. Had the DIRECTORY not chosen to omit library figures reported below 100, the actual average would have been definitely lower.¹³

The variations in library size are interesting. Post-secondary theological colleges average 7,391 books per library, while secondary-level schools average 2,233. Theological libraries in South Africa run much ahead of the continental pattern. With information from 35 schools of all levels in South Africa, the average library size was 8,970. With South Africa abstracted from calculations, the overall average for the rest of Africa comes to 3,947. As is well-known, theological libraries in francophone Africa have a more difficult time building their collections than do those in anglophone Africa. The average size of francophone theological libraries is 2,170 volumes, compared with an average of 5,668 for anglophone libraries.

Leaving aside the libraries of universities and university colleges, the largest theological library in Africa reported in the DIRECTORY is at the *Teologiese Skool van die Gereformeerde Kerk* at Noordbrug in South Africa, with 45,000 volumes. The largest reported in the remainder of Africa is that of the Nigerian Baptist Theological Seminary at Ogbomosho in Nigeria, with 27,000 volumes reported for 1983 in the DIRECTORY. (Ogbomosho reports 34,700 at the end of 1987; the new Jesuit theological school in Kenya, Hekima College, reports a collection of 37,900 in early 1988, up substantially from the 15,000 reported for 1985 in the DIRECTORY.) The largest recorded francophone theological library is at the

Faculte de Theologie Protestante in Cameroon, with 15,000.

Altogether, with library data available from 271 schools, only 15 schools throughout the continent have libraries of 15,000 volumes or more, and eight of these are in South Africa. Even when one has granted that libraries are not everything, and that the quality of use is even more important than the quantity, the figures for theological libraries in Africa remain hardly short of appalling.

4. Teaching Staff.

If the statistics for theological libraries in Africa are discouraging, the statistics on teaching staff at theological schools in Africa are distinctly encouraging. With staff data available from 438 schools, the average number of teachers per school, full-time and part-time, is 7.3 (the average number of full-time teachers is 4.8).¹⁴ This yields the truly remarkable teacher/student ratio for theological schools in Africa of 1 to 6.1 (or 1 to 9.3 for full-time staff), strikingly better than the accepted norms in comparable Western educational institutions.¹⁵ To the degree that low teacher/student ratios suggest enhanced learning opportunities, one may identify here a decisive strength in current African theological education.

Equally encouraging is the progress now documentable in the Africanization of teaching staff on the continent. Among 333 schools which distinguished between African and expatriate teaching staff in the data collected, Africans averaged 60.1% of the total staff (and 60.6% of the full-time staff).¹⁶ This means that there are better than 3 African teaching staff members for every 2 expatriate. These figures document a notable achievement in the ongoing development of theological education in Africa.¹⁷

Francophone schools (based on information from 117 schools) have an average 5.8 teaching staff per school (3.8 full-time staff), somewhat lower than the anglophone average of 7.9 staff per school (5.3 full-time). On the other hand, the teacher/student ratio for francophone schools works out at 1 to 5.4, versus 1 to 6.4 at anglophone schools. Likewise in francophone schools the staff is 65.6% African, versus 58.6% in anglophone schools.

If the figures for schools from which data on staff is available are taken as representative for all schools documented in the DIRECTORY, it suggests a total of 5,431 theological educators in Africa (3,576 full-time).¹⁸

5. Students.

Theological schools in Africa tend to be modest in size. With data available from 423 schools, the average enrolment is 44.7 students. Only 22.2% of the schools have an enrolment of 60 or more, contrasting with 31.7% with an enrolment of less than 20. Only 11 schools on the continent have 200 or more students, the majority of these being university departments of religion or theology (the largest enrolment anywhere reported is 353). Perhaps surprisingly,

post-secondary schools are statistically much larger, with an average of 64.8 students, versus an average of 36.3 students at secondary level.¹⁹ Likewise anglophone schools tend to be larger than francophone, averaging 50.7 students, versus 31.2 students at francophone schools.

While these low student enrolment figures permit the enviable teacher/student ratio present in theological schools in Africa, they perhaps also suggest excessive proliferation of theological schools on the continent. This in turn may imply that inefficient utilization of facilities and staff, and hence also of finances, is a significant overall pattern in theological education on the continent. One presumes that denominational sensitivities are a major factor in this situation,²⁰ but one must also recognize the entrepreneurial spirit so evident wherever African Christianity's own proliferation is currently most pronounced.

If the average enrolment given here for theological schools in Africa is applied to all schools listed in the DIRECTORY, it suggests a total of 33,182 theological students in Africa. One may compare this, for interest, with a recent calculation of 23,887 students in theological education by extension (TEE) courses in Africa.²¹ This gives an (admittedly very rough, but also conservative) calculation of 57,069 theological students on the continent---or 1 for every 3,548 Christians. Put like that, the leadership situation for the church in Africa is, at least statistically, perhaps a little more hopeful than might have been expected.

6. *Evangelical Schools.*

Finally, some statistical generalizations on evangelical theological schools in Africa might be of interest, especially in comparison with theological schools as a whole on the continent. It is of course difficult to differentiate "evangelicals" statistically in calculations of this sort. Nevertheless, if we take those schools listed in the DIRECTORY as affiliated with ACTEA, we secure a sufficiently large sampling of evangelical schools to permit some interesting generalizations. Altogether 93 schools in the DIRECTORY fall into this category.²²

As to the distribution of such evangelical schools geographically, the same countries predominate as do for African theological schools in general---Nigeria, South Africa, Kenya, and Zaire (in descending order) contain 58% of the evangelical schools in the sample. The one significant difference is that Ghana and Zambia must also be included in this top group, since the number of evangelical schools in each equals or exceeds the count for Zaire. Adding them to the group, the six countries with the highest number of evangelical schools account for fully 71% of the total.

In language distribution, the percentage of francophone schools in the ACTEA sample is low (12.9%), and that of anglophone schools correspondingly higher (86%). This likely reflects some limitations in ACTEA's evolving contacts in

the early 1980s rather than any set geographical patterns in distribution of evangelical schools. It also means that further generalizations about evangelical francophone theological schools from this data are not likely to be reliable.

As to academic level, post-secondary schools account for 53.5% of the total ACTEA sample, and secondary 46.5%. (Affiliation with ACTEA is limited to secondary and post-secondary schools; primary-level schools are not included).

In founding dates evangelical schools follow closely the general pattern for all schools. For example, 18.9% were founded before 1950, and 81.1% since, compared with 21% and 79% respectively for all schools on which data was available. The oldest theological college in the ACTEA grouping is Nigerian Baptist Theological Seminary in Nigeria, founded in 1899. This is followed by the Bible Institute of South Africa (1921), the Salvation Army Officers Training College in Nigeria (1925), Moffat College of Bible in Kenya (1929), and ECWA Bible College Kagoro in Nigeria (1930).

As to libraries, evangelical schools average 4,486 volumes per school (matching closely the figure of 4,596 for schools of all theological traditions).²³ The largest library in the ACTEA sampling is the Nigerian Baptist Theological Seminary with 27,000 volumes in 1983 (and 34,700 at the end of 1987).

In number of teaching staff, the evangelicals are slightly ahead of the general pattern overall, but slightly behind at the post-secondary level.

| | evangelical ave | general ave |
|-------------------------------|-----------------|-------------|
| staff per school | 8.5 | 7.3 |
| full-time per school | 5.4 | 4.8 |
| post-sec staff per school | 9.2 | 9.8 |
| post-sec full-time per school | 5.5 | 6.8 |

In Africanization of staff, however, the evangelicals are distinctly behind the general pattern, with Africans at ACTEA schools constituting 48.4% of the overall staff and 47.0% of the full-time staff (compared with 60.1% and 60.6% respectively for schools of all traditions).²⁴

In teacher/student ratios the evangelicals are modestly but consistently ahead of the general average.

| | evangelical | all schools |
|------------------------------------|-------------|-------------|
| teacher/student | 1 to 5.1 | 1 to 6.1 |
| full-time teacher/student | 1 to 7.9 | 1 to 9.3 |
| post-sec teacher/student | 1 to 4.9 | 1 to 6.6 |
| full-time post-sec teacher/student | 1 to 8.1 | 1 to 9.6 |

In student enrolment the evangelical schools approximate the general pattern, with an average of 42.8 students, compared with 44.7 for all schools.²⁵

A careful, conservative count through the DIRECTORY suggests at least 298 schools which are identifiably evangelical in their sponsorship. If the average

enrolment per school in the ACTEA sample is multiplied by this number, the resulting figure for evangelical theological students in Africa is 12,763. Using Barrett's estimate of some 38,711,000 evangelicals in Africa in 1980, ²⁶this would mean 1 evangelical theological student for every 2,876 evangelical African Christians. ²⁷

Conclusion

Here then is new light on theological education in Africa, at least in its broader external outlines. There is more that can be derived from the data in the ACTEA DIRECTORY, and of course there is much more that one would like to know, beyond what may be calculated from that DIRECTORY. ²⁸ The descriptive study of theological education in Africa is still in its infancy. But here at least is a beginning, a preliminary profile.

Notes

¹Directory: *Theological Schools and Related Institutions in Africa, Asia, the Caribbean, Latin America & South Pacific*. 8th ed. Bromley, Kent: TEF, 1974. Editions of the TEF directory were published biannually from 1958 to 1970, with the much enlarged final edition appearing in 1974.

²Nairobi: AEAM, 1976.

³2nd ed. Nairobi: ACTEA, 1985. This edition of the ACTEA DIRECTORY is nearly out of print at the time of writing. While stock lasts, it may be ordered from: ACTEA DIRECTORY, PO Box 60875, Nairobi, Kenya, at US\$9 a copy, surface posting included. The surcharge for airmail posting (mandatory within Africa) is: Africa--\$4; Europe, India--\$5.50; Americas, Far East, Aus/NZ-- \$7.25. Cheques should be made payable to "ACTEA". ACTEA has just issued an ACTEA DIRECTORY SUPPLEMENT 1988, containing more than a hundred changes, corrections, and additions to the second edition. The SUPPLEMENT may be ordered at US\$3 a copy (airmail posting included) from the address given above. A third edition of the DIRECTORY is projected. ACTEA is a network and support service for evangelical theological education in Africa, now linking 133 theological schools as well as 18 TEE programmes and associations on the continent. Approximately one-sixth of the schools are involved in ACTEA's accreditation service. ACTEA is a ministry of the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM).

⁴For most (but not all) of the remaining countries in Africa no residential theological schools exist. This of course applies particularly to the North African nations from Libya to Mauritania.

⁵In addition to names and addresses of institutions, the ACTEA DIRECTORY offers data wherever possible under 11 categories: the year the information was received, affiliations, sponsorship, date of founding, library size, teaching staff (sorted in terms both of African/expatriate, and of full-time/part-time), the name of each certificate or programme offered, its length in years, the language of instruction, the entrance level, and the student enrolment.

Since information was gathered wherever it could be found, from a variety of sources and in whatever form it was available, the amount of information in the DIRECTORY for each school is not uniform. The absence of particular data for a school is usually owing to this factor and not to any deliberate failure by a school to report the data. Hence the absence in the DIRECTORY of particular data about a school is in general not statistically significant.

⁶The DIRECTORY expresses special reservations in two data categories; it suspects: (a) that the size of libraries is sometimes inflated, and (b) that stated entrance standards sometimes represent wish rather than practice.

⁷Altogether the DIRECTORY is probably most nearly complete regarding the well-established higher level theological schools in Africa. Notably, it did not attempt to canvass programmes of theological education by extension (TEE) on the continent, which recent calculations place in excess of 100. Among residential schools, the gaps which remain probably occur predominantly among lower-level programmes, especially those within the Roman Catholic constituency, those in countries with large and rapidly growing Christian populations, and those in countries where Christianity has been under pressure.

The DIRECTORY gained a sister publication between its first and second editions. The Lutheran World Federation's offices in Geneva in 1984 issued a *Directory of Theological Institutions in Africa*, listing approximately 434 theological schools or TEE programmes, in 34 countries, with data on some 316 of these. In scope it thus matched closely the figures for the first edition of the ACTEA DIRECTORY published two years earlier. Several features of the LWF publication, however, make it a useful complement to the ACTEA DIRECTORY. For example, it lists not only theological schools but also some 48 conference centres and lay programmes in Africa, and it offers a descriptive list of associations of theological schools in Africa. In addition, because of the free-form descriptive format of the entries, for a number of institutions the LWF publication is able to offer useful comment not possible within the ACTEA DIRECTORY. Yet just this less structured format also means that the LWF material cannot function conveniently as a data base for statistical generalizations. It is to the material of the considerably larger 1985 edition of the ACTEA DIRECTORY that one must turn for that possibility.

⁸Ethiopia has a larger percentage of Africa's Christian population than Kenya (8.9%), but only 1.8% of the listed schools. However, if all known schools had been listed (many asked not to be), Ethiopia's portion of Africa's theological schools would have been 7.9%, just below the figure for Kenya.

⁹It is essential to bear in mind that, since this classification is based on the highest academic level offered at each school, many schools here classified as post-secondary will also have secondary-level programmes. The DIRECTORY also suggests a tendency for academic levels claimed sometimes to be higher than academic levels actually attained. And in any case the variety of educational patterns throughout Africa sometimes makes classification uncertain. For all these reasons any statistic in this report which relates to academic levels must be considered no more than a rough estimate.

¹⁰Of course the limitation of these figures is that, as stated, they represent the founding dates only of schools which still exist. Schools no longer existing are not part of the available data. Hence for any given period there would normally have been more schools founded and more in existence than the chart shows. However, the available evidence on the demise of theological schools in Africa suggests a pattern of modest figures which would not substantially alter the larger generalizations implied in the chart. For example, of the 742 schools listed in the ACTEA DIRECTORY, the ACTEA DIRECTORY SUPPLEMENT 1988 is aware of only some half dozen (less than 1%) which have gone out of existence in the past five years.

¹¹The DIRECTORY records the founding date for Fourah Bay College as 1816, but the more commonly accepted date is 1827 (see e.g. S Neill, *Christian Missions* [Harmondsworth: Penguin, 1964] 306).

¹²Among schools in the DIRECTORY indicating foundings before 1900, it seems that in some cases the date reported relates by mistake not to the school's own founding but to the year when the sponsoring body first initiated work in Africa.

¹³The DIRECTORY also omitted figures for most university libraries, since these holdings encompass very much more than a regular theological library collection.

¹⁴The figures also indicate that full-time teaching staff in African theological colleges outnumber part-time staff by just short of 2 to 1.

¹⁵At post-secondary level the average number of teaching staff rises to 9.8 (6.8 full-time), while the teacher/student ratio remains at 1 to 6.6 (1 to 9.6 for full-time).

¹⁶Since "African" is interpreted to mean a citizen in a local African country, ethnically "white" Africans are also included in this category. However, when South Africa, for example, is abstracted from the calculations, the averages for the rest of Africa remain virtually unchanged (e.g. Africans constitute 59.6% of total staff, and 60.5% of the full-time staff).

¹⁷For the 152 African schools presented in the 1974 TEF Directory, African staff on average constituted 49.5% of total staff, and 48.9% of full-time staff (see page viii in the TEF DIRECTORY; this includes the data from Egypt and from Madagascar, which the TEF Directory treats separately from Africa). The AEAM directory of 1976 did not distinguish between African and expatriate staff.

¹⁸Applying the average number of expatriate staff per school to all 742 schools suggests a total of 2,217 expatriate theological educators in Africa.

Since the role of TEE leaders and staff does not entirely match that of teachers in residential schools, comparisons are problematic. Nevertheless, it is of interest that the most recent survey (J Hogarth, K Gatimu, and D Barrett, *Theological Education in Context: 100 Extension Programmes in Contemporary Africa* [Nairobi: Uzima Press, 1983] p 171) lists a total of 1,513 TEE leaders and staff in Africa, of which 85% are African. The resulting "teacher"/student ratio would be 1 to 15.8.

¹⁹The difference in enrolment between post-secondary and secondary is influenced in part by two factors. First, the post-secondary figures include the university departments of religion and theology, which tend to large enrolments. Of the 11 schools with 200+ students, 7 are university departments; of the 39 with 100+ students, 12 are university departments. Secondly, since schools have been classified in academic level by the highest level being offered, schools offering

programmes at both post-secondary and secondary levels are calculated as post-secondary. In consequence the enrolment figures here given for post-secondary schools are inflated, incorporating in some cases the enrolment figures for secondary-level programmes offered at such schools, and enrolment figures given for the secondary level are correspondingly underrated. At the same time schools classified here as secondary will sometimes include primary-level programmes as well, so that the enrolment figures for secondary level are thereby inflated. See note 9 above.

²⁰Transdenominational theological colleges have frequently been attempted in Africa, in the interests of efficient use of resources, but (with a few notable exceptions) their success has usually been problematic. Schools quickly find that constituency loyalties and support tend to be much more effectively sustained within, rather than across, ecclesiastical boundaries.

²¹See J Hogarth, K Gatimu, and D Barrett, *Theological Education in Context: 100 Extension Programmes in Contemporary Africa* (Nairobi: Uzima Press, 1983) p 170. This may be compared with the figure of 20,974 TEE students given in W Weld, *1980 Supplement to the World Directory of Theological Education by Extension* (Wheaton: CAMEO, 1980).

²²See note 3 above for current figures on ACTEA-related institutions.

²³If data for South African schools is removed, the average ACTEA library is 4,284 volumes, compared with an average of 3,947 volumes for schools of all traditions outside South Africa. Sorted by academic level, the library figure for post-secondary ACTEA schools is below the general average (6,159 vs 7,391), while for secondary-level schools it is above the general average (2,768 vs 2,233).

²⁴This is influenced marginally by the absence from the ACTEA sample of primary-level schools--where Africanization would presumably be more advanced. If for purposes of comparison the calculation for schools of all traditions is restricted to post primary levels (as is necessarily the case for the ACTEA calculations), then the figures for African staffing fall to 58.5% of total staff, and to 58.6% of full-time staff.

²⁵Post-secondary ACTEA schools average only 44.7 students, compared with 64.8 for all schools at this level. Conversely ACTEA schools at secondary level average 41.3 students, compared with 36.3 for all schools at this level. See note 19 above.

²⁶D Barrett, ed *World Christian Encyclopedia* (Oxford: OUP, 1982) p. 782. The figure used combines those given by Barrett for evangelicals under both the "Protestant" and "Anglican" categories.

²⁷Using the same method to calculate the total number of evangelical theological educators in Africa yields the figure 2,527 (of which 1,305 would be expatriate).

The calculations given for evangelical theological students do not include those in TEE programmes, for which no statistics are readily available. One presumes, however, that the proportion of evangelical students within the total

TEE enrolment in Africa would be much higher than for residential schools. If we use a conservative calculation of 66.7%, this yields an additional 15,933 evangelical students, and suggests (as a *very* rough estimate) one evangelical theological student, residential or extension, per every 1,279 evangelical Christians in Africa.

²⁸In its TOOLS AND STUDIES series, ACTEA in 1986 published an opinion survey of evangelical theological educators in Africa, with altogether 355 individuals in 66 schools responding to 48 questions. In 1987 ACTEA published, in the same series, a comparative survey of curricula in 36 evangelical theological schools in Africa, sorted by some 35 subject categories. An earlier number in the series surveyed textbooks used in theological colleges in Africa. These are available at US\$3 a copy (airmail posting included) from the address given in note 3 above.