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greediness'. In Asia we find the sins of political injustice and bribery as a way of life, wanton killing of dissidents and economic disparity whereby a few live in luxurious opulence while the masses starve.

The Ephesian church that consisted of both Jewish and Gentile Christians ([Eph. 2:11–13](#)) was small in size, lacked discipleship training ([Eph. 4:14](#)), and later lost its first love ([Rev. 2:4](#)). The Asian Church consisting of less than three per cent of its total population is divided by denominationalism and provincialism, and is in desperate need of discipleship training and effective leadership.

St. Paul's message to the Ephesian church is relevant to Asian Christians today:

He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ ([Eph. 4:11–12](#)).

How can the 3% minority of Asian Christians reach the gigantic population of 3 billion people in Asia with the Gospel? One of the best ways to achieve this goal is to produce more Asian church leaders, in quantity as well as quality, by training Asians in Asia.

Bong Rin Ro is Acting Executive Secretary of the World Evangelical Fellowship Theological Commission. p. 57

New Light on Theological Education in Africa

Paul Bowers

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 very much in its infancy.¹ Programmes of theological education in Africa—like African Christianity itself—are lively, diverse, and proliferating. But they have also been very poorly documented.

For example, a decade ago only two continental reference sources on theological schools were available. One knew of 152 theological schools in Africa, the other knew of 189.² Yet when the Accrediting Council for Theological Education in Africa (ACTEA)

¹ A much more detailed version of this material appears, under the same title, as Number 9 in the series ACTEA *Tools and Studies* (Nairobi: ACTEA, 1989), with considerably more statistical data and extensive supporting notes. [This publication is in turn a revised and corrected version of an article in the *East Africa Journal of Evangelical Theology* 6.2 (1987) 13–26.] Copies of ACTEA *Tools and Studies* No. 9 may be ordered, prepaid, at US\$3 per copy, from: ACTEA PO Box 60875, Nairobi, Kenya (cheques made payable to 'ACTEA').

² The first reference is to the publication of the Theological Education Fund, *Directory: Theological Schools and Related Institutions in Africa, Asia, the Caribbean, Latin America & South Pacific* (8th ed. Bromley, Kent:

launched its operations in 1976, it soon found the number of theological schools on its own address list passing the 200 mark and then the 300 mark.

It quickly became apparent that many more theological schools were in existence in Africa than anyone had ever documented. It also became obvious 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 [p. 58](#) own systematic collection of information on theological education in Africa, resulting in 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 The latter lists altogether 742 schools, nearly four times the documented number available before 1982, with a wealth of detailed information on individual schools.

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 in more than its practical utility as a reference source. Equally important, I suggest, is that here for the first time has been offered a sufficiently sizeable 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 *Directory* data base covers all parts of the continent (41 countries), all theological traditions (Catholic and Protestant), and all academic levels (from vernacular Bible schools to post-graduate university programmes). The data base generally includes any institution in Africa engaged in regular training for church-related [p. 59](#) leadership roles. Detailed information is presented on more than 70% of the schools, under eleven data categories.⁴

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 on-site verification was not attempted, but where unscheduled verification has occurred it suggests a generally high degree of reliability. The *Directory* also states

TEF, 1974). The second reference is to the publication of the Association of Evangelicals of Africa and Madagascar, *Directory of Bible Training Institutions in Africa* (NAIROBI: AEAM, 1976).

³ 2nd. ed. Nairobi: ACTEA, 1985. This edition of the *ACTEA Directory* is now out of print. ACTEA has also issued an *ACTEA Directory Supplement 1988*, containing more than two hundred changes, corrections, and additions to the second edition of the *Directory*. The *Supplement* may be ordered at US\$3 a copy from the address given in note 1 above. A third edition of the *Directory* is projected.

ACTEA is a network and support service for evangelical theological education in Africa, now linking more than 190 theological schools and programmes on the continent. Approximately one-eighth 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).

⁴ 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 normally 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.

that not all known schools have been listed. Some schools functioning in hostile settings requested that their names not be published. And many more schools undoubtedly still remain undetected and undocumented. It is possible that the *Directory* covers no more than two-thirds of the theological institutions actually operating on the continent.

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.

DISTRIBUTION

While 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.

	% of Afr. Chr. pop.	% of Afr. theol. schools
Nigeria	17.5%	17.5%
South Africa	11.2	15.0
Zaire	13.0	11.5
Kenya	5.7	8.9
Totals	47.4%	52.8%

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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. schools
English	64.9%	69.9%
French	25.7	26.5
Portuguese	5.4	2.4
Arabic	4.0	1.1

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 1971. 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.

	Number of schools	% of total
Before 1900	12	3.4%
1900–1939	30	8.5
1940s	32	9.1
1950s	57	16.1
1960s	82	23.2%
1970s	104	29.5
1980–84	36	10.2

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.

LIBRARIES AND TEACHING STAFF

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 **P. 61** reported below 100, the actual average would have been definitely lower.

Leaving aside the libraries of universities and university colleges, only 15 schools throughout the continent have libraries of 15,000 volumes or more, and eight of these are in South Africa (the largest reports 45,000 volumes). 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.

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. This yields the truly remarkable teacher/student ratio for theological schools in Africa of 1 to 6.1, strikingly better than the accepted norms in comparable Western educational institutions. In 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. 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.

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).

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. [p. 62](#)

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 residential theological students in Africa—or one for every 6,102 African Christians. This may be compared, for interest, with a recent calculation of 23,887 students in theological education by extension (TEE) courses in Africa.⁵ When these figures for residential and extension students are then combined, one gets an (admittedly very rough, but also conservative) total of 57,069 theological students of all types 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.

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⁵ J. Hogarth, K. Gatimu, and D. Barrett, *Theological Education in Context: 100 Extension Programmes in Contemporary Africa* (Nairobi: Uzima Press, 1983) 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).

The *Directory* material also permits some statistical generalizations on evangelical theological schools in Africa, using as a sample those schools listed in the *Directory* as affiliated with ACTEA. Altogether 93 schools in the *Directory* fall into this category.⁶

In geographical distribution, the highest concentrations of evangelical schools in the sample are to be found (in descending order) in Nigeria, South Africa, Kenya, Zambia, Ghana, and Zaire. These six countries account for 71% of the evangelical schools in the sample. 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. As to libraries, evangelical schools average 4,486 volumes per school (matching closely the figure of 4,596 for schools of all theological traditions).

In number of teaching staff, the evangelicals are slightly ahead of the general pattern overall, with an average of 8.5 staff per school, compared with 7.3 per school overall. 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, p. 63 compared with 60.1% for all schools, in teacher/student ratios the evangelicals are modestly ahead, with 1 teacher for every 5.1 students, compared with 1 for every 6.1 students generally.

In student enrolment the evangelical schools approximate the general pattern, with an average of 42.8 students, compared with 44.7 for all schools. But in the ratio of theological students to the Christian community being served, the evangelicals appear to be strikingly ahead of the general pattern. 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 residential evangelical theological students in Africa is 12,763. Using Barrett's estimate of some 36,711,000 evangelicals in Africa in 1980,⁷ this would mean one residential evangelical theological student for every 2,876 evangelical African Christians, a figure remarkably better than the general pattern in Africa of one residential theological student for every 6,102 Christians. At least in these terms, the response of the evangelical Christian community in Africa to its own leadership training needs would appear to be surprisingly in advance of the response of the African Christian community as a whole. Here then is new light on theological education in Africa, at least in its broader external Outlines. There is much that can be derived from the data in the ACTEA *Directory*,⁸ and of course there is much more that one would like to know, beyond what may be calculated from that *Directory*.⁹ The descriptive study of theological education in Africa is still in its infancy. But here at least is a beginning, a preliminary profile.

⁶ See note 3 above for current figures on ACTEA-related institutions.

⁷ D. Barrett, ed., *World Christian Encyclopedia* (Oxford: OUP, 1982) 782. The figure used here combines those which Barrett gives for evangelicals under both the 'Protestant' and the 'Anglican' categories.

⁸ See the reference in note 1 above to the much fuller version of this material, under the same title, in ACTEA *Tools and Studies* No. 9.

⁹ For example, in 1986 ACTEA published in its *Tools and Studies* series 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.

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Renewal of Theological Education: Commitments, Models, and the ICAA *Manifesto*

Robert W. Ferris

During the twelve month period from August 1988 to August 1989 I had the privilege of studying the growing worldwide movement toward renewal of ministry training in evangelical theological schools. The project undertaken consisted of four parts:

1. Clarification of the meaning of 'renewal' as advocated in the ICAA *Manifesto*.
2. Identification of evangelical theological schools which demonstrate values advocated in the ICAA *Manifesto*.
3. Survey of ways in which the ICAA *Manifesto* has been used to promote renewal values in theological education.
4. Development of guidelines for implementing a programme of renewal in existing theological education institutions.

Research procedures have included:

1. A review of recent literature to identify the background and present context for renewal of evangelical theological education.
2. A survey of ICAA member agencies, to determine level of commitment to renewal of theological education and use of the ICAA *Manifesto* as a stimulus toward renewal. (All six ICAA member agencies responded to my questionnaire.)
3. A survey of institutions accredited by ICAA member agencies, to determine level of commitment to renewal of theological education, commitment to renewal values advocated in the ICAA *Manifesto*, and awareness of ICAA and the *Manifesto*. (A nine page questionnaire instrument was sent to 242 accredited institutions, with a 67% rate of response.¹) p. 65

¹ Distribution of the questionnaire instrument was limited to accredited institutions, since I believe it is fair to assume that those institutions would be most likely to be aware of programmes promoted by our regional agencies and are the schools by which we would prefer to be known and judged. In recognition of the mutual agreement between Asia Theological Association (ATA) and the Philippine Association of Bible and Theological Schools (PABATS), Philippine Bible colleges accredited by PABATS were included in the ATA sample. Because North American graduate theological schools are not represented among ICAA member agencies, furthermore, the survey was broadened to include schools affiliated with the (North American) Fellowship of Evangelical Seminary Presidents.

Survey instrument distribution and responses were as follows: