Title: KAMPALA SCHOOL OF THEOLOGY: A CASE STUDY IN THE DEVELOPMENT OF A HOLISTIC TRAINING MODEL

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Article Abstract:
Theological education in Africa must take a holistic approach if institutions are to prepare students for relevance in their ministerial context. Therefore, theological curriculum developers must design programs that are rich in content, but with strategies to enhance character and competence in the students. This author proposes a training model that upholds the information (cognitive) dimension, but also allowing for components in the curriculum that will enhance personal and professional formation of the student. This model is sensitive to the African learning styles. The African learning orientation of students is more inclined to the field dependent learning orientation (learning within a community context) which thrives within a context of interaction, observation and hands on activities. The components prescribed in this training model will be sensitive to these cultural orientations of students. The whole purpose of this model of training is to shift from a solely classroom/information theological training approach to one that has balance of indoor and outdoor learning opportunities for students.

KAMPALA SCHOOL OF THEOLOGY: A CASE STUDY IN THE DEVELOPMENT OF A HOLISTIC TRAINING MODEL

Richard Bogere[1]

Introduction

Kenneth O. Gangel notes that "the primary difference between secular and Christian [Theological] education is that the latter has God's esteem for the human being; senses the task to be a whole-life experience of growth and maturity, and avails opportunity for service through experiential action."[2] Theological education (TE) ideally must have information (about God), creating formation (spiritual and moral) and transformation in the student.[3] In recognition of this fact, James M. Thacker has this to say:

> A correctly balanced program of Theological study must emphasize more than cognitive academic attainment. Challenging the mind to learn is important but is only one aspect of a much larger training objective. Spiritual formation is essential to the preparation of Church leadership. Theological program developers must intentionally design ministry training and curriculums of study to assist in the deliberate promotion of character development.[4]

Transformation is also seen when theory learned is embodied in practice. In light of this, Robert Banks correctly asserts, "theory is embedded in practice and practice is the embodiment of theory." [5] Beyond the cognitive and the affective domain, the student must be able to perform (praxis). Therefore, theological educators and curriculum developers have the task of designing programs that are rich in content, but with strategies to enhance character and competence in the field of ministry.

Unfortunately, the present traditional system and programs in Uganda have been counterproductive to the holistic development of students. Most of the contemporary schools of TE in Uganda are legalistically formal. Education is teacher-centered, heavily structured,

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[2] Kenneth D. Gangel, "What Christian Education Is," in *Christian Education: Foundations for the Future*, eds. Robert E. Clark, Lin Johnson, and Allyn K. Sloat (Chicago: Moody, 1991), 14.

[3] Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, MI: William B. Eerdmans, 1999), 131.

[4] James M. Thacker, "Establishing a Doctoral Graduate Profile to Assist the African Assemblies of God in Developing the Nature and Structure for an African Doctoral Program: Biblical-Theological Foundations" (DMin diss., Assemblies of God Theological Seminary, 2005), 18.

[5] Banks, 83.

and consists of designated courses to be accomplished within classroom walls. In this information age where preference is given to the acquisition of new knowledge in a formal setting, informal and nonformal methodologies are unpopular, undermined, and branded as substandard.

In this respect, Chuck Wilson's recommendation is the antidote for this predicament: "Effective leadership development programs must provide an integrated training program that incorporates formal, informal, and nonformal methods."[6] Formal methods are those intentionally used in the classroom, such as lecture, question/answer, group discussion, projects, etc., normally with periodic assessments given. Nonformal training is also intentional but is normally (but not restricted to) out-of-class learning. This can involve teacher-student interaction in a more relaxed setting where dialogue can take place. When the school arranges for workshops to enhance the capacity of students without assessment requirements, then this too is nonformal education.[7] Informal education is rarely intentional or planned. This kind of learning happens out of life's situations, where the student learns mainly from observation. Therefore, the school should ensure that it creates an atmosphere in its culture and teachers' conduct that will enhance this informal learning.

This paper presents a model for the training program of leaders and ministers in the mission field of the Pentecostal Churches of Uganda. However, before this is done, the philosophical foundation for theological training and the current state of theological education in Uganda are articulated.

Philosophical Foundation for Theological Training

Biblical Foundations for Training

As the biblical foundation for training is given with implications of *missio Dei* on training, it is imperative to understand the meaning of *missio Dei*. *Missio Dei* refers to God's initiative to redeem fallen man, thus conforming man back to the image of God. It is all about God bringing humankind back into an intimate relationship with Himself.[8] At the fall in Eden, man was deformed spiritually by sin. In this light, the mission of God is to transform man back to His image and likeness. *Missio Dei* refers, then, to God's initiative and is ultimately for His glory and good pleasure.

Therefore, the underlying philosophy and assumption of this paper is that theological education must be transformative. This transformation is the product of a process which begins with information (about God) received in the cognitive domain. The apostle Paul attests to this when he says, "Do not be conformed to the pattern of this world, but be transformed by the renewing of your mind" (Rom.12:2).[9] Outward transformation, therefore, is a result of an inward renewal of the mind. Knowledge received is not an end in itself, but a

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[6]Chuck Wilson, *Designing and Implementing Effective Theological Training Models*: *Doctoral Study Guide* (Lomé, Togo: Pan-Africa Theological Seminary, 2010), 25.

[7]For further information on formal, informal, and nonformal education, please refer to Robert Ferris and Lois Fuller: "Transforming a Profile into Training Goals," in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena, CA: William Carey Library, 1995), 53–54.

[8]Philip M. Steyne, *In Step with the God of the Nations* (Columbia, SC: Impact International Foundation, 1999), 27.

[9]All Bible passages cited in this paper are from the NIV Bible unless otherwise indicated.

means to an end. The knowledge of God must inspire changed behavior. Beyond the "knowing," however, education must also include "being" and "doing."[10]

This writer will demonstrate that TE from a *biblio-centric* perspective was very informal and also, to an extent, nonformal. This is what the institutionalization of TE has lost. Training and development of God's people to accomplish *missio Dei* is best achieved from informal and nonformal approaches.[11] This paper will discuss, from selective texts, the biblical foundation for training: first in the Old Testament and then, the New Testament.

Training in the Old Testament

Elihu makes a statement of truth and then asks a rhetorical question: "God is exalted in his power. Who is a teacher like him?" (Job 36:22; cf. Ps. 94:10). The first training was in Eden, with Adam as the first recipient of God's mentorship. The context was the outdoor paradise. He placed Adam in the garden of Eden, but had to teach him lessons on loyalty and obedience. So He permitted him to eat of every tree in the garden except for one, the tree of the knowledge of good and evil (Gen. 2:15–17). The Lord brought all the beasts of the field and birds of the air "to see what he [Adam] would name them" (Gen. 2:19). This was to provoke Adam's creative thinking ability. Without getting into exegetical implications of the suggested texts, from the lens of an educator/trainer it is evident that God was training Adam to be responsible. It is safe to say that God frequently interacted with Adam before the fall. This is implied from God's visit after the fall (Gen. 3:8). It is argued here that God was a mentor. He followed Adam up and confronted him with his sin (Gen.3:9ff). God, the good Mentor, commended Adam—implied in His accepting Adam's choice of names given to the animals. Not only did God commend Adam, He also condemned His mentee's action of disobedience. The consequence of the fall was part of Adam's lesson. God's discipline in the act of killing the animal and covering Adam and Eve's nakedness was redemptive (Gen. 3:21). C. B. Eavey observes:

> From the day He created him, He made man a worker with Him in the achieving of His plan. It would seem that God might always have been man's direct Teacher if only man had been properly responsive to Him. When man chose not to respond, God used other and more indirect means of instruction. Whatever He would otherwise have done, God has been, and is now, teaching men through human beings. So, while the Bible is not primarily a history of Christian [Theological] education, it is much concerned with an education which centers in God.[12]

Abraham was called by God. God chose Abraham and called him to direct and teach his children and household in the ways of the Lord. The theological education of the children was to enable them to walk in the way of the Lord as expressed through doing what is right

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[10]Chuck Wilson, personal interaction in class (Lomé, Togo: Pan-Africa Theological Seminary, December 2–10, 2010).

[11]For further information on informal and nonformal approaches of TE to accomplish *missio Dei*, please refer to Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999).

[12]C. B. Eavey, *History of Christian Education* (Chicago: Moody Press, 1977), 19.

and just. The essence of theological education was to provoke attitude change and behavior of the person (Gen. 18:19).

In God's encounter with Moses in the burning bush experience, God had to train Moses. Moses felt inadequate for the task. So God took time building his confidence and even took him through some "hands-on" drills with his staff. God asked Moses to throw down the staff, which turned into a snake. Then the Lord gave Moses specific instruction to pick up the staff from the tail. He was also told to put his hand inside his cloak, and when he took it out, it was leprous. When he put it back again and took it out, he was restored (Exod. 3–4). These are examples of God training Moses for the task.

God gave the law (Decalogue) to Moses for Israel. He also put in place a method or approach through which this law that stipulated codes of conduct reflecting God's nature and character would be taught. The primary trainers for children were to be the parents. God instructed the Israelites about the procedures involved in preparing for the Passover. He then said, "And when your children ask you, 'What does this ceremony mean to you?' then tell them . . ." (Exod. 12:26–27). The children's curiosity was the opportunity for their parents to teach them the significance of the occasion. Parents were instructed to teach their children the Law at home and on the road; in essence, everywhere the opportunity availed itself. They were supposed to use methods such as visual aids, for example, writing the laws on the door frames of their houses and gates (Deut. 6:4–9). It is worth noting that training in the home was the responsibility of both parents (Prov. 6:20). Robert W. Pazmiño asserts,

> Despite the multiplicity of educational influences today, parents are still the primary educators who actively or passively determine what influences their children. The challenge is for the Christian church to equip parents for their roles as ministers and educators in their homes and to assist them in the choice of other educational influences in the lives of their children.[13]

The priests and the scribes were also mandated to instruct the people of God. Ezra, a priest and teacher, is a good example of a transformed man. He studied (had information about God); obeyed (spiritual and moral formation); and taught others (praxis) (Ezra 7:10). The duty of the priest to teach is echoed in Malachi's words: "For the lips of a priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth" (Mal. 2:7).

Training in the New Testament

Bill Hybels describes what he calls "Jesus' leadership development plan." He shows Jesus' methodology in leadership development. There are three crucial phases in this leadership development plan. Jesus first selected His disciples carefully; then took time to invest in them; and finally entrusted them with responsibilities.[14]

Theological education is embedded in the Great Commission. The disciples were mandated to in turn make disciples, teaching them to obey (Matt. 28:19). The objective was transformation. The converted were to be taught to obey. Making disciples is a process.

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[13]Robert W. Pazmiño, *Foundations Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids, MI: Baker Academic, 2008), 23–24. Other verses for consideration are Deuteronomy 4:9–10, Psalms 78:3–6, and Proverbs 22:6.

[14] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 126–127.

Theological education is not a quick-fix program, but a lifelong transformational journey. The disciples were to teach as Jesus taught them. Jesus' methods were informal and nonformal. He talked to the disciples, used real-life examples, answered questions, demonstrated how things were to be done, and sent them out on practicum. The world was the classroom for His students. Training must be hands-on and in an environment where theory finds its life in immediate practice.

Theological education in early Christianity took place primarily in a community context. Jesus' lessons were on most occasions given to the disciples and others within a group (Matt. 5:1–2). The early church was also taught within a community framework (Acts 2:42).

The apostle Paul also recognized the holistic impact TE should have on a person. He instructed Timothy to "study" (2 Tim. 2:15). Timothy needed a knowledge base; he had to first be impacted cognitively. However, Paul also warned him, "Watch your life and doctrine closely" (1 Tim. 4:16). Paul challenged Timothy to teach others through modeling Christian virtues. He said, "Set an example for the believers in speech, in life, in love, in faith and in purity" (1 Tim. 4:12). Paul provoked Timothy to practically teach others (praxis). Paul's leadership training strategy was that just as he had invested time with Timothy, Timothy too was to train reliable men, who would in turn teach others (2 Tim. 2:2).

One of the main training strategies used in both Old Testament and New Testament times was the strategy of mentorship. Rick Lewis rightfully observes

> … that the kind of mentoring that prioritizes matters of spirituality and character is precisely what is desired and genuinely needed by contemporary Christian leaders. It is the critical and often missing factor that has the capacity to make serving God in difficult circumstances, sustainable.[15]

Mentorship relationships like those of God and Adam (Gen. 2–3), Jethro and Moses (Exod. 18), Moses and Joshua (Exod. 17:9–10; Num. 11:26–29; 27:18–23; 34:9), Elijah and Elisha (1 Kings 19:19ff; 2 Kings 2), Paul and Timothy (1 and 2 Timothy), Barnabas and John Mark, and Paul and Titus (Titus) all attest to the value of mentorship in any training program.

Cultural and Learning Style Considerations for Training

Learning styles are the ways in which a person sees or perceives information best and then processes what has been seen.[16] Some students are auditory learners, while others are more visual and still others are tactile learners.[17] There are also field-dependent students. These learn better in an interactive atmosphere. They learn best within the context of support groups. In contrast, others are field-independent students who study best in a self-discovery mode and thrive in discovering things for themselves. These students are analytical and will

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[15]Rick Lewis, *Mentoring Matters* (Nairobi: Evangel Publishing House, 2009), 16.

[16]Marlene D. Lefever, *Learning Styles: Reaching Everyone God Gave You* (Colorado Springs, CO: David C. Cook, 1995), 17.

[17]University of Vermont, "Learning Styles Inventory," http://pss.uvm.edu/pss162/learning styles.htm (accessed October 28, 2005 by Murriell McCulley).

prefer lectures.[18] Teacher awareness of these styles is important. An understanding of the student style will dictate how the teacher will present his/her information.

This writer believes that it is a fallacy to assume that all students learn in the same way. Every student has some form of cultural attachment which to a large extent frames his/her learning style(s). This is not to insinuate that learning styles are static. A student can develop new ways of learning.

Charles Edward Kingsbury observes that in programs of ministry formation in Africa, there is need to understand the students' cognitive and learning styles because without an understanding of this, the educator will presuppose that the students' learning styles are similar to his or her own. Therefore, "Since so much of the curriculum [in African educational institutions] is based on that from the west, often there is a false assumption that African students think and learn the same way as those from the west."[19] In this regard, Judith E. Lingenfelter and Sherwood G. Lingenfelter's counsel is not to be taken lightly when they say, "As teachers we must begin as learners—observing carefully the diverse blends of intelligence in our students and the diversity of cultural ways in which they have become accustomed to learning."[20] This is simply because every educational situation has a cultural context of teaching and learning.[21]

The proposed model of theological training to be conducted is within a Ugandan context where many learners are field-dependent and more visually-oriented. This is typical for those who have grown up in a community setting where learning is achieved through seeing and doing. This fact is affirmed by Murriell McCulley when she says, "Knowledge acquisition [among Africans] was by observation and experience."[22] One common feature in the African way of life is its community aspect, which has implications for the African learning orientation. This is not to insinuate that all Ugandans are field-dependent learners. However, their learning orientation is predominantly field-dependent.

Therefore, instructional methods will include mainly discussions, role plays, visual aids and hands-on activity. The lecture method will be used, but only 20–30 percent of the time. However, in order to encourage critical thinking, problem solving exercises will still be done within a group context. In this way, the analytical dimension which many Africans need to develop is achieved within a field-dependent learner context through small group settings.

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[18]Samuel Messick and Associates, *Individuality in Learning* (San Francisco, CA: Jossey-Bass, 1976), 5.

[19]Charles Edward Kingsbury, "Barriers and Facilitators to Teaching for Critical Reflective Thought in Christian Higher Education in Anglophone Africa" (PhD diss., Florida State University, 2002), 36–37.

[20]Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic 2003), 67.

[21]Ibid., 17.

[22]Murriell McCulley, *Beyond the Classroom: Teach for Life* (Springfield, MO: Life Publishers International, 2008), 48.

The Current State of Theological Education in Kampala School of Theology

Kampala School of Theology is the training wing for the Pentecostal Churches of Uganda[23] founded in 1991.[24] Its original mission statement is as follows:

The Pentecostal churches of Uganda, Kampala School of Theology was opened in 1991 . . .with the intention of providing biblical leadership training to minister in God's kingdom. Kampala School of Theology aims to educate and train church workers in biblical knowledge and in the skills necessary for effective and fruitful ministry.[25]

The revised mission statement approved by the Bible School Board is as follows: Kampala School of Theology exists to develop biblically sound, practically relevant, Holy Spirit empowered, servant leaders who will effectively impact their sphere of influence for Christ.[26]

KST runs a number of programs. Its residential program offers a two year Diploma in Bible and Theology. Unfortunately, this diploma program is purely formal in orientation. Students spend most of their time before a teacher in class. Inasmuch as group discussions are encouraged, the orientation is more teacher-centered. In order to counteract this predicament, relevant changes will be made. The first will be to introduce practical hands-on activity. Students will be required to go out on evangelistic outreaches to the hospitals, streets, schools and villages. Second, internships will be organized whereby students will stay in a church and serve for a season.

KST ran an extension program in the Luzira prisons.[27] This too was a two year Diploma, but in Christian ministry. Classes were held twice a week. A term ran for twelve weeks, within which six courses were covered. The teaching methodology was mainly teacher-centered (lectures), although a lot of discussions were held with questions asked during the sessions. Kampala School of Theology still plans to run another program in the prisons when funding can be obtained.

Extension centers are upcountry and church-housed. KST uses a church facility to run programs for leaders who are unable to come for study at the main campus. All these programs have until now been very teacher-centered. However, as stated, the implementation of the student-centered paradigm is currently under way.

As a challenge, KST does not have full-time teaching staff. The principal is based in Norway and comes for about eight weeks in a year. It is only the academic dean that is resident. The rest of the full-time staff is administrative. Most teachers come to teach a block course and then leave. The lack of residential teachers presents a challenge for the creation of

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[23]Pentecostal Churches of Uganda was founded in 1984 by missionaries sent by the Finnish Foreign Mission (FFFM), now known as Fida International, and Norwegian Pentecostal Foreign Mission (PYM), in partnership with Uganda and Kenyan missionaries. Further information can be found in the Pentecostal Churches of Uganda's *Development Co-operation Strategic Plan*, 2009–2013, 4.

[24]Kampala School of Theology Catalogue, 2007–2009, 2.

[25]Ibid., 2.

[26]Drafted by the principal and academic dean on September 13, 2010.

[27]This program was run from 2010–2011. In November, 108 inmates graduated with certificates and diplomas in Christian Ministry.

a mentoring program. The ramification of this is that students are deprived of the opportunity for a long interactive fellowship with the teacher.

Description of the Proposed Model for Effective Theological Training

The theological training model proposed here is aimed at restructuring the present residential program, which is purely formal. This writer, who is the academic dean and a member of the Bible school board, will develop and propose a mixed methodology. This methodology is an integration of the informal and nonformal methods into the formal structure already in existence. However, the implementation will be gradual.

Vision for Training

Vision is defined as "a picture of the future that produces passion."[28] The vision enables everyone to see the projected and preferred future of the organization. Thus, the question for KST becomes: Where does the administration hope to see the school ten to twenty years from now? KST's vision as a Bible school is student-centered; thus it shows the preferred future of the student. The KST vision is as follows: "To have servant leaders doing the work of ministry."[29] The school sees its graduates as effective—thus requiring them to be performers. The question remains: How will this vision be achieved? The answer is that this vision is accomplished through the mission. This describes the purpose for the school's existence.

The approved modification of the KST mission statement reads: "Kampala School of Theology exists to develop biblically sound, practically relevant, Holy Spirit-empowered servant leaders who will effectively impact their sphere of influence for Christ."[30] Students must first have a good knowledge base; then be able to apply that knowledge in real life situations; be empowered by the Spirit; and have a godly character formation as reflected in their servant attitude.

Core values are a component that becomes the underlying philosophy ingrained in the minds and hearts of the staff and students. This actually frames the organizational/Bible school culture.[31] Without this ingredient, everybody will act as they wish. A point of caution, however, is that commitment to values will only take place where the people feel these are shared values.[32] The values that will govern the learning community of KST are faithfulness, integrity, respect, and excellence. [33] These values emerged from a joint endeavor by both staff and students.

John Haggai notes that without goal setting, one could get sidetracked with non-essentials. He points out that the goals need constant review and change, and recommends the

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[28]Hybels, 32.

[29]Drafted by the principal and academic dean on September 13, 2010.

[30]Ibid.

[31]Larry Bossidy and Ram Charan, *Execution: The Discipline of Getting Things Done* (New York: Crown Publishers, 2002), 89.

[32]James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: John Wiley and Sons, 2007), 15.

[33]Drafted by the principal and academic dean on September 16, 2010.

program SMART (specific, measurable, attainable, realistic and tangible) to guide the decision-making process.[34] The mission and goals must consider the needs of those they exist to serve. The goal for 2014 for KST is to implement a mentorship culture, to foster practical ministry, and to change instructional approaches from a teacher-centered paradigm to a student-centered paradigm.

The principles that will guide this restructured KST residential training program are the integration of student mentorship; a learner-centered paradigm; practical ministry opportunities; and faculty qualification censorship and training [35]. The following section discusses this in detail.

Content for Training

This section looks into issues of the curriculum. Steve Durasoff defines curriculum as the "total college experience."[36] This means that the curriculum is not limited to a set of courses to be covered during the semester, but rather includes every activity intentionally designed by the school that takes place inside and outside the classroom. Much of what the student learns is outside the scope of what the faculty intentionally planned. Most of the out-of-class experiences within a school is referred to as the "hidden curriculum."[37]

The KST revised curriculum will have both the theoretical and practical elements. The mentorship component is integrated to enhance more accountability and follow-up of student progress. The following is a structure of the revised model:

Taught Courses/Strategies for Effective Learning

The school's taught courses remain the same; however, teaching methods will change. KST students are adults. In reference to adult learning, Sharan B. Merriam and Rosemary S. Caffarella say, "As a person matures, his or her self-concept moves from that of a dependent personality towards one of a self-directing human being."[38] Unfortunately, KST has been using the teacher-centered approach, predominantly with the lecture method, undermining the preferred way adults learn.

This revised model recommends the student-centered approach where the teacher is more of a facilitator than a "know-it-all guru" of the subject. A radical change in the teaching/learning methodologies is needed. However, McCulley cautions that "no one

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[34]John Haggai, *Lead On*: *Leadership that Endures in a Changing World* (Waco, TX: Word, 1986), 27–28.

[35]The academic dean will ensure that every teaching faculty member is of the right caliber. They must have the relevant academic and experiential dimensions to enable students mature. However, since most teachers have themselves been trained within a teacher-centered context, it is only logical to expect them to teach as they were taught. Therefore, training programs organized by KST in terms of workshops will be arranged to orient the teachers into this new expected student-centered paradigm of learning.

[36]Steve Durasoff, *Bible School Administration Graduate Study Guide*, 1st ed. (Irving, TX: ICI University, 1998), 31.

[37]Robert W. Ferris, ed., *Establishing Ministry Training* (Pasadena, CA: William Carey Library, 1995), 57.

[38]Sharan B. Merriam and Rosemary S. Caffarella, *Learning in Adulthood: A Comprehensive Guide* (San Francisco, CA: Jossey-Bass, n.d.), 249.

(teaching) method can be considered to be always 'best.' There is a time, place, and subject for each method. The important issue is the necessity to provide students with opportunities for interaction and means to experience the lesson."[39] The lecture method has its place in education; however, it should be minimal. Group discussions, question and answer, drama/role plays, panel discussions, debate, reflective writings, student presentations,[40] and library research are the methods for the program. Problem solving assignments of real life issues will enable students to enhance their critical thinking skills.

Integration of Practical Ministry

McCulley reports, "At a recent conference for African educators, the number one problem voiced regarding theological training in Africa, was the fact that there is a huge gap between what is taught in the classroom and what is practiced outside."[41] Howard Hendricks perceives, "Christian [Theological] education today is entirely too passive."[42] Theological schools have become centers for articulating abstracts with no practical relevance. An African voice raising this similar concern is Emmanuel Ngara. Commenting on the weaknesses of the western education which Africa inherited, he has this to say: "The system is too academically oriented without sufficient emphasis on values, character formation, and community service. This glaring weakness is particularly evident in state and other secular schools."[43] The same phenomenon is evident in theological training institutions. As previously stated, "Theory is embedded in practice and practice is the embodiment of theory."[44]

In the light of these concerns, Eric Jensen points out an important aspect in theological education. He says, "The underlying premise is that our world is an integrated whole and that one of the greatest gifts we can offer our students is a bridge from classroom education to the real world."[45] Banks proposes a missional model of theological education that focuses on the practical dimension of ministry. He advocates a field-based, hands-on methodology for TE (in essence a nonformal approach).[46] Unfortunately, Kampala School of Theology has previously only been classroom-oriented. However, the school's revised mission statement states that KST graduates must not only be biblically sound but practically relevant. This calls for the requirement of praxis in the whole program.

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[39]McCulley, 112.

[40]Ibid., 112–114.

[41]Ibid., 14–15.

[42]Howard Hendricks, *Teaching to Change Lives*: *Seven Proven Ways to Make Your Teaching Come Alive* (Colorado Springs: Multnomah Books, 1987), 55.

[43]Emmanuel Ngara*, Christian Leadership: A Challenge to the African Church* (Nairobi: Paulines Publications Africa, 2004), 84.

[44] Banks, 83.

[45]Eric Jensen, *Brain-Based Learning*: The New Paradigm of Teaching (Thousand Oaks, CA: Corwin Press, 2008), 214.

[46]Banks, 142.

The strategy the school will use is to provide intentional hands-on opportunities for ministry. It is of necessity that "after content has been provided, our students must have active, dynamic experiences sponsored by the school but going beyond its confines."[47] Therefore, "The program [curriculum] should provide students with the opportunity to transfer their academic experiences into real life practical experiences in roles similar to those to which they aspire after graduation."[48] Therefore, various activities will be put into place to ensure that the strategy is fulfilled. It is noted:

> The Bible school that really cares about producing quality graduates will have guided practical experience . . . program. The . . . program provides a regular, monitored, evaluated opportunity for students to minister in a vocation for which they are being prepared. The program should be an integral part of the curriculum.[49]

McCulley also observes,

> Spending time in internship allows the students to experience many of the things they are learning and have learned in class. Often the time the students spend in the internship helps them to identify areas where they need further instruction or understanding.[50]

KST will hopefully make this practical dimension mandatory from January 2014. The practical ministry is divided into three parts, namely: *Konionia*, *Diakonia*, and *Kerygma. Koinonia* refers to "fellowship" or "community,"[51] and focuses on the nurture of the believers within the church walls. It involves corporate worship, cell ministry, discipleship programs, counseling services, Bible studies, and prayer meetings. It is said that ". . . through these activities, the church aims to strengthen its own congregational life, moral bondedness and spiritual unity."[52] *Koinonia* requires student involvement in PCU (and non-PCU) churches on Sundays. They will be attached to a church to serve in whatever capacity the pastor allows, for example, ushering, counseling, teaching in Bible studies, preaching, or cleaning the church. They are required to write a reflective report on what happened, how they felt, challenges faced, lessons learned, etc. At the end of the term, the pastor will also give a report of the students' performance and attitude during that time.

Diakonia "literally means 'service' or 'ministry.'"[53] The *Diakonal* aspect refers to student activities in serving the community through projects such as cleaning the market or an

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[47]William M. Lay, *A Future Perspective for Christian Educators* (Institute for Christian Leadership, 1993–1994), 87.

[48]Alton C. Smith, *The Bible School Administrator's Handbook* (Springfield, MO: Publisher unnamed, 1991), 176.

[49]Ibid., 176.

[50]McCulley, 11.

[51]Murray A Dempster, "Evangelism, Social Concern, and the Kingdom of God," in *Called and Empowered: Global Mission in Pentecostal Perspective,* eds. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), 27.

[52]Ibid., 27.

[53]Ibid., 32.

old woman or widow's home; filling potholes on the road; cleaning up a bushy well; or picking up litter on the road. This is to nullify the misconceived notion among Christian skeptics that believers in the Lord are heavenly minded and of no earthly good. This exercise is also intended to form a servant leader attitude in the students.

Kerygmatic ministry refers to preaching of the gospel.[54] The class will plan for evangelism once a week (school, street, hospital, door-to-door) and go out in groups of two or three. They are required to report back on what happened, challenges faced, lessons learned, how many were reached with the gospel, etc. However, if they are planning for an open-air meeting, then the whole class is involved.

Portfolios are kept of each student's progress. Then those graduating are required to go for an internship of about one to two weeks to an upcountry church. They will serve in that church and report back on their return. The host pastor is to send his/her report to the school, giving an evaluation of the student performance in competence and attitude towards ministry and fellow ministers during the internship period.

Incorporating a Mentorship Culture

It is this writer's conviction that reception of knowledge (theory) is adequately achieved within class room walls. However, the personal formation (spiritual and moral) and the praxis component of the student's development cannot fully be achieved unless closely guided and monitored. Without supervision, counsel, and accountability, the students will not grow to their full potential. Therefore, beyond the classroom teacher-student relationship, the school must put a system of relationships in place to foster the maturity journey of the student. This is where the concept of mentorship comes into view.

M. C. King affirms this in the following statement:

> When exercising a mentoring role, the leader essentially operates as a facilitator. In order to further the full release or the mentoree's personality and talents, he seeks to holistically impact the mentoree through the totality of shared life. It is precisely this influencing of the whole being that no course, no seminar, no book can satisfy.[55]

If no course, seminar, or book can solely contribute to the holistic development of a student, then mentorship must never be a peripheral consideration in school curriculum, but rather an integrated component.

The necessity of mentorship in the development of praxis in student's life is further echoed in W. Brad Johnson's statement: "Through the application of mentor functions such as teaching, advising, coaching, and modeling, mentors help protégés master professional skills and ultimately 'learn the ropes' of both the disciplines and the local organization."[56] He

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[54]Ibid., 24.

[55]Don Fortson, "Reformed Theological Seminary Mentoring Training," Reformed Theological Seminary. http://www.rts.edu/Site/ RTSNearYou/Charlotte/Resource_files/Mentor%20Training.pdf (accessed June 1, 2012).

[56]W. Brad Johnson, *On Being A Mentor: A Guide for Higher Education Faculty* (Mahwah, NJ: Lawrence Erlbaum Associates, 2007), 8.

goes on to point out that college students who have gone through the process of mentorship with faculty are well-prepared for the positions they hold in the field.[57] The other side of his observation is that students who have never been mentored are deficient in the field of practice. Without personal and practical development, a student cannot claim transformation.

In this regard, the dean will attach students to one faculty member. At present, the school has approximately twenty residential students. The recommended ratio can be one teacher to about five students. This is a concept borrowed from East Africa School of Theology (EAST), Kenya, as reflected in an oral report presented by Rev. Isaac Kasili.[58] However, a challenge in meeting this goal is that KST has a block teaching format, and thus most of its teaching faculty is adjunct. To overcome this challenge, the academic dean will oversee seven students; the school administrator, a lady, will oversee/mentor the four female students. Another serving teacher, who lives off campus, will be asked to oversee a couple of students. In addition, missionaries living on campus are expected to mentor students assigned to them.

The one area of difference with EAST is that the mentors are encouraged not only to meet as a group, but to arrange individual times out—formal or informal—with these students. The dean will brief the mentors regarding expectations. Meetings will involve prayer, counseling, answering of questions, reflections, games, outings, etc.

These mentors are encouraged where possible to get involved in the practical ministry of the students. These mentees can also be invited to escort the mentor on mini ministering engagements that are out of the formal practical ministry requirements of the school. In this way, the mentees can learn from observation. John C. Maxwell calls it the role model aspect of mentorship.

> The people you desire to empower need to see what it looks like to fly. As their mentor, you have the best opportunity to show them. Model the attitude and work ethic you would like them to embrace. And anytime you can include them in your work, take them along with you. There is no better way to help them learn and understand what you want them to do.[59]

This writer will also incorporate the mentorship culture among peers. There will be those that are more informed, more stable in character, or more talented in a skill. The faculty will identify and encourage certain people to mentor others. For example, the school has a very good keyboard player. He will be encouraged to cite another student/s (most preferably his junior) interested in learning to play that instrument. He is expected to mentor him so that after he graduates, there will be someone to play the keyboard during the chapel services.

The groups assigned to the mentor are required to be "each other's keeper." This is part of fostering the mentoring culture in KST. They are to help each other in class work issues/discussions, pray for each other regularly, encourage each other, and hold each other accountable.

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[57]Ibid., 11.

[58]Report by Isaac Kasili, December 10, 2010, recorded by Dr. Chuck Wilson.

[59]John C. Maxwell and Jim Dornan, *Becoming a Person of Influence* (Nashville, TN: Thomas Nelson, 1997), 190.

Peer mentoring gives horizontal accountability. Students can be put into temporal, segregated (men/women) or interest groups (based on similar interests and talents).[60] This mentorship culture which is vertical (faculty member with student) and horizontal (students with students) fosters growth both personally and professionally.

Chapel Services

Denzil R. Miller stresses that chapel time must be taken seriously, and that spiritual formation must take place during this time. He gives the following caution:

> This daily service in our Bible schools must be more than just a devotional time, or even worse, a time for school announcements. It must become a dynamic spiritual laboratory where students encounter the living God and learn how to respond to and move in the power of the Holy Spirit.[61]

The plan of action is to first revise the time of chapel services. It has always been a forty-minute weekly devotional time from 8:00–8:40 a.m. (with the exception of Monday, when it is from 9:00–9:50 a.m.) Devotions will now be one hour. This gives time for students to seek God without the psychological pressure to rush for class. Possibly more time during the day and night needs to be allotted for prayer and strategic preaching of the Word. Some devotional times can have mentors interact with their group (mentees).

Description of Faculty

The success of this new paradigm will be greatly determined by the teaching staff. It is a common phenomenon for Bible school teachers to be theologically qualified, yet have no prior exposure to the field of education. These teachers teach as they were taught. The assumption of this writer is that it takes a transformed teacher to be an agent of transformation.

Since the curriculum also includes what happens outside the classroom, teachers are required to maintain a high level of integrity. Taking into account that teachers are involved in the mentoring process of students, it is imperative that they have character and are spiritual themselves. This is when transformation is possible. Miller is right in noting that "only spiritually competent teachers can produce the spiritually competent graduates that the task of spiritual ministry demands."[62]

Structure for Training

Though administrative systems are presently in existence, a few changes will be made to better sustain the training. The school has a limited number of full-time staff, which has caused strain in administrative duties. For example, as previously noted, the principal is not in residence, but only present eight weeks in the year. The academic dean serves as acting principal and also oversees academic affairs. Since the school has no registrar or student dean, the academic dean also acts as the student's dean, and sometimes as the registrar.

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[60]James A. Davies, "Adult Ministries," in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 229–230.

[61]Denzil R. Miller, *Teaching in the Spirit* (Springfield, MO: AIA Publications 2009), 39.

[62]Miller, 40.

With the development of the practical dimension, a student's dean is needed to monitor field progress and reports. More faculty members are necessary to enable the mentorship component to succeed. The school needs a registrar to oversee all results. This will relieve the academic dean, freeing him to concentrate on giving general oversight to the academic program of the school. The dean will table this request for more staff to the Bible school board. If effectiveness and proper student service is to be realized, it is imperative that the present staff is not overloaded. The current realities do not make permanent teaching staff affordable, so the second-best available option is part-time support staff.

The advantage of being situated in an urban setting is access to qualified people at the BA and MA levels. Since the classes are taken under a block system (6–8 days), teachers avail their services easily.

At present, KST receives money locally and internationally. Locally, money is received from tuition fees, the school mechanic workshop, and from the income-generating projects (renting its facility for conferences and offering catering services to clients). Internationally, support funds are sent quarterly from Fida International and PYM (missionary agencies and founders of the school). About 50 percent of the budget is met by them.

The role of the national church is to send their leaders for training. They are also involved in the actual training process. At present, the chairman (General Overseer) and General Secretary are involved as part of the adjunct faculty. The local churches are expected to be involved in hosting students for internship programs.

The students are required to have a minimum of Ordinary level (O level) to enroll for the certificate in Bible and Theology; and those with Advanced level (A level) qualify for the diploma in Bible and Theology. Those who do not have Ordinary levels but have had lower secondary education and are thus able to read and write have the option of taking a non-credit track.[63]

Conclusion

It is this writer's conviction that theological school curriculums must be developed in such a way that the student is prepared for the real world of ministry. This will inevitably require some kind of holistic approach to education which involves information, but also fosters personal and spiritual formation, and at the same time prepares the student for practical relevance in the field of ministry. This is when transformation in a holistic sense is truly realized. This writer is convinced that the developed holistic training model proposed in this paper will enable Kampala School of Theology to produce the kind of ministers who are not only theologically informed, but also formed in character and competence to do the work of ministry.

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[63]This is where the student attends the teachings in class but does not do the assignments or exams to earn credit. The student attends class like a workshop/seminar and a certificate of completion is given acknowledging all the courses taken.

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