Hello Guest of the *African Theological Advance* project:

We have collected each of the grantee’s brief abstract of their project’s research aims, process and preliminary findings; along with their brief statement of how they anticipate converting such findings into curricular change at their home institution(s).

Please review this booklet to familiarize yourself with the participants you will meet in Pretoria, as well as their projects.

i. **Botswana**
   - Lovemore Togarasei, University of Botswana
     “The impact of religious beliefs on health seeking and health provision behaviours: lessons for theological education review at the University of Botswana.”

ii. **Côte d’Ivoire**
    - Issiaka Coulibaly, Faculte de Theologie Evangelique de l’Alliance Chretienne (FATEAC)
      “Ethnicite, Christianisme et reconciliation etude du concept politique.”

iii. **Ethiopia**
    - Daniel Assefa Kassaye, Capuchin Franciscan Research and Retreat Center (CFRRC)
      “Living Ethiopic oral poetry: from creation to performance and sacred dance.”
    - Seblewengel Daniel Woldegiorgis, Ethiopian Graduate School of Theology (EGST)
      “The relationship between religious support and emotional well-being among Ethiopian evangelical Christians.”

iv. **Ghana**
    - Rose Mary Ameng-Etego, University of Ghana
      “Literature, music, and prayer repertoires as sources of African values, spirituality, and Christian theology.”
    - J Kwabena Asamoah-Gyadu, Trinity Theological Seminary
      “Being African in a contemporary world: exploring spirituality and psychological values in Ghana.”
v. **Kenya** ........................................................................................................................................................................18
   o Bernard Boyo, Daystar University
     “To empower African Christians embracing different concepts of healing through development of a
     framework for mainstreaming faith, traditional and medical healing concepts in the existing
     theological curriculum in Africa.”

   o Susan Mbula Kilonzo, Maseno University
     “The place of the Catholic Church in ethnic conflict resolution through the Amani Mashinani (Peace
     at Grassroots) model in Kenya’s Rift Valley.”

   o Elias Omondi Opongo, SJ Hekima University College
     “Social conflict, social capital, and religio-cultural reconciliation practices in East Africa.”

vi. **Nigeria** .....................................................................................................................................................................27
   o Matthew Michael, Nasarawa State University
     “Triangulated health & integrative wellness: the mapping of wellness and its cultural psychology in
     modern Africa.”

vii. **South Africa** ..............................................................................................................................................................32
    o Stephan de Beer, Pretoria University

    o Nadine Bowers Du Toit, University of Stellenbosch
      “Inequality, forgiveness, and political agency: lived theologies among young adults in post-apartheid
      South African churches.”

    o Marilyn Naidoo, Baptist Theological College of Southern Africa
      “An empirical study on integrated ministerial education in African theological institutions.”

    o Ignatius Swart, University of Western Cape
      “Xenophobia and the re-imagination of evangelization amongst migrant dominated churches in
      South Africa.”

viii. **Uganda** .....................................................................................................................................................................43
    o Robert Wabyanga Kuloba, Kyambogo University
      “Analyzing the health and healing practices of African Pentecostals in Africa and the Diaspora.”

ix. **Zimbabwe** .................................................................................................................................................................45
    o Nisbert Taringa, University of Zimbabwe
      “An exploration of Christian perceptions on forgiveness as panacea for the gukurahundi atrocities of
      the Early 1980s in Zimbabwe.”

---

*This workshop is sponsored by Calvin College’s Nagel Institute
With funds generously donated by the Templeton Religion Trust*
Abstract for Pretoria conference

Project Title: The impact of religious beliefs on health seeking and health provision behaviour: lessons for theological education review at the University of Botswana

Principal Investigator: Lovemore Togarasei

Project Team: Department of Theology and Religious Studies, University of Botswana

This project seeks to establish how religious and cultural beliefs and practices influence health seeking and health provision behaviours among Batswana and how this knowledge can help in reviewing theological education at the University of Botswana. The primary questions addressed by the study are: How do religious beliefs influence one’s health seeking and health provision behavior? Based on their reading and interpretation of the Bible, how do African Christians view traditional and modern medicine? Does the un/availability of good medical facilities in one’s society influence people’s views of the different health systems? What about the health and medical training programmes, do they have courses or content on spirituality and health? How do they view the relevance of religion in their medical training? How do the answers to these questions influence the direction of theological education in Botswana and other African countries?

The study uses theoretical formulations from literature review on the subject of religion, culture and health together with empirical data collected from Botswana. Empirical data was collected through survey questionnaires, in-depth interviews and focus group discussions. Specific communities that represent the diversity of religion, ethnic tribes, geography and access to health care were purposively selected. Respondents are health seekers, traditional, medical and faith healing practitioners, academics in the areas of health and medical sciences and theology and religion and government and non-government health policy makers. Health seekers and health providers are selected from those who confess to be Christians and/or traditional religion believers. Study participants were selected from the following geographical areas representing the different types of settlements in Botswana from major cities to villages and communal settlements. Gaborone, Kanye, Molapowabojaang, Francistown, Masunga, Tutume, Mahalapye, Maun, Sehithwa, Bobonong, Lentswelemoriti, Molepolole, Letlhakeng, Hukuntsi, Lehututu and Tsabong are the chosen geographical areas. Although we have mentioned names of towns and big villages, on the ground we included small villages and settlements around these areas some of which do not even have official names.

Data will be analysed using basic statistical and qualitative analysis tools and techniques. Although we are yet to analyse the data, our preliminary observations from the data collection exercise seem to confirm our hypotheses:

- That the majority of Batswana are influenced by their religious and traditional cultural beliefs and practices in their health seeking behaviours.
- That despite the need to stick to professional health ethics, health practitioners- medical, faith and traditional including health policy makers, are influenced by their religious and traditional cultural beliefs and convictions in their provision of health services.
- That the relationship between religion, health and healing beliefs and practices are not satisfactorily addressed in theological and medical health curricula in Botswana.
Statement on how to convert project findings into curricular change at the University of Botswana

Project Title: The impact of religious beliefs on health seeking and health provision behaviour: lessons for theological education review at the University of Botswana

Principal Investigator: Lovemore Togarasei

Project Team: Department of Theology and Religious Studies, University of Botswana

The findings of this study will be used to review theological education at the University of Botswana. Currently theological education at the University is offered in the Department of Theology and Religious Studies housed in the Faculty of Humanities. There are very few students specializing in Theology since the last 10 years especially at undergraduate level. The department is relying on students from other departments and faculties whose students are taking some theology courses. Although the department is one of the worst affected, the whole faculty is attracting very few student numbers in its courses. To address this problem, the Faculty is undertaking a review of its academic offerings with the view of offering attractive, research informed and interdisciplinary courses and programmes that address the needs of the modern world. This project came at the right time and so enjoys the full support of University management. It is therefore our conviction that the findings of this project will help increase the numbers of students enrolling in theology and religious studies courses. We are thinking of different ways of using the findings for curriculum change at the University:

1. Introduction of an interdisciplinary postgraduate programme
   Together with the departments of Sociology and Psychology and the schools of Medical and Health Sciences, a postgraduate programme on health and religion (the exact name will be informed by the findings) can be developed housed under the Department of Theology and Religious Studies. The University of Botswana is encouraging interdisciplinary collaboration and this project will support this process by bringing together researchers from different disciplines as is evident in the membership of our team. This collaboration will not only lead to curriculum review led by the Theological and Religious Studies department, but also to inter-disciplinary research collaboration, co-teaching and co-writing of new teaching materials, amongst others.

2. Introduction of religion and health courses at undergraduate level
   We hope to introduce new undergraduate courses on religion and health so that more medical and health sciences students will take theology and religion courses.

3. Introduction of in-service short courses on religion and health for all health practitioners
   Our preliminary results are showing that health practitioners are interested in in-service short courses on religion and health. We hope the findings will persuade the government, through various public health programs, to encourage the unity of faith healing, traditional healing and bio-medical therapies through such courses.

4. Production of religion and theology handbooks for health practitioners
   Our literature review shows that in some countries, religious practitioners have handbooks on world religions to guide when dealing with patients of different religious backgrounds.
1. Research aims:

The objective of this project is to show the contributions of ethnicity, Christianity and the concept of the New Ivorian to reconciliation in Côte d'Ivoire today. More specifically, the project entails conducting an inventory and critical analysis of the various reconciliation initiatives in Côte d'Ivoire; enriching the understanding of ethnicity, the concept of the new Ivorian and Christian practices in political, theological and academic education with the goal of developing reconciliation on a deeper level.

2. Research process:

Scope of the study
The research is taking place in Côte d'Ivoire, particularly in areas experiencing recurrent ethnic, land (territorial), political and economic conflicts. This is the case in the localities of Abidjan (South), Bouaké (Centre), Duékoué, Guiglo and Toulepleu (West), Korhogo and Ferkessédougou (North) and Bouna (Northeast).

Target population (sociological and religious fields)
The research targets three broad categories of population: (1) members of churches (mainly Catholic, Protestant and Evangelical) and institutions of biblical and theological education (IBT); (2) political and traditional leaders and administrative, military or paramilitary authorities; (3) members of Civil Society Organizations (CSOs).

Data collection tools and techniques
Our investigations are based on four main data collection techniques: document analysis, direct observation, personal interviews and focus groups.

3. Research preliminary findings:

As our research currently stands, we have made a number of discoveries of which we want to mention four.

1. Following the processing of the first surveys conducted in Bouaké and the surrounding region, for example, we realized that the sample of respondents was not sufficiently representative for a city which was considered the capital of the rebellion forces in 2002. This situation required additional field research. This was completed in September 2018.

2. We have also discovered that one of the real obstacles to reconciliation lies in the continuing injustices suffered by the victims of various crimes and atrocities. In their efforts to redress past wrongs, public authorities and some non-governmental organizations (NGOs), have, on occasion, compensated those who were not actual victims.

3. Another discovery we've made is that in a number of cases, it takes more than one interview to get valid information from the people surveyed. There is always reluctance to tell the truth concerning events. According to one of the respondents, the fear of reprisals is one of the reasons for this reluctance. This raises the question of the validity of the results that can be obtained by simple opinion surveys.

4. The research has also allowed us to expand our understanding of ethnicity and its involvement in the socio-political affairs of Côte d'Ivoire. For example, we have learned that multilingualism can be a factor for peace. In one of the regions of conflict in western Côte d'Ivoire, the permanent presence of a warlord who understood the local language contributed to peace in the region. In fact, the mobilization of the community for purpose of encouraging conflict could no longer succeed because their efforts were unmasked by the warlord.

(Contribution of Ethnicity, Christianity and the concept of the New Ivorian to the Reconciliation in Côte d’Ivoire)

A one-page statement of what you anticipate that you will be doing to convert your findings into curricular change at your team’s home institution(s)

The results of the research will influence theological education within FATEAC and affiliated theological educational institutions through:

(1) the research center dedicated to “Ethnicity, Sociology and Political Theology”; and
(2) courses on conflict resolution and reconciliation, which is lacking in current training curricula.

Since the beginning of our research, we have been aware of the scarcity of resources in REBIHRS-CI, the library system of Abidjan and the surrounding region, concerning the topic of ethnicity. We have therefore created a collection of resources in this field. A copy of this volume is already available to students and researchers in the FATEAC library and the network of institutional theological libraries in Côte d’Ivoire. It should also be noted that this important document gives great hope for the creation of the research center dedicated to “Ethnicity, Sociology and Political Theology" in FATEAC.

The activities of this research center will be conducted by senior researchers who will supervise the doctoral research of young researchers. The research, some of which is already in progress, includes the themes of ethnicity, sociology and political theology and other topic arising from the Masters course on ethnicity which has been offered for the last four years. In addition to the literature on ethnicity, an interactive mapping of conflicts in the regions surveyed was developed. This mapping highlights useful information collected in the field. These interactive maps are available and very useful to other theological training institutions, especially in teaching courses on conflict resolution and reconciliation.
Aims

One principal aim of our research is to discover values which are found in Ethiopian traditional Oral poetry.

Process

In order to put that into practice we have carried out two field trips, one in the North West from Addis Ababa (300 kms) and one inside the Capital city. In both cases the team has assisted to performances of living Ethiopian oral poetry. Both cases included a liturgical feast and social aspects related with the performances. The trip in Northern Ethiopia included also the traditional schools of Oral poetry. Poems that were improvised during these events have been recorded, transcribed and analyzed.

The liturgical feast in the first case was the Transfiguration of the Lord, a feast that takes place on the 19th of August. This feast commemorates the revelation of Christ’s divine Glory to the three Apostles Peter, James and John. As Christ was transfigured, his face shone like the sun and his garments became littering white. The apostles saw Moses and Elijah with Christ. Peter, full of wonder and awe proposes to build three tents, one for Christ, one for Moses and one for Elijah.

The master poet as well as his students improvised poems in relation with this revelation of Christ’s divine glory. These poems being recorded and transcribed the team met several times to analyze them and to understand them from different perspectives. Their poetic creativity in terms of their symbolic and aesthetic value, on the one hand, and their theological message, on the other, have been discussed.

Preliminary findings

- A life centered theological education is promoted not so visible in modern theological curriculum. Inspiration is not limited to ancient texts, to the Scriptures, to the Church Fathers but also to Nature, the flora and the fauna and current situations. There is no dichotomy between life and learning theology through poems

- Unlike in modern theological education, spontaneity and flexibility on the choice of themes are allowed in theological expressions through traditional oral poetry. Theology is close to worship, celebration and praise and joy.

- Theological themes are constantly explored and deepened with a multitude of metaphors. Thus, on the feast of Christ’s transfiguration, one poem might focus on Peter’s reaction and prostration. Another poem may draw the attention to the appearance of Moses (how a dead person come to witness the scene of Jesus’ transfiguration). Another admires the contrast between Elijah’s provenance and the one of Moses. Another admires the immediate disappearance of both Elijah and Moses from the scene living Jesus with the Apostles.

- The theological education has a strong social dimension. Students live in a community and are sponsored by the community. There is conviviality both in the sharing of knowledge, the performance, but also the meals, the environment, the space. The whole learning process is an experience. The new comers are welcomed by the community of students of living oral poetry.
- It is a method that challenges by expecting them to create new poems through concentration, personal effort, patience and humility. New candidates are presented to the master and their level is checked openly and objectively through a request of performance.

- It is an approach that practices interdisciplinarity in theology. The poems imply a powerful capacity of discovering connections between a biblical event or figure, natural phenomena and current situations. Often this is a weak point in theological schools where connections between different topics are hidden due to too much compartmentalization.

- Creativity being the core of the whole process there is no room for cheating or plagiarism. If a student or any poet repeats an already composed poem the circle will stop the performance.

Daniel Assefa
Leader
2) Plans for the future

The research we carried out helped us to find elements that question the framework of modern theological learning. In this connection, we desire to open a program of courses whereby (a) the values of the living oral poetry are studied.

(b) the virtues of this learning are actualized in a new context. Classes would hence not only enable the study of the theological discourse expressed through traditional oral poetry but will also be inspired as far as methodology is concerned. The plan is to open an independent program where one would learn theology as a way to demonstrate its virtues. In other words, we think it is more practical and more feasible to implement it as a separate program before introducing it in a modern theological curriculum. The reason being that modern theological curriculum would have a lot of difficulty to integrate theological education through oral poetry. There would be strong opposition to welcome both the content and the method of this traditional education. This is due to the fact modern theological education accumulates subjects without giving enough time for reflection, wonder. Besides, it believes that its method is complete and does not have room to appreciate something different from its own way of teaching.

We would thus plan to open a program of theology where students are regularly challenged
- to perform their own theological reflections on a theological theme, a biblical event through the vehicles of metaphors
- to explain the theological reflections
- to show connections between different theological disciplines
- to show connection between theology and day to day life, theology and worship
- to show which images or which metaphors represent well the theological discourse
- to perform before Christian communities and to listen, and learn from feedbacks,
- to have proximity and conviviality both among theology students but also with Christian communities

Daniel Assefa
Leader
Abstract - 2018-TH550

Principal Investigator: Seblewengel Daniel Woldegiorgis,

Project Team: Ethiopian Graduate School of Theology – EGST

Project Title: *The relationship between religious support and human flourishing among Ethiopian Evangelical Christians*

Research Aims: The research employs an interdisciplinary approach to human flourishing from the vantage of religious support and psychological discussions. It seeks to address religious support provided to congregants of Evangelical churches across Ethiopia on one hand, and, on the other hand, it addresses their flourishing. This research project is based on the theoretical framework that spirituality can help us deepen our view of human happiness and flourishing as spirituality, among other things contributes to or impedes a happy life.

Religious support is a set of church beliefs and practices that is being employed within the conceptual framework of social support. Religious support assesses three distinct but related entities; namely, support from God, the congregation, and church leadership. Religious support is a form of Christian practice where members support and care for one another, as it is one of religious coping mechanisms for mental health. It deals with the varying types of relationships that one may have in the church. As a form of relational variable, it refers to the emotional support that one may receive from others, in this case, the church. Human flourishing, on the other hand, generally refers to the concept of human wellbeing that is rooted in the Aristotelian philosophical concept of *eudaimonia*, which was directly translated, among an array of meanings, as “happiness”, “wellbeing and happiness”, and “highest human good”. However, modern scholars opt to understand it as human flourishing. Human flourishing is related to human wellbeing.

Research Processes: The research employs sequential explanatory strategy, a type of mixed research method. This strategy is a two-phase process whereby a robust quantitative data (by using a combination of two questionnaires – Flourishing Scale and Religious Support Scale) will be collected and analyzed during the first phase, and this will be followed by a second phase where qualitative data will be collected. Collecting and analyzing qualitative data builds on the results of the initial quantitative results. It is worth noting that such a research design heavily depends on the quantitative data as a primary method. After the findings of both the quantitative and qualitative approaches are finalized, theological reflection will be made.

Preliminary Findings: (1) In a country where, according to the press release issued by the Ethiopian Ministry of Health, about 27% of Ethiopians suffer from different kinds of mental illnesses, the literature review indicated that mental well-being of Ethiopian Evangelical Christians is barely addressed. (2) The instrument was translated forward to Amharic and back translated to English by a Christian licensed translator so as to maintain cultural adaptability. The back-translated questionnaire was piloted on 102 EGST students and alumni to see the understandability of the back-translation. The result shows that there is a reasonable understanding of the items of the questionnaire.
Anticipation towards Curricular Change

The home institution of the team of researchers is the Ethiopian Graduate School of Theology (EGST). It is jointly founded in 1997 by three ecclesiastical bodies: The Ethiopian Evangelical Church Mekane Yesus, the Ethiopian Kale Heywot Church, and the Evangelical Churches’ Fellowship of Ethiopia. Since its establishment, EGST has been dependent on western textbooks, references, and studies to teach its students. The quest for contextually relevant case studies and empirical studies has been an issue by EGST’s stakeholders. The scarcity of contextually relevant studies on religious practices has forced EGST to teach from books that are published from a western mindset. While it is impossible to eschew western ideas, perspectives, and worldviews, it is equally important to include African perspectives and practices to make EGST’s academic ministry contextually relevant. It is the conviction of the team of this project that this study will contribute towards this end.

As indicated in the proposal, one of the significances of this study was to lay the foundation for curricular revision of at least two of EGST’s programs. These programs are the MA in Biblical and Theological Studies (MABTS) and the MA in Leadership and Management (MALM). More specifically, the findings of this research project will primarily inform the curricular design of one of the concentrations of the MABTS Program (Practical Theology) and one of the courses of the MALM Program (Leadership: Theories, Practice, and Development).

The findings of this research project will show the levels of human flourishing and religious support among Ethiopian Evangelical Christians. It will also show if there exists any statistically significant relationship between the two variables (human flourishing and religious support). This, in turn, informs how church leaders and ministers need to be equipped at EGST. One of the theological disciplines which will utilize the findings is Practical Theology because it deals with the praxis of people. The research will shed further light to the effort of Practical Theology to understand the underlying assumptions and beliefs behind the behaviors, decisions, and actions of believers. The research will also inform how Christian doctrines can be applied in the day-to-day lives and activities of believers.

The findings of this study that are related to how church leaders minister to their respective congregants, how church members relate among themselves, and the degree by which these aspects are contributing to the well-being of church members will inform church life. In addition, such contextual realities shape the orientation of a leadership course entitled as “Leadership: Theories, Practice, and Development”. In sum, this empirical research will be instrumental in availing a contextually relevant case to teach theological, practical and leadership courses.
This page left intentionally blank
Project Title:
Literature, Music, and Prayer Repertoires as Sources of African Values, Spirituality, and Christian Theology

Aim:
As stated in our proposal, “The project explores important ways in which traditional spiritual traits and values have indeed survived and modulated within contemporary African Christianity, with a unique focus on the critical role of language, literature, and oral forms as repositories and vehicles for spirituality and values.”

Process:
The team is using a three-prong approach: group planning, ethnographic fieldwork/archival study, and literature review/writing.

1. Project management meetings, conference attendance and planning: the team makes judicious use of Skype/WhatsApp calls for planning and strategizing. These virtual and conference setting discussions have yielded insightful ideas as well as some restructuring of the project. The team has already sent their Nagel-Legon conference.

2. Ethnographic fieldwork/archival study: took place in Ghana (Amenga-Etego, Kwakye and Fretheim) and Nigeria (Emeka-Nwobia and Onovoh). Although the archival work was limited to Kwakye and Onovoh, every team member was engaged in some level of ethnographic study. With semi-structured interview guides, in-depth interviews and focus group discussions, research has been conducted with an additional use of participant observation in selected church/worship settings by the Nigerian team. So far, the team has some pictures, audio recordings and excerpts of video recordings for their documentary. Amenga-Etego’s interview of the artists is again rescheduled to February 2019. As the third component of her research (self-representation), the delay is still manageable. It illustrates one of the major problems of indigenous researchers.

3. Literature review/writing: thanks to ATA for their books and other literature available to the researchers, the team has been able to combine text and field data for their first two conference presentations. The literary texts (Onovoh), archival data (Kwakye), audio recordings (Fretheim), composed music (Amenga-Etego) and recorded church songs (Emeka-Nwobia) are already reviewed, transcribed, and translated. Team members are now analysing their respective data.

Preliminary Findings:
Identifying a theory that underpins our project is the most significant finding because of our book publication. Theoretically, there is a convergence on performance theory. Although early anthropological studies focused on ritual and ceremony, recent studies are interested in how performance informs and is informed by religious experiences and activities (Rosowsky, 2013). The trajectories in this project do not only point to a cross-disciplinary approach, but also, the team’s yearning to fill this gap. Anchored on Richard Schneider’s (2003) theoretical framework which views performance as everyday life involving rituals, plays, dance, music, theatre, everyday life, language use, and identities of ‘doing’ not just ‘being;’ the interdisciplinary nature of performance theory ranges from John L. Austin’s and Searle’s linguistic performatives, Butlerian’s performance of identities, Lyotardian’s societal performativity Bauman’s performance-oriented verbal art, to Derrida’s postmodern performance studies, David Rhoads’ performance criticisms, etc.
Document 2: Converting findings into curricular

Although the team proposed to work on 7 courses, the report below illustrates the courses each researcher’s preliminary findings are contributing to. A sample is shown below as an appendix.

SREL 393: Gender Issues in Religion and Culture
SREL 626: The Gospel and Culture - The African Experience
SREL 680: Religion and Music in African (New Course for MA Sandwich)

Amenga-Etego: ‘Values are values irrespective of the medium of articulation’. Interreligious encounters may initially present clashes (apparent or real), but time produces complementarities as they re-enforce each other within specific times and spaces. Values such as love, peace, forgiveness, etc. are the same though articulated differently. Ghanaian Christian music is therefore the re-articulations of the various indigenous religio-cultural value systems to illustrate the innate nature of human values. Thus, the music under examination exemplifies this and calls on the audience to desist from negative comparison to find the synergies in the similarities and complementarities (SREL 393 & 680).

Emeka-Nwobia: Songs are the conveyance of spirituality. Christian songs are an assemblage of the people’s spirituality, values, history, cosmology, and encounter between people and divinity; which are creatively patterned with metaphors, imageries, repetitions and (para-)linguistic renditions which transmit extraordinary powers and exhume depth of emotionality. Specific songs are paired with each stage in the worship session such as in the Roman Catholic church to effectively synergize of African religious/cultural practices with Christianity. Consequently, practices which were otherwise portrayed as demonic and unacceptable, are presently finding inroads in the church (SREL 626 & 680)

Fretheim: Even though her analysis of Afua Kuma is not strictly concerned with theology, Rhoads provides important insights into oral cultures and oral performances that engage themes of Christian spirituality and that provides a helpful approach for engaging the oral prayers and praises of Afua Kuma. Rhoads reminds us of the importance of cultural context, audience, location of performance, and the importance of clearly identifying some of the limitations of a western text-based approach to oral performances/transcribed texts, all of which helpful for examining African oral performance and spirituality (SREL 393 & 626).

Onovoh: Has identified the roots of the Igbo Holy Sabbath Movement, its uniqueness, harmonization of African spirituality, religious symbolisms and values as well as its interaction with contemporary life in Africa and world Christianities. Also, women play very formidable roles in the Movement, not only as wives, deaconesses/mothers, but also as visioners, healers, prophetesses and participants in church leadership and administration (SREL 393). Additionally, the Movement is yet to be recognized as one of the world’s fastest growing church movements from Africa replete with authentic Biblical teachings, liturgies, rituals and original African spiritual practices that correspond to those found in the Hebrew Bible ranging from circumcision, holiness rules/practices to dietary laws and hope of a resurrection of the dead (SREL 626).

Kwakye: From a historical approach that combines the use of archival materials with oral tradition to reconstruct the life of a leading 19th century African Christian. African Christians played a pivotal role in the transmission and planting of Christianity in Ghana in the missionary period. He notes that the blindness in missionary historiography is responsible for the sometimes Eurocentric approach. The African Christians, based on their knowledge of the African worldview and values, were more effective transmitters of the gospel (SREL 626).
Appendix

This curriculum design is in accordance to the University of Ghana standard

Course Title: Gender Issues in Religion and Culture
Course Code: SREL 393:
Credits: Three (3)

Course Description: Old
Definition of religion, gender and culture and how these are related. Theoretical and methodological issues; critique and deconstruction of religious traditions, beliefs and practices with regard to gender; reconstructing images of gender and power relationship. New and renewing models of gender relationship in the work of such groups and bodies as Circle of concerned women theologians, Institute of Women in Religion and Culture, FORMWAG, etc. leadership structures in major religions in Ghana, violence and religion.

Course Description: New
This course examines the intersections of gender, religion, and culture as well as how they influence and shape each other. With particular reference to Africa’s Three Religions (African Indigenous Religions, Islam and Christianity). Cultural hermeneutics, feminism, literary, ethnographic and gender analysis will be used to de/reconstruct themes such as power, patriarchy, agency, violence, among others. Oral performances, including male and female music and praise genres will be examine to illustrate sources of social, cultural and religious construction gender as well as subversion, female power and agency.

Reading List

Course Title: The Gospel and Culture - The African Experience
Course Code: SREL 626
Course Credits: Three (3)

Course Description: Old
Biblical and Theological reflections on Culture. The gospel and African culture. The impact of Christianity on the lives of the people of Africa. Issues and implications, e.g. contextualization, inculturation, syncretism. (These will be studies in relation to specific areas and situations.)

Course Description: New
The course examines the various ways in which the Gospel is made meaningful within the African contexts. Using concepts like skenosis, translatable, contextualization, inculturation, syncretism, it will examine some highlights of the Gospel including salvation, atonement/sacrifice, incarnation, etc. It will also examine ways in which the Gospel and African culture(s) intersect and/or influence each other.
Reading List

Course Title: Religion and Music in Africa (New Course for MA Sandwich)
Course Code: SREL 680
Credits: Three (3)
Course Description
The course seeks to draw students’ attention to and to create an understanding of the role and significance of African oral spirituality as an approach that stands alongside with, and not below, text-based theologies or religious studies approaches. It will create an appreciation for the variety of historic and contemporary oral religious performance music genres in Africa. Themes under study will be discussed from the perspectives of the three dominant religions.

Reading List
Being Afri


J. Kwabena Asamoah-Gyadu, Vivian Dzokoto & Annabella Opare-Henaku

In recent times, Ghanaian traditional and religious values have been subjected to media scrutiny whenever issues pertaining to “national interest” come up. A systematic study into Ghanaian values and spirituality is therefore imperative. The broad objective of this study is to investigate the relationship between African spirituality and values in relation to flourishing and well-being. In this regard, we seek to investigate the relationship between Ghanaian values and those identified in mainstream research. Identify their relative salience, and whether additional values are more central to contemporary Ghana.

The study which is being conducted in the Accra/Tema metropolitan areas of the Greater Accra region of Ghana is in two phases. The first phase is the qualitative study (which is currently ongoing) and this will serve as a conceptual basis for a quantitative study in the second phase. The qualitative enquiry comprises 24 focus group discussions with individuals to examine and identify local concepts of important values, flourishing and well-being across different Ghanaian ethnic (e.g. Ga, Akan, Ewe, Dagbani) and religious (African Traditional Religion, Christianity, and Islam) groups.

So far, preliminary results from 11 focus group discussions (with an average of 6 participants) indicate that hospitality, peace, kindness, gratitude, knowledge seeking and unity are cardinal Ghanaian values. Traditional beliefs and practices such as puberty rites, storytelling and taboo related behavior were also mentioned as cardinal practices that influence the behavior of Ghanaians. Celebration of religious and cultural festivities, preference for traditional meals and clothing were some of the traditional Ghanaian inclinations which some of the participants highlighted but concur that they have lost relevance in contemporary times.

In general, bribery and corruption, trending fashion and attraction to modern technological gadgets are some of the contemporary values that emerged across the various discussions. Most of the study participants agree to the perception of change in traditional Ghanaian values in contemporary times. Attribution was given to foreign television contents and social media in
particular for the perceived shift from traditional to contemporary values. Fear for God/gods, respect for people, being truthful and working hard are some of the values the study participants consider as important values every Ghanaian and African must possess. There seem to be a general consensus among the various participants about the salience of faith and spirituality in directing and shaping value systems. Ideal or aspirational values that sufficed among most of the groups include obedience, commitment, patriotism and boldness in taking initiatives.
Curricular Implementation of Findings

J. Kwabena Asamoah-Gyadu; Vivian Dzokoto & Annabella Opare-Henaku

The Trinity Theological Seminary will incorporate the findings from this study into curricular for training students. A possibility for consideration is the inclusion of a series of class assignments on values into the course work of their one-year mandatory practicum in local communities and schools. Based on the results of our study, specific assignments will be designed for students or adapted from existing assignments with the following learning objectives:
1. Exploration of personal values and biases
2. Exploration of client values and biases
3. Developing awareness of personal-client value fits and mismatches
4. Developing strategies for addressing the topic of personal values with clients in the counseling context
5. Navigating value differences between pastoral counselor trainees and clients
6. Navigating value differences between clients (e.g. in marriage, parent-child contexts)

Assignment formats can include reflection essays, value survey completion and analysis, and in-class case study presentations based on counseling sessions.

In the face of the changing nature of the theological landscape in Ghana, the idea to incorporate the findings into existing curricular at the theological seminary will influence thinking and practice among the current and next generation of theologians and ministers of the Gospel. This initiative also has the potential to foster interest in generating additional research in the field of theology and values.

At the University of Ghana, the Department of Psychology (which is the foremost and largest in the nation) will also benefit immensely from the findings of this study. Restructuring of the undergraduate curriculum is currently underway. One of the goals of the overhaul is to incorporate local models of knowledge relevant to Psychology. A discussion of values, which will include the results of our study will be included in a selected undergraduate psychology course. At the postgraduate level, the findings will be incorporated into the teaching of Theories of Psychology and Psychotherapy Counseling Practicum. This will build on the cultural competencies of clinicians by creating awareness of the salience of values in Psychological practice.
Bernard Boyo, Daystar University

“To empower African Christians embracing different concepts of healing through development of a framework for mainstreaming faith, traditional and medical healing concepts in the existing theological curriculum in Africa.”

Abstract

The study titled African Christianity and the intersection between, faith, traditional and biomedical healing was conducted to establish the extent to which curriculum in theological colleges incorporate faith healing. It was also to determine which churches practice faith healing and the motivation for the practice. The research in addition sought to establish the effectiveness of faith healing and also identify the extent to which the existing curriculums in theological colleges incorporate faith, traditional and biomedical healing. Qualitative research design was employed; it involved conducting interviews with theologians, pastors, lecturers and focus group discussions with congregants in churches. Purposive and convenient sampling was employed to select theological colleges in Uganda, Tanzania and Kenya. In Tanzania and Uganda, St John’s University of Tanzania and Uganda Christian Universities respectively were sampled. Several theological colleges in Kenya were sampled from Nairobi, Central, Eastern and Nyanza regions. Further, content analysis of curriculum in selected theological colleges was conducted to determine presence and nature of faith healing content. The data collected was transcribed and a report was generated. Findings on faith healing content in theological colleges’ curriculum indicate that none of sampled institutions in Kenya, Uganda and Tanzania has a curriculum on faith healing. The results showed that faith healing is expected to be covered within other fields such as practical theology, pastoral care, counselling, and systematic theology. The study found out that curriculum across all the sampled theological colleges lack an explicit component of faith healing. The findings showed that the churches that practice faith healing were mainly the Pentecostal churches. Other denominations that also practice faith healing to a lesser extent include the evangelical churches, Catholic churches (the charismatic sect), Presbyterian and Anglican churches. The church of Uganda for instance has a liturgy on prayer and healing. Further findings indicated the motivations for faith healing include the realization that not all sicknesses may be cured through conventional medicine or herbs and that some diseases require spiritual intervention. The charismatic churches are motivated by faith healing being a gift of the Holy Spirit to all those who trust in God, and the call in the bible-book of James that the sick “call elders so that they lay hands on them to be healed”. Additionally, people’s interaction with scripture and the African worldview which consider sickness as caused by evil spirits is also a motivation for faith healing. All the interviewed theologians reported several cases of healing after prayer and fasting. Many of the cited medically proven faith healing cases included cancer, diabetes, paralysis, HIV and AIDS, kidney failure, and childlessness. Those interviewed had many testimonies that pointed to the fact that people who had been prayed for had received healing. The findings indicate that there lacks curriculum on healing, nevertheless the practice demonstrate that faith, biomedical and traditional healing methods are broadly utilized. Most theologians’ interviewed indicated that they are in support of bio-medicine, that they request their congregants to pray and also seek medical treatment. In cases where healing was claimed, they were asked to seek medical confirmation that healing had taken place. It is reccommended that healing takes a balanced approach that incorporates faith, traditional and biomedical approaches as opposed to an overemphasis of spirituality (faith healing) or conventional medicine at the expense of the other.
2. A one-page statement of what you anticipate that you will be doing to convert your findings into curricular change at your team’s home institution(s).

In order to convert our findings into curricular change at our institutions, we will have to analyze our data which will enable us to have a credible report that is well documented. This will aid in the development of a report that will be shared at a Consultative meetings with the academic division as a whole but more specifically with the Head of theology department. We anticipate to hold a consultative meeting hosted by our institution with other heads of theology departments in other sister institutions to serve not only as an avenue for dissemination of our findings but also as a consultation where we shall carry out a conversation on the interaction of faith, traditional and biomedical healing.

In this consultation also we shall deliberate on appropriate mechanisms that will aid in preparation for a curriculum review workshop. This will also help in discussion on how to develop a mainstreaming framework that will be shared broadly among participating institutions. This will be done when we shall hold a stakeholders dissemination forum work shop to share the study findings and the mainstreaming framework that can be applicable across the board. This will enable us to design a curriculum focusing on of issues of health in Africa, approaches to healing, biblical basis to spiritual healing as well as integrated healing. This is envisaged in the work-plan.
This page left intentionally blank
A summary of Preliminary findings

This study explores the role of the Church, specifically the Catholic Church, as a non-state actor in peacebuilding processes in ethnically (and politically) instigated violence. The overarching research question for us is: How does the *Amani Mashinani Model* by the Catholic Church influence dialogue, forgiveness, reconciliation and healing among the different ethnic communities in Kenya’s North Rift? The study specifically pays key attention to the *Amani Mashinani* model – Swahili for “peace at the grassroots”.

Our preliminary findings show the following:

*On the first objective* where the intention was to analyze the nature and causes of ethnic conflicts among the ethnicities living in the County, we have found that part of the current challenges that lead to violent conflicts result from ethnic stereotyping from the older generation that tends to pit the different ethnic groups against one another. The Kalenjins living in Kapteldon and Kikuyus living in Kiambaa areas (these are neighbouring villages) in their peacebuilding meetings through dialogue, have come to learn that the information given to some of the younger generations about the original land owners is not correct. Their forefathers once lived in harmony and had in the first instance purchased land from the scheme managers through “*harambee*” – communal contribution of money. The economic challenges that are heightened by increasing population, pressure on land and therefore lack of sufficient land for farming and cattle grazing has therefore been a basis for elders providing wrong history of land ownership, which then, complicated by political instigations, lead to violent conflicts. For this reason, the need to engage communities in dialogue, forgiveness, retribution, reconciliation and healing is eminent, and subsequently the work of the Catholic Church to build peace at community’s grassroots.

*The second objective* was to survey the role of the Catholic Church in conflict resolution in the County and on this objective we were had to rethink our strategy of just obtaining data from Uasin Gishu County. The project manager of *Amani Mashinani* helped us understand that it was not in all the churches that we had initially sampled that we would gather data that is relevant to the study. He noted that their projects were dictated by the active conflicts, and that they were operating in a number of areas that were not necessarily within the confines of our study. For this reason, it was necessary to extend the study area to Pokot-Marakwet and Nandi-Muhoroni where there are active conflicts. So far we have learned that there is a standard procedure of implementing Amani Mashinani projects that aid in conflict resolution, however, this is not cast in stone, and circumstances have forced the project leaders and communities to change their tactic. For instance within the Pokot-Marakwet corridor, when either of the community holds hostage a member of the other community with an aim of retaliating, then negotiations for compensation have to take precedence before human life is lost. In this objective, we have also surveyed a number of projects that have been started as a way of building bridges and uniting the warring ethnic communities. Some of these include market centres, cattle dips, bridges that join two villages occupied by different communities, farming activities, milk processing plants, schools and churches.

In examining the philosophy and theology behind the Catholic Church’s model of *Amani Mashinani* in conflict transformation within and among communities in Uasin Gishu County (in relation to dialogue,
forgiveness reconciliation and healing) as the third objective, we were also pushed beyond our initial boundaries to study the life of the late Cornelius Bishop Korir, his co-workers in the mission of peacebuilding and cultural engagements that inform the mission and vision of Amani Mashinani model in regions beyond Uasin Gishu. His model is built around Johan Galtung’s and Paul Lederach’s theories and praxis framing community engagements in conflict resolution. The use of community leaders, especially elders, who are the opinion leaders within communities, is an approach that seems familiar in “the journey toward reconciliation” as noted in Lederach’s (1999) accounts of the ministry of peacebuilding. From focus group discussions that we have held with various communities this far, the participants’ love and respect for the approach that the Bishop and crew in conflict resolution mechanisms used is evident. We therefore have accounts of how he handled different conflicts in the various contexts.

As we gather both qualitative and quantitative data, we are keen to achieve the fourth objective on how communities translate and apply this model (in dialogue, forgiveness, reconciliation, retribution and healing), and again in this objective we have also moved beyond Uasin Gishu County. So far we realize that the process of using the model heavily relies on the willingness of the community members to engage. In fact, the communities tell of their problems to each other in the presence of a mediator, and they get their own solutions. This creates an avenue to start dialogue within an environment that would have otherwise been hostile. We also note that the communities are keen on engaging in shared development projects with the help of the Church, and this in the end helps solve challenges that in the first place them on situations of conflicts. What we have not been able to understand yet is how deep the role of politics is and whether given the Church efforts, politics will still be a divisive aspect. We are in the process of collecting data that will give us information around this issue. We also seek to understand the role of the diverse cultural (and ethnic) mix in the adoption and application of the model so that we can draw lessons that actors in peacebuilding can borrow from to unite communities.
Title: The Place of the Catholic Church in Ethnic Conflict Resolution through the Amani Mashinani (Peace at Grassroots) Model in Kenya’s North Rift.

Team Members: Susan Kilonzo; Kennedy Onkware; Janet Kassily

Statement on envisioned changes in the curriculum

At Maseno University

This second semester 2018/2019, we already identified one bachelors course, ATH 304: Theology and Peacemaking and have already integrated preliminary findings from the project into the course content. The course has been in existence and subsequently what we have done is to integrate content that speaks to the case studies on Religious Peacemakers. This is allowed in the revision of course content so long as it does not mean a complete overhaul. Susan is delivering the course within this Semester and as such has already borrowed from the preliminary research findings thus far.

The second course that we are working on is ARE 845: Religious Non-Governmental Organizations. This is a course taught in the first year, first semester, to Master of Arts in Religious Studies students. We are reworking the course to include the bigger role of Catholic Justice and Peace Commission (CJPC) that houses the Amani Mashinani Project. The processes and activities of the Amani Mashinani model will therefore feature as a case study of a project that contributes towards meeting the objectives of CJPC as not for profit making body within the Catholic Church.

Further, the Commission for University Education (CUE) in Kenya has mandated all the universities to offer doctoral degrees with course work. This was initially non-existent. The department is currently working on the Programme for Doctoral in Theology. We target to structure a new course from our research findings for this Programme. Though it might take a while for this particular course to be delivered, we are certain of getting approved by the department, the School, and at the Dean’s committee. We are already in talks with the head of department and the Dean School of Arts and Social Sciences about this.

At Masinde Muliro University of Science and Technology (MMUST)

At MMUST, we have planned to revamp CRM 103: Introduction to Religion, Conflicts and Peace Building. According to CUE, programmes must be reviewed after every one cycle which is normally four years. Since this course was introduced four years ago, it is due for review. The course will therefore be restructured to include new approaches to conflict resolution, which we refer to as “New Peace Paths” that include cultural ways of conflict resolution, reconciliation, forgiveness and compensation. This is evident from the preliminary findings of the Amani Mashinani Model by the Catholic Church. In the reviewed course the critical role of the various religions in conflict resolution, and in our case the Catholic Church, will be included to cover the case studies of the shared community projects facilitated by the Church. Amani Mashinani Model, as a homegrown approach by the Catholic Church will be studied to show its influence on dialogue, forgiveness, reconciliation and healing among the different ethnic communities Kenya.
Role of Religious Leaders in Peace and Reconciliation in South Sudan and Northern Uganda

Elias Opongo

Hekima Institute of Peace Studies and International Relations (HIPSIR), Hekima University College

ABSTRACT

This research set out to investigate: the role of religious leaders in reconciliation in both northern Uganda and South Sudan. It examined how religious leaders have integrated cultural methods of reconciliation in their peacebuilding initiatives; and points of convergence and divergence between religious and cultural mechanisms of reconciliation. The study applied an exploratory research design and used purposive sampling to identify key informants. In South Sudan respondents came from three different locations totaling to 120 participants: Nairobi (40), Juba (39) and Rumbek (41), whereas in northern Uganda the primary data was collected in three districts: Lira, Gulu and Arua, which were chosen for a number of reasons. These districts bore the brunt of the over 20 years’ war between the Lord’s Resistance Army (LRA) and Government of Uganda (GoU). The districts had diverse demographic groups in the districts allowed the contribution of church leaders, cultural leaders and residents in the districts that were either victims, perpetrators or witnesses. In total, 128 participated in this study: Ten (10) interviews were conducted; thirty-seven (37) participated in four (4) selected focus groups while ninety-one (91) respondents responded to the questionnaire.

In South Sudan respondents showed a good level of understanding of the concept and goals of reconciliation. However, they identified several areas of concern with respect to the reconciliation process in South Sudan. These included, but are not limited to: greed and the struggle for power among the political elite; the high illiteracy rate in the country; ethnocentrism which pits communities against others as superior versus inferior, or ‘us’ versus ‘them’; patriarchy which accounts for the exclusion of women and the suppression of their voices from the reconciliation process; and the lack of clarity as to where the process of reconciliation should begin as well as the parties to be involved. Regarding the effects of the conflict, a majority of the respondents in both South Sudan and northern Uganda maintained that the effects of the conflict have been adverse: the poor economic situation resulting from the conflict and the loss of life and property continue to affect the quality of life of many, instilling a sense of hopelessness.

There were diverse initiatives for peace in both northern Uganda and South Sudan. In South Sudan respondents cited the example of the success story of the Wunlit Peace Conference of 1999 which was organized and managed by religious leaders. They also noted exemplary example of retired Bishop Paride Taban a staunch peace activist who has received a number of local and international peace awards as a prominent peace-builder. However, most respondents regretted that reconciliation efforts and processes were failing owing to intimidation from the government of South Sudan, inefficient and inadequate facilities and resources for promoting reconciliation forums and meetings, and ethno-political divisions, among other reasons. In northern Uganda there were enormous efforts to promote peace by religious leaders, and Acholi Religious Leaders particularly stood out and having played a major role in getting the rebel group known as the Lord's Resistance Army (LRA) to talk to the Uganda government and come to ceasefire. There were also attempts to use traditional rituals to end the violence. Respondents in both countries generally expressed confidence that religious leaders have played a big role in driving reconciliation process.

In both countries social bonds as well as cultural rituals and practices such as compensation, cleansing and healing were identified as having played a great role in mitigating conflicts and encouraging forgiveness and reconciliation. Respondents equally identified a couple of theological resources that are mostly used by religious leaders in their reconciliation initiatives such as preaching, seminars, evangelization, radio programs, small Christian communities, etc. Cultural leaders too were identified by respondents as having played a crucial role in the reconciliation process.
Curriculum Development for Religious and Cultural Leaders Peace and Reconciliation Course

Elias Opongo

Hekima Institute of Peace Studies and International Relations (HIPSIR), Hekima University College

Hekima Institute of Peace Studies and International Relations (HIPSIR), Hekima University College, aims to develop a curriculum from the findings of the research on the role of religious leaders in reconciliation in northern Uganda and South Sudan. The curriculum is particularly aimed to increasing understanding on the role of religious and cultural leaders in promoting peace and reconciliation in the societies of northern Uganda and South Sudan. The following are the objectives of the course that will emerge from the curriculum development:

i. Introduce students to the diverse conflicts affecting northern Uganda and South Sudan

ii. Analyze the impact of conflict on the social-well being and political stability of northern Uganda and South Sudan

iii. Learn the diverse religious and cultural heritage of communities in northern Uganda and South Sudan

iv. Identity religio-cultural factors that contribute to peace, tolerance, forgiveness and reconciliation between different ethnic groups as well as warring parties

v. Examine the role of religious and cultural leaders in contributing to peace and reconciliation in northern Uganda and South Sudan

vi. Highlight strategies on how to better apply both religious and cultural strategies in conflict transformation

Process of the Curriculum Development

Selection of working group on the curriculum: this will entail identifying key individuals, both academic and practitioners well versed in religious and cultural resources for peace as well as the role and strategies played by religious leaders in promoting peace and reconciliation in northern Uganda and South Sudan.

i. Over-view of situational and contextual analysis of the past and current situation of conflict and peace in northern Uganda and South Sudan: This will entail bringing together participants from northern Uganda and South Sudan to carry out a joint process of curriculum development

ii. Identification of religio-cultural heritage that would possibly promote peace and reconciliation: The focus here will be on identifying and categorizing the wealth of religio-cultural resources that ought to be learned in order to promote peace and reconciliation.

iii. Analyze the role of religious and cultural leaders in reconciliation: Here it will be to draw together role that religious and cultural leaders have played, lessons learned, suggest possible strategies and challenges ahead.

iv. Identification of learning outcomes and alignment to objectives: This will include pulling together possible learning outcomes in order to ensure that the curriculum has measurable objectives.

v. Write up of the final draft of the curriculum: A small team of writers (both academic and practitioners) will sit together to write the final draft of the curriculum.

vi. Validation of the curriculum: The curriculum will need to be validated by a group of practitioners and academics from South Sudan and northern Uganda, respectively.

vii. Final version and dissemination: The final version of the curriculum will then be printed and distributed.
This page left intentionally blank
Name: Matthew Michael
Nasarawa State University

Project Title: Triangulated health & Integrative Wellness: the Mapping of Wellness and its Cultural Psychology in Modern Africa

Funding Year: 2018

Research Aims

The study examines the integrative character of the quest for wellness and health in modern Africa through the triangulation of traditional healing shrines, medical hospitals and healing churches which have witnessed immense popular patronage among African people in recent times. This research is primarily focused on some specific healing sites in Kaduna/Lagos area in Nigeria and Accra/Volta Region of Ghana. Using pragmatic method, the work identifies culturally constructed beliefs and values which allowed the appropriations of wellness on these different levels of health negotiations in spite of the exclusive rhetoric of these individual variables in modern Africa. Since direct causal links in the use of pragmatic method are clearly underscored, there are compelling indications in preliminary observations that the cultural construct of wellness and its integrative character within traditional African worldview is largely responsible for the appropriation and mapping of wellness on these health-negotiated spaces. The triangulation of the study is not merely the connection of spatial domains, but the convergence of beliefs that seek to integrate and interface the worldview of these three independent domains for the wholeness of the African person. Interestingly, the conscious triangulation of these domains is already taking place in the everyday lives of most African people in their individual and collective quest for wellness, the study merely seeks to understand the cultural beliefs and justifications in the conscious triangulation of these three modern geographies of wellness among the African people. Seen from this perspective, the present study seeks to provide the basis and theoretical justifications for this modern triangulation of these domains, and to underscore the potentials for wellness and growths which could thrive if these domains are properly harnessed for the wellbeing of the African people. In this way, the ordinary African people have began a revolutionary quest for health by their intuitive quest to integrate the traditional African worldview, the western orthodox idea and the prophetic-Christian thought together in their quest for the wholeness of the human person. The merger of these three landscapes which have been alienated from each other in western thought provides an intriguing phenomenon of modern Africa. The triangulation of these mental regions underscores the need for both the government, the church and health workers to consciously integrate the outcomes of this
research for adequate dispensing and delivery of healthcare to African people. The synergy from these domains have potentials in correcting the present dysfunctional character of health services in most African countries by providing adequate understanding of the psycho-cultural operations of the African people in their quest for wellness and wellbeing within these negotiated geographies of health and healing in modern Africa. To achieve this objective, the study employs the instrumentality of questionnaire, focus groups and interviews of the sampled population within the triangulated domains of the church, medical facility and the healing shrines in Nigeria and Ghana. We studied 6 focus groups in Kaduna and another 6 focus groups in Lagos-Badagry in Nigeria; we have also 6 focus groups in Accra, and another 6 focus groups in Volta regions. In the 6 focus groups of these research sites, two focus groups concentrated on traditional healing shrines; another two on hospitals, and another two on healing prayerhouses. Apart from the focus group, we also employed key informant interview (KII) in our gathering of data on the three sites understudy.

**Research Preliminary Findings**

There are many interesting discoveries we have made in the course of this particular research. The following are our preliminary observations:

1. First, traditional healing shrines exercise a strong influence in the African quest for healing and health in modern Africa. In all the sites visited there is a strong belief in the traditional power of herbs and shrines in attaining wholeness and wellness. The general belief that healing shrines are site of “fetishes” which would be displaced by the advent of modernity and western education is nolonger true because both the educated and literate people promote traditional healing homes.

2. We have discovered an ecumenical and inter-faith dimension of this study. In both the shrines, hospitals and prayerhouses, the exclusive barriers of faith traditions are often bridged with Christians and Muslims found in traditional shrines, and practitioners of traditional shrines frequenting churches or serving as church officials. The thick lines of exclusivism are blurred, and the African quest for healing and health ignore the red traffic light of religious exclusivism. This dynamics has importance for interfaith discourse in Africa because many African people seem to ignore the dividing lines of tribes, religions and exclusive beliefs of the monotheistic faith in their general pursuit of health and wellness.
iii. There is the dominance of personal faith in God in African pursuit of health whether in the hospital, shrines, and prayerhouses. African doctors and nurses, as well as herbal and witchdoctors—or even by extension to the founders of prayerhouses and Christian healing centers believed in the prerogative of faith in God for healing and health. This belief itself connects the triangulated world and transformed this world into one indivisible phenomenal space which is readily forged by the controlling force of religious beliefs.

iv. There is the problem of poverty and proximity. Most people in our studies decided to opt for traditional means of healing because they cannot afford the high hospital bills of modern medicine, while for others the promotion of traditional medicine comes from physical/cultural proximities to traditional healing shrines.

v. In addition, we have also discovered an emerging collaboration between hospitals and prayerhouses in the healing site we had studied. In Ghana, for example, the government is taking step to sanitize the herbal practices, and repackaging this for modern world. There is also some collaboration between prayerhouses and hospitals—but there are few shrines in Ghana who rejected collaboration between shrines and prayerhouses because of their insulting rhetoric against them.

vi. There is the emerging dynamics of younger people taking over the medical profession, the shrines, and the prayerhouses. This index suggests that there is the quest in these institutions to extend their social longevity and relevance beyond the modern times through the purposeful mentoring of younger people to continue these professions of health.

vii. In terms of gender, most of the devotees of the healing sites in both Nigeria and Ghana are women. From the cursory observations on our part, it seems that women in particular drive the engine of this modern triangulation of these healing sites.

Curricular Change & Institutionalizing of the Research Findings

We have began to seek the incorporation of these preceding findings of our project in the mainstream academic activities of Nasarawa State University through our interactions and negotiations with the major stakeholders of Nasarawa State academic community. First, we have created adequate awareness of the research findings with colleagues at the department and the faculty level of our University. These interaction and dissemination of our research have informal and formal dimensions. On the informal dimension, we have created
departmental and faculty whatApp groups where we have informally disseminated our research findings and created awareness of our various research trips in the highlighted healing sites. As the admin of these social platforms, I have uploaded pictorial aspects of this project which have provided a concrete presence for our research in both the department and the faculty. For example, the pictures of our research visits to traditional healing shrines, our encounters with priests and priestess of these shrines, our conversations with prophets, prophetesses and pastors of prayerhouses, and our interactions with doctors and nurses of the medical facilities in Kaduna, Lagos, Accra and Volta regions have helped to showcase the project itself to the majority of the faculty members. This reason for this popular dissemination of these research findings among colleagues come from our realization earlier in this project that without a popular support and understanding of the project among colleagues the institutionalizing of the finding could be nearly impossible, hence our use of this social platform of a whatApp chatgroup for the soft-dissemination of certain aspects of our research findings and constant updates of our research trips.

Secondly, we have also used formal channels to seek the gradual incorporation of our research findings in the mainstream research activities of our University. We have brought the HOD of the Department of Philosophy & Religious Studies, the Dean of the Faculty of Arts, and the Dean of the Postgraduate School into the picture of this particular research through formal updates of the research trips. These formal interactions with these important stakeholders of our University have yielded positive results. First, they have given us a tacit approval to draft a postgraduate diploma in African Healing and Its Integrative Dynamism. This program at the postgraduate level if subsequently approved will seek to concretize the findings of this project in a--two semester program whereby students are introduced into the different aspects of the findings of this project for a period of 9months. This postgraduate diploma will describe various components of these findings in the category of ecumenism, integration, social longevity, issues of poverty and health, and the healing landscape of modern healing orientations. The program is expected to culminate with the participation and writing of a research project by the student on the triangulation of healing psychology of modern African people. The suggestion of a research thesis for this new program is to further challenge, engage or interact with these preliminary observations and the findings of this project, thus sustaining a lasting/a lively conversation of this research work for posterity. Since most postgraduate diploma programs are intermediate bridge to Masters and PhDs in Nigeria we hope that this modest beginning will clearly translate into full-fledged higher
academic programs in the future which could provide an academic avenue in the study of the various dynamism in the triangulation of healing sites in modern Africa with an eye on the unique cultural psychology of the integrative dialogues of these different African healing sites. These higher programs and possible even a center on this project will not only concretize the preliminary findings of this project—but will also bring these research findings to the global community at large since it could open up a world of academic exchange between Nasarawa State university and the global community in providing admission, atmosphere and focused study for foreign students and local researchers on the creative studies of African healing quest and its integrative and even subversive modern identities.
1. Abstract of our research aims, process and preliminary findings

We have theoretical and institutional research aims. The institutional aims include:

- solidifying an urban agenda in the Faculty of Theology at the University of Pretoria
- facilitating a vibrant network of African scholar-practitioners, committed to African cities
- developing urban theological curricula ready for implementation in 5-7 partner institutions
- postgraduate students graduating from African institutions emerging as urban change-makers
- African-owned and –initiated urban conferences hosted in different parts of the continent
- publications of articles (in French and English), a book publication, a research repository website, and Urban Studios as additional outcomes animated by this project

Our theoretical research aims are exploring a specific set of research questions.

- How can theological education or formation – curriculum, pedagogy, epistemology and methodology – be (re)imagined
  - to contribute to the preparation of community- and faith-based urban leaders,
  - enabled to accompany, facilitate and build flourishing African cities,
  - in the light of envisaged or imagined African urban futures?
- In order to respond to this over-arching question, we have a set of sub-questions, exploring
  - envisaged or imagined African urban futures;
  - ways in which African urbanization and urban challenges feature in theological curricula of the cities and institutions represented in the research team;
  - how theological education and formation could draw upon African spiritualities and values to “enhance human flourishing in a rapidly urbanizing and globalizing Africa?”
  - how theological education and formation could draw from and help foster and release socio-spiritual capital in service of urban change or city-making in Africa?
  - how theological education and formation could be reshaped through learning from urban innovations responding creatively and robustly to deep urban fractures?

The process to achieve our aims include (i) gathering the research team on 3 occasions – to build a cohesive research programme, strength our own research capacity, assess progress, share findings, discuss curriculum development and develop writing programme; (ii) each partner institution formally endorsed the project anticipating curricular recommendations; (iii) an Advisory Panel has been set up in each participating city to accompany the research process; (iv) literature studies, documentary and policy analysis, case studies, focus groups and interviews are combined in generating data; and (v) a total of 25 regional, city and virtual workshops will be held in the course of the process (in the participating cities), as spaces for generating, assessing or sharing data.

Challenges in the process include the elusiveness of a common definition of “urban”, making comparative data difficult; data on cities and academic resources are not similarly accessible in different contexts; the pace of research and institutional capacities differ between cities; fusing diverse research paradigms and experiences is complex.
Amongst the research findings are both assumptions being confirmed but also new knowledge being retrieved or developed collectively.

This includes (i) the dearth of coherent and comprehensive religious or theological scholarship engaging African cities; (ii) the urgency of Africanizing and decolonizing theological curricula in a search for an authentically African urban theology; (iii) political ethical formation in contemplating and planning for flourishing African cities; (iv) the necessity for urban theology and urban planning to engage in deeper conversation; (v) African cities, home and homelessness: who owns the city, issues of land and spatiality; (vi) urban migratory patterns and the need for an African urban migratory theology; (vii) diverse expressions of faith-based urban action, including the political role of people of faith and the role of protest in shaping urban futures; (viii) a range of other focal concerns emanating from different cities, including a revaluation of informality, urban disability, transportation, waste management and sanitation, access to health infrastructure, neo-colonialism and displacement of the urban poor.

If these are the themes emerging, our project is contemplating curricula that could foster faith-based African urban leaders, innovatively responding to such themes. In addition, we are contemplating how best to provide collaborative, mutual and institutional support as we develop urban curricula, together, across the continent.

2. Anticipated ‘products’ as a result of our research findings, focusing on curricular change

We anticipate achieving the institutional outcomes aimed for through this research, such as a strengthened African urban theology network; dedicated urban theological curricula in different African regions; African-owned and –initiated conferences and consultations in different regions on the continent; and an on-going series of African urban theology publications (initially in English and French) in 2020-2022.

Our team consists of 15 researchers, including 13 cities and endorsed by 12 institutions. 5 of the participants are PhD students in Practical Theology at the University of Pretoria, aligning their PhD work with this research project, and envisaging curriculum transformation in the institutions they are connected to.

Although we hope to see an urban theological agenda being established in all participating cities and institutions, there are specific curricular developments that are already committed as a result of this collaborative project:

**University of Pretoria, South Africa:** A one-year Leadership in Urban Transformation programme carries credits into 3 postgraduate options in the Faculty of Theology. This programme might migrate into a dedicated Masters in Urban Leadership. There is a new conversation about joint modules between the Faculty of Theology and the Department of Town and Regional Planning, particularly focusing on so-called “barefoot planners”. The work of both Mike Ribbens and Selena Headley are to refine and develop Urban Studios as trans-disciplinary classrooms for action, reflection, dialogue and research.

**Protestant University of Kinshasa, Kinshasa, Democratic Republic of the Congo:** Micheline Kamba is responsible for the development of a Masters programme in Social Transformation, and will enhance this with an urban focus, grounded in her own work from the perspective of disability discourse.

**The University Institute of International Development, Cotonou, Benin:** Ghislain Agbede is working on developing a MTh programme in transformational urban leadership at his institution.
Spiritan International Theological Seminary, Enugu, Nigeria: Jude Nnorom used to head up the Justice and Peace office of the Congregation of the Holy Spirit, a Roman Catholic order, in Rome. He is working with their seminary in Enugu to pilot an urban focus, which might be expanded to Nairobi and other Spiritan seminaries.

Centre for Urban Mission, Carlisle College, Nairobi, Kenya: Sheth Otieno is focusing on strengthening existing curricula that train informal settlement leaders in Nairobi. He is seeking to create collaboration between various initiatives to develop a MTh programme in Urban Leadership, accredited by a Nairobi-based theological institution.

Cornerstone Institute, Cape Town, South Africa: Selena Headley is tasked to establish a Centre for Applied Christian Studies at Cornerstone Institute. Its focus will be on using the City of Cape Town as classroom for trans-disciplinary urban research and urban leadership development.

Union Bible Institute, Pietermaritzburg, South Africa: Xolani Nkosi is developing urban modules to be implemented at UBI.

Kampala Evangelical School of Theology, Kampala, Uganda: Phillip Wandawa and Emmanual Akatukunde are working to develop a Masters Programme in Urban Leadership at KEST

Universite Evangelique du Cameroun, Douala, Cameroon: the research of Claude Kalonji is expected to contribute to curriculum conversations at this University, with a view of introducing urban modules

Trinity Theological Seminary, Legon, Ghana: David Kpobi is a missiologist tasked with supporting already existing urban programmes at Masters and Certificate level at his seminary.

Complexe de Formation Theologique de Bethel, Libreville, Gabon: Calixte Mbakere is working to establish a module titled Introduction to Urban Transformation

Emmanuel Tanko works with the West African Advanced Baptist School of Theology (ESBTAO), Lome, Togo, and in Porto-Novo, Benin, with a view of introducing an urban agenda at this School. He has their endorsement for his work.

Emmanuel Tshilenga works with African Operation (Operaf) to equip political leaders in cities of the Francophone world through courses in Political Theology. He has a strong urban emphasis in the work he does and in a core group of his associates also participates in this research project.

Although the process is complex, as we knew it would be, we are deeply encouraged. A community of reflective urban scholar-practitioners is emerging, and, apart from the original commitment of partner institutions endorsing the project, new interests are emerging as researchers engage in conversation in their cities.

We see our research project as laying a foundation for a longer-term research endeavour, creating on-going knowledge infrastructure, connecting theology and faith-based action with African urban challenges. Ours is not only descriptive research but seeks to inform curricula that can help shape urban thinkers, change-makers and inventors of future African cities.
Born free? An investigation into the lived theologies and social agency of young Christians in Stellenbosch

Institution: University of Stellenbosch

Research Question and Aims:

*In what ways do the lived realities of the continued and intensified realities of inequality in post-apartheid South Africa, impact on the lived theologizing and political agency of the “born free” generation of South Africans (18-35 years) with regards to issues of social justice, inequality and reconciliation?*

The project will address the following aims:

1. To discuss the current socio-economic milieu of South Africa and Stellenbosch in particular
2. To explore and contrast perceptions with regards to race, class and inequality in the 18-35 age group of church attending young adults
3. To explore theological and ethical constructs that may shape these perceptions
4. To investigate the notion of political agency and how it related to issues of social justice, inequality and reconciliation

Research Approach

In investigating the lived theologies of inequality, the research will follow a qualitative, inductive methodology (Bryman, 2008:3665; Babbie & Mouton, 2010:270-2746). A multi-case case study approach is employed which allows contemporary phenomenon to be investigated in depth and within a real-life context, while considering multiple factors and sources of evidence (Yin, 2009:187).

Our three case studies are reformed churches within Stellenbosch, a town known for its extreme socio-economic disparities characterised by a racial element. These three churches will each represent one of the three main racial groups in Stellenbosch: A reformed church from the ‘Coloured’ community; a reformed church from the black (Xhosa) community; and reformed church from the white community. We have focused our studies on youth between the ages of 18 and 35 years, conducting 12 in-depth interviews within each congregation. A list of 30 potential participants were then compiled by the church leaders, with the research team doing final selection of the 12 participants from each congregation. The research assistants (which were post graduate students’ representative of the race groups interviewed) arranged the interviews, and interviews were conducted by both research team and the research assistants in the language of the participants choice (English, Xhosa or Afrikaans). Interviews will be recorded and transcribed (and also translated, in the case of Xhosa interviews). We followed an intensive tracking and development process with the student assistants, who were all trained and mentored with regards to the process and who will also form part of our workshops and short course development as the project progresses. Transcribed interviews will now be analysed thematically, using Atlas.ti. A Each case study will be analysed individually. Based on the individual case study findings, a synthesis will be done, reflecting on the lived theologies of inequality of Stellenbosch youth.

Preliminary findings

At the time of the submission of this report, the transcriptions had just been completed and not yet formally analysed. However, in our feedback meetings with research assistants and Dr Strauss (who

---

1 This is a mixed-race community with heritage from slave, indigenous and settler ancestors.
were part of the data collection) it has emerged that across all race groups, young adults were uncertain regarding the role of the church in issues such as social justice, reconciliation and restitution and revealed that their churches did not deal much with these issues. Researchers also observed that some of the terms/concepts such as ‘social justice’, ‘reconciliation,’ ‘white privilege’ or ‘restitution’ had to be unpacked or explained first – especially if the young adults being interviewed did not have tertiary education. Nevertheless, even well-educated young adults (more especially white respondents) appeared ignorant of these terms and the history of the country in general. We are excited for the next phase of analysis and the initial findings of the analysis will be used as the foundation for a paper presentation by Prof Bowers Du Toit and Dr Weber at the International Academy of Practical Theology in April 2019. A Masters student (who was a research assistant during the data collection process) will commence with his degree focused on the development of a short course surrounding youth and social justice.
Background of Curriculum Renewal within the context of Stellenbosch University:
Curriculum renewal has been identified as a key strategic priority for the University of Stellenbosch. This stems from an emerging university strategy for Programme renewal and integrated L&T Environmental Plans presented at the SU Institutional Planning Fora, Senate and Council. This institutional imperative for programme renewal is supported by our Vice-Rector for teaching and learning who also took the benefit of the process within faculties into account. One of the key motivating factors was students’ calls for decolonization of curricula after the #Fees Must fall movements and updating faculty offerings for the changed market of students arriving at our institution. Our faculty has embarked on a process of renewing our Bachelor of Theology degree through holistic programme renewal and curriculum design which includes ICTs, multilingualism, graduate attribute development, co-curricular (student’s own preparation, e.g. flipped classroom, mentor/tutor support). As noted in our project proposal, Stellenbosch is considered as one of the most unequal places in the world, evidenced in the education system, unemployment rates and the overall economic well-being of all its residents (Swilling, Sebitosi & Loots, 2012). As a faculty situated within Stellenbosch, our students (who are mostly part of the target age group for this project) are not exempt from the inequality of life here. This has become clearer during the above-mentioned programme renewal process of which these students have been included. Students note an unwelcoming culture, a lack of consideration of their personal and educational backgrounds and also a theology that is irrelevant to their community and ecclesial contexts as areas to be addressed as we renew curriculum. These include various forms of injustices around what we teach, who teaches, what is taught and expected and the levels of support offered whilst studying here.

Target market and motivation:
This research project, therefore, aims at developing a short course focused on youth and social justice. Our hope is that the findings from the empirical research conducted would assist us in specifying which components of social justice (not learnt thus far) young adults face. We anticipate that the study will illuminate the peculiarly South African complexity of the “interactions of justice and mercy, restitution of wrongs, and reconciliation, forgiveness and accountability,” as paradigmatically experienced in Stellenbosch but relevant to other South African contexts. Despite the changes that are already taking place for our revised BTh, we have realized that not all these issues would be fully addressed in a formal three year degree offering. In addition, we are hoping to create access for a wider range of students who are interested in the topic and seeking to deepen their understanding from a theologically grounded perspective, but would not have the opportunity for full time study.

Description:
The short course is aimed at conscientizing and equipping young adults in ecclesial, FBO and other community contexts with regards to issues of social justice.

Possible Outcomes:
Only possible course outcomes are presented here as the empirical research will assist in shaping the course itself. Suggested outcomes:
1. To enable young adults positioned within ecclesial, FBO and broader community contexts to understand and analyse current the socio-economic milieu of South Africa and the place their own local contexts within the SA landscape.
2. To explore the manner in which race, inequality and poverty intersect within the SA context and how this has been shaped by the legacy of colonialism and Apartheid as well as both the church’s complicity in and struggle against, colonialism and Apartheid.
3. To explore theological perspectives with regards to the concepts of justice, reconciliation, restitution, poverty etc.
4. To expose young adults to faith based organisations, initiatives and individuals who are engaging with issues of justice, poverty alleviation, reconciliation, restitution etc. and some of the tools and approaches used in their engagement.

4. To enable young adults to formulate their own contextual response to these issues based on deep theological and contextual reflection

**Modality:**
Lectures, discussion groups, use of the e-learning platform and site visits. The aim is to enable engagement with relevant literature and lived experiences of young people impacted by injustice. The estimated time, credits and costing of this course still requires further discussion.

It should be noted that this short course is being developed as part of a MTh research study conducted by a student assistant, who forms part of the study, and two team members in this project.
This project is about ministerial training and formation within theological institutions in Africa. This research is based on the hypothesis that a holistic and integrated type of education, comparable to ministerial formation, is central to the educational work of the theological institution. This formational education needs to be intentional with deliberate strategies so that educators can ensure that students have the necessary competencies and character for Christian ministry. The goal of ministerial formation is to integrate the cognitive, affective and behavioural components of the practice of ministry and unless the primary aim is recognized as valid, theological institutions will continue to perpetuate the theory-practice dichotomy (Farley 1983). The theoretical framework of this research is built on understanding integration as attempts to synthesise and coordinate the major learning experiences in a programme. It includes the integration of theological disciplines with each other; the integration between theory and praxis; and the dynamic interplay of knowledge, practice, and context – knowing, doing and being (Cahalan 2011). For integrated learning and formation, a learner-centred approach using pedagogical models that focus on the relational and contextual nature of knowing is helpful, rooted in community with the practice of theological reflection. It involves using engaged pedagogies that take in to account the identity and social location of the student. This reform in methodology to cultivate the whole person and help individuals to live more consciously within a communal ethic, is borne out of a focus on African values and spirituality grounded in a reflection of African worldview and epistemologies which focuses on the importance of personhood and community as key principles. At the same time, ministerial formation has a corporate dimension and is the task of the whole faculty; the predominant mood, the learning climate, the hidden curriculum and the relationship between teachers and students in any theological course contribute to the overall formation process.

A descriptive and theoretical study is being conducted that will look at integrative, holistic learning within the theological institution and how best to incorporate African values such as communalism, cooperation and interdependence. It will focus on helping institutions to understand the nature of the challenge of holistic education and how it can be attended to. It will also attempt an inter-region study and look for commonalities and theoretical underpinnings to be developed further.

The aim of this research project is to conduct an exploratory investigation at selected Protestant post-grad theological institutions in Africa to:

1. Examine the academic and non-academic methods in which formation is being fostered in three theological institutions
2. Understand the contextual and institutional challenges that exist in terms of providing an integrated formational education in each institution
3. Explore collaboratively within each institution how a new model for integrative formational education, developed from the findings, could be assimilated into the existing offerings
4. Collaborate with all research leaders in developing theoretical notions towards an integrated approach in African ministerial formation.

The methodology used is a qualitative approach; an in-depth descriptive-interpretative study using case-study approach (Denzin & Lincoln 2000:76) of three post-grad institutions in Africa, namely Baptist Theological College, South Africa, Justo Mwale University, Zambia and Pentecost Theological Seminary, Ghana. After establishing what current practice is (the nature of the problem) the research involves understanding how challenges can be addressed through curriculum interventions. Finally, the findings from each site will be collated through case-oriented analyses (Miles & Huberman 1994:69) to understand comparisons across the cases and looking for similarities and patterns. It will
reveal commonalities in the African experience and an understanding of how African values were embedded into the teaching/learning process.

This project began in July 2018 and so far, most goals have been met. Setbacks have occurred because of the weak research infrastructure and technical capacity. We are currently in data analysis stage (of 3 data-sets) to understand current practice. Preliminary findings could show that curriculums at all sites are heavily focused on the academic with some practical skill and activities for spiritual development, however it is unclear whether there are integrative motifs throughout the curriculum. The academic focus is from the pressure of accreditation, with banking education and lecture style learning in place. Denominational distinctives and assumptions of training have shaped education in particular ways. The shift from teaching to student-centered learning still needs to be made. There is not necessary a correlation between the theory taught and that same theory practiced in ministry. Staff appreciate the focus of holistic learning but evidence a lack of capacity in educational methods or formational education. Issue of content relevance have arisen, and the renewed focus for contextual learning with African sources. Institutional cultures are hierarchical with power dynamics and may not have the freedoms to engage fully towards holistic offerings hence capacity building is critical in enabling an understanding of integrative education.

2. Possible curricular changes

Once the data analysis is finalised, these findings will be made available to the academic staff for verification and discussion. Each institution will host a Stakeholder workshop inviting denominational leaders, community leaders, pastors, alumni, staff and students to provide additional perspectives to the findings and to provide feedback on how a holistic focus can support leadership development. After all inputs have been gained from this workshop, each research team will present a model for integrative formational education which may involve for example, curricular approaches including vertical and horizontal integration, a capstone module, spiritual practices, community formation or more robust partnerships with local churches for skills development. This will be embedded in an emphasis on African values in teaching and learning, as the institution is able to implement and own these values. In enabling the institution to engage fully in a renewed model for ministerial training, a capacity-building workshop in formational education for academic staff members will also be conducted in each location.

The overall descriptive results are be used to create theoretical concepts and approaches towards the integrative formational learning. The final part of the research attends to exploring the theoretical ideas. A three-way case-oriented analyses (Miles & Huberman 1994:69) will be conducted looking for interrelationship, similarities and patterns. The primary focus of analysis is on the level of the overall case. It will hopefully reveal commonalities in the African experience and an understanding of how African values were embedded into the teaching/learning process.
Abstract

**Project working title:** “Innovating from conflict: Xenophobia and the re-imagination of evangelization amongst migrant dominated churches in South Africa”

**Project members:** Ignatius Swart (UWC); Henrietta Nyamnjoh (UCT); Elina Hankela (UJ); Clementine Nishimwe (UJ, assistant); Danielle Abraham (UCT, assistant)

The **aim** of the project is to explore the impact of xenophobia as a possible and actual force of innovation among migrant dominated Charismatic Pentecostal Churches (CPCs) in South Africa. The project as such seeks to explore the extent to which xenophobic violence has become a source of innovative beliefs and practices in these churches as they seek to function as spiritual havens but equally as embodiments of solidarity, survival and renewal for their members. Moreover, through identifying this aim the project members are particularly interested to explore in a more profound way the **theological** content of the discourses, practices and ecclesial self-understandings that lead migrant dominated CPCs to meet the challenge of xenophobia in an innovative way.

This project, in view of meeting the stated aim, is primarily **empirical** in scope. Thus whilst the researchers find it important to learn from a review of the existing literature on their way toward theory building and theological discovery of the subject matter, an **inductive** approach informed by empirical exploration in the form of ethnographic field work (including semi-structured interviews at its core) is seen as paramount to this task. Accordingly, this project seeks to meet its empirical aim through a **two team division** whereby empirical explorations of migrant dominated CPCs are undertaken both in the city contexts of Cape Town and Johannesburg under the respective leadership of Henrietta Nyamnjoh and Elina Hankela. As a collective effort, in which the PL (Ignatius Swart) acts as a co-researcher for the Johannesburg based work, it is envisaged that the two separate undertakings will lead to a rich dissemination of research results both in the form of mutually independent and comparative research (publication) outputs (i.e. at least one journal article each on the Cape Town and Johannesburg based explorations and a third article comparing/integrating the separate results).

Whilst the actual empirical explorations are still at a relatively early stage, **preliminary findings** that have started to emerge from the work undertaken so far include the following: On the Johannesburg side Hankela reports that a good relationship has been established with one case study church: *Heirs of Promises Sanctuary*, a branch of Apostolic Faith Mission in Bezuidenhout’s Valley. Based on the field work experience so far she importantly raises concern about a narrow focus on xenophobia at the expense of other migration related issues that might end up being (more) important for the analysis. She adds that attending the services has led to insights about the church’s active outreach work in the neighbourhood, the issue of documents and Home Affairs raised in sermons, and the differences between generations in the church. In turn, based on the participant observation and semi-structured interviews that she has conducted to date at two churches in Cape Town, *Omega Fire Ministry* and *Mountain of Fire Miracle Ministries*, Nyamnjoh reports about the way in which these churches provide the attendees with a sense of dignity and personhood amidst experiences of dehumanisation outside the church. By relating to the experience of one interviewee in particular, she alludes to the role that sermons play to mitigate hatred and retaliation among migrants towards locals. In addition she also alludes to the example of one pastor who uses the language of technology in his sermons to speak to the few locals in his church to move away from xenophobia and turn to God.
Statement about curricular change

Project working title: “Innovating from conflict: Xenophobia and the re-imagination of evangelization amongst migrant dominated churches in South Africa”

Project members: Ignatius Swart (UWC); Henrietta Nyamnjoh (UCT); Elina Hankela (UJ); Clementine Nishimwe (UJ, assistant); Danielle Abraham (UCT, assistant)

By presenting a statement of what we as team anticipate will be doing to convert our findings into curricular change at our respective home institutions, we would like to acknowledge the important relevance of a recently published article by Mookgo Kgatle, “Integrating African Pentecostalism into the theological education of South African Universities: An urgent task”. Published in the journal HTS Teologiese Studies / Theological Studies Vol. 74, No. 3 (2018), Kgatle’s article could be regarded as one of the strongest and most explicit calls yet among a younger generation of South African theological scholars to address the marginalisation and exclusion of African Pentecostalism in mainstream theological education in the country. We see our project to offer us an important and innovative opportunity to relate ourselves positively to Kgatle’s “urgent task” and make a contribution in which the focus on African Pentecostalism as an institutional / organisational phenomenon is integrally connected to other highly contextual issues: xenophobia and migration.

Although our respective ideas on how we could use our project findings to affect curricular change at our home institutions are in need of further refinement and development at this point in time, our statement nevertheless reflects an intention to affect such change at all three home institutions involved. Concerning curricular change in the Department of Religion Studies at University of Johannesburg, Elina Hankela and Clementine Nishimwe have stated their intention to develop a course on “Migration and Religion” for second year undergraduate students. The course will be taught for the first time in the fourth block of 2019 by Hankela and Nishimwe as part of the Department’s offering in Religion Studies. By implication, their idea is therefore that the project work will be used as an important feeder informing the course development under a broader thematic umbrella.

Concerning curricular change at University of Cape Town, Henrietta Nyamnjoh has likewise expressed the idea of convening a course on Religion and Migration to be informed by the project work. In addition she also expresses the idea that the project work could become foundational to a course on ethics dealing with perceptions of “otherness”, as well as to a critical analysis of the theory of Ubuntu in theories of religion in the teaching of religion / theology. While she has not made this explicit, it could be assumed that such innovation / change in the curricular offering at UCT could involve a collaborative effort between the Africa Centre for Cities where she is based and the Dept. of Religion at UCT.

Finally, concerning curricular change at the University of the Western Cape, Ignatius Swart has identified four avenues through which the project could inform curricular change in the Department of Religion and Theology. The first three directly involve his existing teaching responsibilities in the Department, viz. the undergraduate third year module on “Moral Discourse on Religious Plurality” (Ethics 322), the honours / masters module on “Theology and Development” (TST 745 / 845) and the honours / masters module in “Religion and Society” (Rel 732 / 832). In addition, he also foresees how the project could serve as the platform for new masters and doctoral thesis work directly related to the topical focus. Across all these possibilities, the project’s topical focus resonates in a very important way with Swart’s ongoing drive to strengthen a perspective on African Pentecostalism and its institutional formations as part of the contextual thinking on religion and development, theology and development, and religious and social change that he seeks to promote through his teaching and supervision.
**Project title:** Analyzing the Health and Healing Practices of African Pentecostals in Africa and the Diaspora  
**Project Leader:** Dr Robert Kuloba Wabyanga, Kyambogo University

**Research summary/Aims:** This research is inspired by an intellectual quest to problematise contemporary narratives that mostly conceptualise the health and healing practices of African Pentecostals simply as a desperate pursuit of an alternative to the exorbitant and ineffective healthcare system in many parts of the continent. We do not discount that African Pentecostals have appropriated health and healing doctrines for material purposes, but we postulate alternative sociological and theological explanations that foreground the innovative and competitive nature of contemporary practices. We propose that external factors alone do not fully explain the dramatic transformations in contemporary practice of divine healing. We, therefore, prioritise explanatory frameworks that focus on the substance of beliefs and on the internal dynamics within and between Pentecostal groups that have inspired dramatic healing experimentations and a radical departure from orthodoxy. The project focuses on six selected churches in Cape Town Nairobi, Kampala and London (UK).

**Process:** Soon after our project application was approved, we held meetings via Skype to confirm the research activities, define the scope of literature review, and set internal deadlines and milestones. Thereafter, each researcher initiated contact with selected churches in their location and recruited potential interviewees, cultural interpreters, translators and research assistants. We then embarked on ethnographic observations and interviews. We have conducted 14 interviews in London, Cape Town and Nairobi. We have also commenced ethnographic observation of church services, prayer meetings, and night vigils. For example, the researcher in Cape Town and her assistant attended various church meetings, including the Five Days of Glory event at Omega Ministry, to gather data and form links with members and officials.

**Preliminary findings**

- Healing is often interpreted as applying the word of knowledge to their lives to attain healing.
- Healing is not only sought most of the times not simply for the individual but also for the members of their families, wherever they may be.
- Virtual prayers, for example by means of Facebook or WhatsApp, are valued almost as much as prayer in the physical.
- Through media technologies, members ‘link hands in prayer’ and motivate one another to pray and fast.
- Adherents in London seem to be aware of state laws/regulations that forbid healing practices that are acceptable ‘back home’. Pastors especially seek to be innovative in their practice, and in giving advice to church members.
- Christians assume a spiritual leadership role in their families back home and believe that because of their connection to the spiritual leader, they are endowed with the gift of ‘fire’ to destroy any demonic force that threatens families at home.
- Some members prioritize physical exercise and ‘eating and living well’ not only to keep ill-health away, but to show appreciation to the God – the giver of life.
- Healing and protection are used interchangeably, and they appear to mean the same thing to some Christians.
- They therefore follow the same practices, such as prayers, fasting, offerings at the altar, holy water and olive oil, to redress this twin evil.
- Prayer meetings of 31 December 2018 to the early hours of 1 January 2019 or ‘cross-over night’ was considered an important form of healing. According to one informant, “this is the perfect time to offload all the troubles, illnesses during the cross-over night to Jesus in order to enter the New Year with a clean slate”.


STATEMENT ON CURRICULAR CHANGE/DEVELOPMENT

The need to develop Higher Education curricular on Pentecostalism in sub-Saharan Africa is now urgent, among other reasons, because Pentecostalism is still the fastest-growing religious movement in the region (Martin, 2003:52). The ever-increasing number of adherents aside, Pentecostal doctrines, practices and beliefs have permeated the socio-economic and political strata of African societies. Pentecostalism influences the socio-economic lifestyles and worldviews of the vast majority and it has created a basis for new social groupings and identities.

The mysteries and misconceptions about this religious group begs for innovative curricular that provide a framework for a systematic generation, transmission and assimilation of knowledge. Yet, curricular on Christian histories and theologies in many academic institutions are compounded with either ecumenically-agreed- positions of instituted churches or contents that are peculiar to Catholicism and Anglicanism. In the context of East Africa, it is anticipated that our research outcomes will lead to curricular development at both undergraduate and graduate levels, beginning at Uganda’s Kyambogo University, where the project leader is based.

At undergraduate levels, there is need for an introductory course (Introduction to Pentecostalism), aimed at introducing learners to the history, sociology and theology of Pentecostalism. It will reflect on and analyze the impact of Pentecostalism in their communities.

At graduate levels, curricular themes shall include a deeper analysis of the theology of Pentecostalism (focusing on both homegrown Pentecostalism and foreign initiated Pentecostalism), appropriation of Bible scriptures, worship and liturgy and sociology. A contextualized focus shall be made on Pentecostalism in context of African traditional theologies and spirituality; Pentecostalism and social problems/realities of poverty and disease. The course shall also critically analyse the various innovations and creativities of Pentecostal churches in response to society challenges (poverty, youth unemployment, political instabilities, etc.) and the intense competition among Pentecostal groups and between them and other religious groups. Because Kyambogo University is a state-owned institution, curricular innovations and development go through a number of stages: After developing the programs, I will introduce them to the departmental and faculty programs committees for a critical assessment. The programs are then sent to the university programs committees of senate for approval before being forwarded to the National Council for Higher Education (NCHE) for mandatory quality checks before implementation.
**Project title:** An Exploration of Christian Perspectives on Forgiveness in Light of the gukurahundi atrocities of the early 1980s in Zimbabwe

**Principal Investigator:** Nisbert T. Taringa (Prof)

**Affiliation:** Department of Religious Studies, Classics and Philosophy, University of Zimbabwe

**Background**

During the period January 1983 and December 1987, parts of Matabeleland and Midlands in Zimbabwe experienced high levels of massacres. This was part of the state’s responses to what it perceived as the ‘dissident menace’ in these areas. While the figure is disputed, it is estimated that up to 20,000 people died at the hands of the Fifth Brigade which had been deployed.

**Research Aims**

This study seeks to explore the place for justice in the way that the churches and their leaders are talking about forgiveness in the context of the gukurahundi atrocities in order to find out possibilities of theological understanding of forgiveness which incorporate the need to achieve reconciliation based on justpeace. The main question that this study intends to answer is, *is there a place for justice in the way that the Churches are talking about and conceptualizing forgiveness in their efforts to proffer reconciliation regarding the gukurahundi atrocities in Zimbabwe?* The questions we raise seek an answer to the possibility of an ecumenical theology of forgiveness that is able to hold together forgiveness, reconciliation and justice and enable the churches to speak with the same voice for a sustainable reconciliation regarding the gukurahundi atrocities.

**Process:** In July 2018, we completed the paperwork and held a grant award seminar on July. We undertook in-depth literature review, July-August 2018 maximizing on the rich material that was delivered to us by the Nagel Institute. The fine-tuning of the research instruments and the conducting of a pilot study in September 2018 followed this. From October 2018 to now, we are carrying out fieldwork the purposively sampled provinces, Manicaland Masvingo, Matabeleland, Midlands, Mashonaland central and Harare.

**Preliminary Findings:** The issue of gukurahundi remains highly sensitive, mostly spoken of in hushed tones within the churches. We have discovered that the need for confidentiality is quite acute. We have also observed that one of the most pressing questions in the minds of those who suffer abuse and at times in the minds of those who perpetrate it is the question of JUSTICE. Repentance is not evident among the doers of violence, while simplistic notions of forgiveness are in vogue.

Fieldwork is highlighting that although our focus on gukurahundi was justified, newer crises demanding attention have also arisen, including among the same communities that were brutalized under gukurahundi. For example, many as introducing newer challenges that require healing and reconciliation are experiencing the emergence of a military state. The key learning is that old wounds are intensified when new ones are opened. Further, the role of African Traditional Religions and their approach to forgiveness remains relevant and critical. Many Christian respondents have expressed their admiration for the concrete and practical emphasis on paying compensation and rebuilding relationships as being more helpful than abstract declarations of healing and forgiveness. Gender and forgiveness still pending.
Statement on Curriculum Transformation in the Department of Religious Studies, Classics and Philosophy and the Faculty of Arts at the University of Zimbabwe

Our study, ‘An Exploration of Christian Perspectives on Forgiveness in Light of the gukurahundi atrocities of the early 1980s in Zimbabwe,’ has generated significant opportunities for curriculum transformation in our Department. After having sensitised colleagues and senior administrators about the project, there has been a groundswell of support for curricular change, with many asking the question, “Why have we not been teaching forgiveness more directly in our courses?” and “How is it possible that this burning national question has not featured in dissertations and theses in our Department and Faculty?” Studies on the theme of gukurahundi have been mainly undertaken by Zimbabwean students in South Africa, with Zimbabwean institutions rating it a “hot potato” which is too hot to handle.

We have been able to convince our colleagues to focus on healing, forgiveness and integration by linking these to the idea that there cannot be development without reconciliation. We are informed by Tutu’s No Future Without Forgiveness (1999). The following are some of the major processes that we have undertaken to convert our findings into curricular change at our home institution.

1. We have successfully completed the following book chapter, ‘Zimbabwean Theology and Religious Studies Promoting National Healing and Reconciliation: Towards Curriculum Transformation,’ accepted for publication in the volume, ‘Healing the Nation: Interdisciplinary Perspectives on Zimbabwe,’ proposed to be published with Routledge in 2019. This chapter probes how the course on Theology, Gukurahundi and Forgiveness can be structured and delivered in the Zimbabwean context. Despite its exploratory character, the chapter teases out the major themes, challenges and opportunities associated with delivering the course.

2. We have made presentations at the Faculty Arts Planning workshop considering research areas that will inform curriculum development and review. The Faculty of Arts has taken on board as its strategic research area Religion/Theology, Forgiveness, Peace and Reconciliation. The Faculty’s plan is to establish a center of excellence regarding this research theme. Much of our work will form the basis of this project. The Faculty recognizes the urgency of the task and has mandated the Department to take the lead on the basis of our study. The PI also presented Religion/Theology, Forgiveness, Peace and Reconciliation as strategic Research Thrust at workshop where all Faculties of the University of Zimbabwe presented their research strategic thrust. In attendance was the Minister of Higher and Tertiary Education and our strategic research thrust was well received.

3. Currently, the Department has accepted a course on Forgiveness and Reconciliation for the new Bachelor of Arts Honours in Theology. Our research findings will provide empirical case studies for this course. We are cascading this programme to the Universities to which our team members are affiliated; The Zimbabwe Ezekiel Guti University and the Midlands State University. We are beginning to develop undergraduate courses and postgraduate Programmes.

4. Working on a journal article entitled “Toward a Christian Holistic Model for Forgiveness and Reconciliation in Zimbabwe”, to be published in ALTERNATION.

5. Supervising four of research assistants who will be submitting research reports on Christian Perceptions of Forgiveness and Reconciliation with Reference to the Zimbabwe Assemblies of God-Africa (ZAOGA). We are currently working on research topics with five other MA students who will pursue their dissertations on different denominations in order to cover the various strands of Christianity in Zimbabwe.

Overall, it is pleasing to note that our study topic and findings have generated keen interest and acknowledgement of the centrality of the theme of forgiveness to the Zimbabwean social, political and theological discourses.