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AFRICAN REALITIES:
REVISIONING THEOLOGICAL EDUCATION IN AFRICA IN THE 21ST CENTURY

David M. Kasali

Delegates from over thirty African nations, plus consultants and theological educators from England and the USA convened at the Nairobi Evangelical Graduate School of Theology in Nairobi, Kenya, January 12-16, 1998. These 235 delegates came to respond to an "Invitation to Dream," a consultation focused on "Revisioning Theological Education for the 21st Century."

Four papers were read and discussed, including: "Servant Leadership" by Dr. Tokunboh Adeyemo, "Integrated Curriculum" by Dr. Victor Cole, "Building Bridges with the Church" by Dr. Peter Bisem and "African Realities" by Dr. David Kasali. The consultation addressed theology in the light of Africa's realities such as poverty, AIDS, urbanisation, modernity and injustice. The following article is the keynote address by Dr. Kasali on "African Realities."

In twenty-four months we will make history as we end the second millennium after the incarnation of our Lord Jesus Christ. This will mark about forty years of independence in Africa. Records of historians will show that these have not been easy years for the young African nations. For the African people, liberation from foreign oppressors in the late 50's and 60's was followed by neo-colonialism by international powers, often in the service of foreign masters. A second liberation in the name of democracy in early 1990's was inevitable. However, as we end the decade and the millennium, African people are yet to know and determine where they stand. For many, the future is bleak indeed.

In the past three or four decades after independence, the African people have experienced severe challenges that have threatened to destroy their very existence. As I was writing this paper, news reached my office of the brutal murder of one of our graduate's father, mother, sister-in-law and cousins in Rwanda. Such a tragedy is not new to Africa. We are living witnesses of the

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destructive evil that has been unleashed on the continent. As Rev. Jose Chipenda warns us, "we live in a world troubled and fractured, whose problems deserve the serious attention of politicians, church leaders and the public at large."[1]

This paper has three aims: first, to make us understand the extent of the challenges that lie ahead of us as Christians, pastors and educators. Secondly, I would like to challenge us to become active participants instead of passive and pessimistic Christians in the search of lasting solutions to these challenges. Thirdly, I am convinced that if changes are to occur, the church in Africa and world-wide has to become an active agent of change. In order to be credible, we will have to demonstrate personal and corporate commitment in the implementation of practical and lasting solutions.

AFRICA, A LAND OF BLESSING

The present realities do not reflect the potential that Africa could unleash. In his book, *Is Africa Cursed?*, Dr. Tokunboh Adeyemo, General Secretary of the Association of Evangelicals in Africa, describes four resources with which God has blessed Africa, namely, natural resources, energy resources, human resources and spiritual blessing.

Describing the minerals of Africa, Kul Bhushan and Frank Barton call the continent, "The Poor Rich Africa."[2] In comparison with the rest of the world, Africa has 72% of gold, 70% of diamonds, 27% of bauxite, 20% of copper, 12% of natural gas. Africa has some extremely rare minerals for modern technology (e.g.. atomic and nuclear power). Africa produces 35% of the world's uranium, 64% of cobalt, 40% of platinum and 80% of titanium. Africa also produces about 10% of the world's crude oil.[3]

In spite of the above natural wealth, Africa produces only 5% of the world's minerals. The income from Africa's mineral resources benefit mostly the few elite and many European owned companies who operate freely in a free Africa.

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1 Jose Belo Chipenda, "Being the Church in Africa," unpublished paper.

2 Kul Bhushan and Frank Barton. *Africa Factbook Basic Data on and for the Continent*. (Kenya: Newspread International Press Institute, 1989), 23.

3 *Idem.*, 23.

SOME CHALLENGES FACING AFRICA TODAY

In his book, *The African Condition*, Ali Mazrui, a famous African thinker, describes Africa as a continent of paradox.[4] In spite of the abundant resources, African countries are facing serious problems. Africa is the most marginalised continent politically, economically and socially. In recent years, the continent has served as host to mercenaries, aid agencies and philanthropic organisations. As Tokunboh Adeyemo ironically asks, "Is Africa Cursed?"

Some of the issues facing Africa today include power struggle, tribalism and ethnicity, war and arms race, refugee problems, economic decline, population increase, poverty, urbanisation, modernity and identity crisis, structural injustice, Islam, environment and education. Our thesis is that God is concerned with both the spiritual and physical needs of the people. Therefore, the church has a moral and biblical obligation to seek to address the above issues and to make a lasting impact in the social fields.

Power Struggles and Politics

Power struggles in Africa's post-colonial era has prompted confusion, despair and insecurity in the continent. In an article entitled, "East Africa Leaders Urge Unity," published in the Kenyan *Daily Nation* of January 6, 1998 on President Daniel Arap Moi's inauguration as the continuing President of the Republic of Kenya, President Yoweri Museveni of Uganda said,

> Our three countries (Uganda, Kenya and Tanzania) are very young and have many problems, and elections are part of those problems. People should, therefore, address real issues afflicting the people and not just fight for leadership.[5]

In Africa, the political situation is often a reliable barometer of economic and social conditions. After independence, colonial governments were replaced by African leaders who established a one-party rule. In some countries, presidents became so powerful that they demanded total allegiance and praise from their people. Such was the case with Idi Amin Dada of Uganda, Mobutu Sese Seko of the Democratic Republic of Congo and Bokassa of the Central African Republic. This situation led to political instability, contests for power, coups and military rule.

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[4] Ali Mazrui, *The African Condition: A Political Diagnosis* (London: Cambridge University, 1980). I highly recommend this book.

[5] "East Africa Leaders Urge Unity" in *Kenya Daily Nation*, January 6, 1998.

However, as George Kinoti points out, "in the late 1980's it became clear that autocratic rule was killing Africa economically and socially and that a dead Africa was of no use to anyone."[6] The exercise of democracy that started in the early 1990's has turned out to be a difficult game for Africa. As Kinoti adds,

> The task of democratising Africa is beset with numerous obstacles. Consider just four of them. First, the majority of Africans have little or no education and therefore are in no position to understand the real issues or to make informed decisions. Consequently, they are easy prey to political manipulators. Secondly, there is the widespread poverty which makes corruption almost inevitable and voter buying easy...Thirdly, we must resolve the problems of ethnic and religious differences...Finally, we must deal with the interference of powerful foreign forces that have much to loose if Africa becomes a well-managed society.[7]

Africa has to develop an "African Democracy" in African terms in the light of African cultural, social and economic contexts. Otherwise, we will continue to imitate the West and thus remain second best. The continent needs governments that represent the interests of their people. Democracy cannot work when the people of Africa do not have the basic necessities. Democracy must be backed by economic progress. Since African nations have accepted multipartism, there is need for strong opposition and not tribal parties and politics. Such opposition should present reliable alternatives and play decisive role in the building of the nations within the meaning of democracy.

Tribalism and Ethnicity

In her book, *Africa: Endurance and Change South of the Sahara*, Catherine Coquery-Vidrovitch defines "tribalism" as "the conscious manipulation of an ethnic sentiment."[8] According to her, tribalism was created by the colonisers, then adopted by local peoples as a form of resistance, and was ultimately developed into a political factor (*Africa,* 101). She contends that,

> Tribalism today is the final manifestation, debased by colonialism, of pre-colonial 'ethnic sentiment'...The concept of ethnicity, although accepted...by Africans themselves, was in many cases imposed by the colonisers upon hitherto undifferentiated groups. During the colonial period, the administrator and the ethnologist combined their efforts in

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[6] Kinoti, *Hope*, 29.

[7] Kinoti, *Hope*, 32.

[8] Catherine Coquery-Vidrovitch, *Africa: Endurance and Change South of the Sahara* (Los Angels: University of California, 1985), 101.

> order to settle various migratory peoples. It was at that time that the ethnic groups were, to a great extent, fabricated, both to facilitate political and administrative control and for religious purposes.[9]

Tribalism and ethnicity present such a challenge to Africa that the Association of Evangelicals of Africa (AEA) dedicated a whole book on this issue in its 7th General Assembly in Johannesburg, South Africa, in December 1997. In the Introduction of the book entitled, *Tribalism and Ethnicity*, Dr. Elie Buconyori, the editor of the book and Secretary of the Theological Commission of the Association of Evangelicals in Africa, asserts that

> tribalism and ethnicity can be considered as the basis to several conflicts which are tearing up the African continent. This evil affects so many people that some analysts think that all Africans are affected one way or the other...Tribalism and ethnicity have become major enemies of the development of the human being in general and the African person in particular.[10]

In many African countries, tribalism as an acceptable social and political fact cannot be denied. Tribal affiliation often dictates the position and service one gets within the society. While the concept of ethnicity is not evil in itself, it has been distorted by political leaders and also church leaders who manipulate popular ethnic feelings for their own purposes.

Tribalism spreads like cancer. It leads to political, social and economic ills. Therefore, tribalism should not be tolerated by Christians. While recognising the place of ethnicity and diversity, the church should promote the concept of the people of God as a new family of all believers regardless of tribes.[11]

War and the Arms Race

At the occasion of President Moi's inauguration on January 5, 1998, President Museveni of Uganda gave a strong warning to the people of Kenya.

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[9] Vidrovitch, *Africa*, 98,99. Cf. Michael Crowder, *The Cambridge History of Africa*, Vol. 8, from 1940-1975 (Cambridge: The Cambridge University Press, 1985), 154-159.

[10] Elie Buconyori, ed. *Tribalism and Ethnicity* (Nairobi: Christian Learning Materials Centre, 1997), 1-2.

[11] See contributions of Stanley M. Mutunga, "Toward a 'Wa Kwetu" Without Strangers," and Marc Mercer, "Tribalism and the Division of the Monarchy" in *Tribalism and Ethnicity*, 9-112.

> I have heard some Kenyan opposition leaders saying that they will cause chaos because they failed to get the presidency. I would like to tell them that I know and understand chaos very well, more than many people....Your Ugandan brothers asked me to plead with you to avoid chaos at all costs. We in Uganda have seen all sorts of chaos and bloodshed and I tell you it is bad.[12]

Power struggle, tribalism and ethnicity have been at the root of many wars in Africa. After independence, African nations did not hesitate to invest a lot of money to build up military power. "Having an armed force was as much part of the accoutrements of sovereignty as having a national flag or a national anthem."[13] African governments spend a lot of money to build up military might in the name of national security. It is estimated that in the early 1990's, there were over 50,000 Cubans and 20,000 Russians in Angola, Ethiopia and Mozambique alone.[14] These forces have helped maintain totalitarian regimes at the expense of the welfare of the people. They are used to overthrow duly elected leaders and to ravage whole regions and tribes, leading often to untold human misery.

Refugee Problem

Political instability leads to economic instability, to social unrest and to civil war, causing the loss of many innocent lives and an extensive displacement of thousands of people. It has turned Africa into a huge refugee camp.[15] It is estimated that 125 million people live outside of their countries of origin. According to the UN, 13.2 million are refugees.[16] Africa has the largest number of refugees due to ethnic and political conflict and to natural calamities. As Tokunboh Adeyemo notes,

> Suddenly, a new class of people has emerged in Africa, the in-between people...Ruthlessly uprooted from their places of birth, thousands of refugees roam aimlessly in the urban centres of Africa. They are not only homeless and jobless, in most cases they are equally hopeless.[17]

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[12] "East Africa Leaders"

[13] Crowder, *History of Africa*, 87. Cf. Donald George Morrison, Robert Cameron Mitchell and John Naber Paden. *Black Africa: A Comparative Handbook*. 2nd ed. (New York: Irving Publishers, Inc., 1989).

[14] Tokunboh Adeyemo, "The Church in Africa Today." unpublished.

[15] See Mazrui, *African Condition*.

[16] Harvie M. Conn, "Refugees, the City, and Missions" in *Urban Mission*. Vol. 15, No. 2, December 1997.

[17] Tokunboh Adeyemo, "The Church in Africa Today." Unpublished paper.

According to the United Nations High Commissioner for Refugees in Nairobi, there were over five million refugees in Africa in the early 1990's. The number increased every year following unrest in countries such as Ethiopia, Uganda, Rwanda, Burundi, Somalia, Central African Republic, Liberia, Sierra Leone and the Democratic Republic of Congo. Psychological problems, dehumanisation, hunger, lack of education and social and economic pressures on the host countries are only some of the problems that go with the issue of refugees.

Economic Decline

In spite of the great wealth in raw materials, cultivable land, and potential energy resources, African economies are in many respects the poorest in the world. The African continent is facing a severe economic crisis. The average per capita income of African countries is less than one-eighth that of Middle Eastern nations, one-half that of Latin American countries, and one-fifth that of Southern Asian countries.[18] According to the "World Development Report," the Gross National Product for African countries grew at an average rate of 4.2% a year from 1965 to 1980. Between 1980 to 1989, it declined to an average of 2.1% per year, a decline of 50%. Between 1960 and 1990, the agricultural production increased by 2% while the population growth was 3.1% over the same period.[19] The sharp decline in agricultural production means that Africa cannot feed its people.

Mining and manufacturing sectors are also in the decline. The poor economic performance of the African economy can be attributed to many factors: natural calamities, openness of the African economy to world trade inequalities, incompetent governments, mismanagement, population growth, low educational standards, tribalism and corruption.[20]

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[18] Donald George Morrison, Robert Cameron Mitchell and John Naber Paden. *Black Africa*. 2nd ed. (New York: Irvington Publishers, Inc., 1989), 57.

[19] Robert S. McNamara, *Africa's Development Crisis: Agricultural Stagnation, Population Explosion and Environmental Degradation* (Washington DC: Global Coalition for Africa, 1991), 53. See also contribution from Benjamin K. Acquah, "The African Economic Crisis: A Review of the Present State of the African Economy" in *Vision for a Bright Africa: Facing the Challenges of Development* (Nairobi: The African Institute for Scientific Research and Development, 1997), 45-48.

[20] Cf. Kinoti, *Hope*, 36-65, and Acquah, "African Economy" 55-58.

Population Increase

The population in Africa is a serious concern. In the early 1990's, the population of the world was estimated to be 5.5 billion people. 842 millions were added in the 1980's alone. It is thought that the capacity of the world to feed its population will reach its optimum in 12 billions. Africa's population has more than doubled from 210 million in 1960 to about 490 million in 1991. It is estimated that Africa's population will rise over 700 million by AD 2000, and to more than double to 1,800,000 in 2050.[21] Some of the reasons for the increase are a better survival of children to adulthood, a high rate of women's fertility (6.5 children per woman of productive age), and an African worldview that sees many children as a blessing.

The problem is that the African population is growing faster than the economy of the continent. "The annual growth rate in the continent's total production of goods and services (Gross Domestic Product) was only 0.8% during the 1980's (1980-1988), while the population grew at the rate of 3.2%."[22]

The population increase in Africa has resulted in serious consequences such as mass poverty, urbanisation and its problems, land ownership and education. The Church of Jesus Christ must play a leading role in this area. We must recognise that every African child, teenager and adult is created in the image of God. He or she needs love. We must encourage parents to have the number of children they can support. The church should be active in promoting food production. Services should be improved in rural areas in order to keep people from migrating to cities.

Poverty

According to the UNDP Human Development Report, "there is thus a growing trend towards a concentration of poverty in Africa. Between 1979 and 1985 the number of African people below the poverty line increased by almost two-thirds, compared with an average increase of one-fifth in the entire developing world." That number is expected to grow rapidly from 250 million in 1985 to more than 400 million toward the year 2000.[23]

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[21] Bhushan and Bartaon, *Africa Factbook* 18; also, Alan Rake, ed., *New African Yearbook* (France: Publications Ltd.) 1997-98.

[22] Kinoti, *Hope*, 62.

[23] United Nations Development Program. *Human Development Report 1990* (Oxford: Oxford University Press, 1990), 184-85.

In spite of its natural, mineral, energy, human and spiritual resources, Africa today is the least developed region of the world. According to the United Nations records, 26 out of the 31 least developed nations are in Africa. The majority of Africans live in deplorable mass poverty. The consequences of poor African economy has led to extreme poverty and dehumanisation of many Africans who are reduced to beggars instead of partners. Hunger and diseases have become part of daily life. "One out of three Africans does not have enough to eat...Tens of millions of African children suffer from malnutrition, which means retarded physical and mental development, disease, disability or death."[24]

Africa is plagued by diseases some of which have been eliminated in other parts of the world. Malaria, tuberculosis, leprosy and river blindness are still rampant in Africa. AIDS and Ebola are among the diseases that are now devastating the continent. Many Africans are suffering from poor health. Livestock and agricultural plants are also being destroyed by diseases.

All over Africa, people are suffering from high cost of living, high inflation and unemployment. According to Adebayo Adedeji, if no major economic changes take place in the near future,

> the picture that emerges is horrendous; Africa would become even more economically dependent than it is at present; its economy would be more open and exposed. The region would require more food imports and more food aid to feed its teeming populations. Over 90% of all its capital goods requirements would be imported, and critical intermediate goods, such as fertilisers and cement, would be imported. On the social side, the deterioration in the quality of social services which has already begun, would accelerate. Access to education, health, potable water and electricity would be available to a diminishing minority; famine, riots and crimes would escalate. In brief life would be short and brutish...[25]

Kinoti identifies the following causes of the economic decline and poverty in Africa: incompetent governments, unjust international economic systems, evil aspects of African culture such as disregard for time, poor management, widespread illiteracy and low educational standards.[26]

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[24] Kinoti, *Hope*, 15-16.

[25] Adebayo Adedeji, "The Monrovia Strategy and the Lagos Plan of Action: Five years Later" in *Economic Crisis in Africa: African Perspectives on Development Problems and Potentials*, Adebeji and T.M. Shaw, eds. (Boulder, Colorado: Lynn Rienner Publishers, 1985), cited by Acquah, "African Economy" 43.

[26] Kinoti, *Hope*, 35-65; cf. Vidrovitch, *Africa* 115, 319.

Urbanisation

Three patterns of human migrations were established in Africa by the year 1940: (1) migration to areas of export-oriented agriculture (e.g., coffee and cotton farms in Uganda); (2) migration to areas of employment in mines and industry; and (3) migration to employment in cities.[27] It is estimated that over 30% of Africa's population lives in cities. Urban migration has increased since independence in such a way that urbanisation has become a major problem. As Aylward Shorter points out, the consequences of urbanisation is frightening "on the peri-urban surroundings, on the human rejects that it casts aside and, above all, on the dehumanised urban rich that it cherishes."[28]

"By the year 2005, estimates the United Nations, urban areas are expected to be home to more than half of the world's people."[29] Many people migrate to cities in hope of a better life, education, business, entertainment and the promised good life in cities. However, many end up living in extreme poverty with shattered hopes, broken lives, emptiness, violence and humiliation. Other problems of urbanisation include housing, crimes, unemployment, street children, lack of medical and educational services and transport.

Modernity and Identity Crisis

The identity crisis in Africa started with the population movements in colonial times. These movements created unprecedented social relations and interactions in heterogeneous environments. In his book, entitled, *Power Shift*, Alvin Toffler says,

> A new civilisation is emerging in our lives...This new civilisation brings with it new family styles; changed ways of working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well...The dawn of this civilisation is the single most explosive fact of our lifetime.[30]

Today many Africans are caught up between tradition and modernity, between the old and the new, between the universal and the particular, between us and me, and between people and things. Consciously or unconsciously many are asking the question, "Who am I?" In Nairobi, "I am going home" often means

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[27] Crowder, *History of Africa*, 145.

[28] Aylward Shorter, *The Church in the African City* (Geoffrey Chapman, 1991), 137.

[29] Conn, "Refugees", 3.

[30] Alvin Toffler, *Power Shift* (New York: Bantam Books, 1991).

going to a second home upcountry in the village. There, a "civilised" Nairobian is quickly transformed into a peasant and fits well in the two worlds. Chances are that his children would not fit in as well as he does.

Traditionally, Africans live in a dynamic world of the visible and invisible. The balance between the two has to be maintained at all cost. Any upset of the equilibrium is thought to bring social and natural disasters, such as prolonged drought, famine and death. "Keeping a proper undiluted ritual distance from all forms of evils or, stated positively, maintaining a cosmological balance through divination, sacrifice and appeal to the invisible powers has been the centre piece of African religiosity."[31]

With education and globalisation, traditional values are quickly collapsing, especially in cities, often leaving behind frustration and emptiness. Many Africans do not know who they are. While new generations are promoting Western life-style, old generations spend a great amount of time lamenting the present situation and narrating how great it was in the past; in local terms, this is referred to as, "when we were." The shift from ethnicity to pluralism has left Africa with a crisis identity. It is estimated that in the 1980's, over 100,000 educated Africans left the continent in search of a better life, often meaning secular modern life dictated by materialism.[32] Things have become more important than people. The Church has an opportunity to adapt the gospel message to an African context in search of a context.

Islam

While Islam is an old phenomenon in Africa, its expansion took place in the 19th century. The 20th century saw an increase of Islam, often as a reaction to colonialism and secularism.

Many African nations have fallen prey to Islamic expansion because of severe economic crises. Political leaders look for and accept grants from Islamic nations in order to develop their countries, thus providing an opportunity for Islam to expand. Thirty-one African countries have more than 10% Muslim populations. The first ten are Egypt (51.50 M.), Nigeria 40.20 M), Algeria (29.10

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[31] Adeyemo, "Africa Today."

[32] Christopher Hitchens, "African Gothic," in *Vanity Fair*, Nov. 1994, 96. Cf. Vidrovitch, *Africa*, 109 and 298.

M), Morocco (29.10 M), Sudan 20.40 M), Ethiopia (18.30 M), Mali (90.40 M), Tunisia (9 M), Somalia (8.50 M) and Senegal (7.7 M).[33]

A CHRISTIAN RESPONSE TO AFRICA'S CHALLENGES

The African problems are structural and historical. Many Africans are trapped in a vicious cycle. If Africa has been so much blessed by God, why is the continent bleeding? We have often directed our fingers to politicians as the cause of our disaster. Today, the Lord is directing his finger upon you and me. "YOU are the salt of the earth..." (Matt. 5:13). If the responsibility of Africa is upon us, two questions emerge. First, what role is the church playing in the rebuilding of the walls of Africa? Secondly, what role are African theological schools playing in equipping the Church to fulfil its role?

The Role of the Church

The African crisis is more spiritual and human than economic. The African situation presents to the church both in Africa and abroad a challenge and an opportunity. If the church does not respond now and decisively, the enemy will continue to gain territory. We have to present to the African people the whole council of God, a message of life, of redemption, of reconciliation, of rehabilitation and of reconstruction.

1. A Message of Life or Death

The urgency of the situation is a matter of life or death. The Bible contains good news for Africa. However, this news has to be pure in form and function in order to make a difference. Africa needs life, not leaders or missionaries. If the so called church leaders and missionaries do not give life, Jesus' life and their lives, the gospel will never change Africa. Africa needs servants, not opportunists. The roots of power struggle, tribalism, poverty and traditional beliefs are so deep that it will take men and women of payer, of the Word and of vision and action to uproot the strongholds of the enemy.

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[33] "30 Days Muslim Prayer Focus. 1st January to 30 January 1998," and "Ministry in Islamic Contexts," Lausanne Committee for World Evangelization) 1996; Vadrovitch, *Africa*, 105.

2. A Message of Redemption

Africa needs a visible demonstration of the love of Jesus Christ in words and deeds. Only redeemed souls can experience the love of Jesus beyond human suffering. The mystery of the gospel is well expressed in John's words, "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are" (I John 3:1). The church should be actively involved in leading men and women to the knowledge of Jesus Christ.

3. A Message of Reconciliation

Reconciliation is the central message of the gospel of Jesus Christ. "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Romans 5:10). Only under the cross of Jesus Christ can Tutsis be reconciled with Hutus, Kikuyus with Kalenjin, Hundes with Banyamulenge.

It is this task that the Lord has given us. We cannot relegate this task to politicians and to secular agencies. Otherwise, failure is guaranteed. Only you and I can be agents of true reconciliation. People do not need to be murdered. Jesus has been murdered for them.

4. A Message of Rehabilitation

Generally speaking, the Church of Jesus Christ has remained in the periphery of the struggle for social and economic welfare of the people of Africa. This does not need to be so. The church still has a strong force, a weighty voice and credibility in many African societies. As we face the 21st Century, it is proper for the church to wake up and unleash its spiritual, human, and economic forces to give hope, dignity and identity to the African people.

5. A Message of Reconstruction

A number of African theologians are calling for a paradigm shift from liberation to reconstruction, from exodus to post-exodus rebuilding. In his book, *From Liberation to Reconstruction: African Christian Theology After the Cold War*, Professor J.N.K. Mugambi argues that this shift is necessary because of the changes that have taken place in Africa during the 1960's, 1970's and

1980's, and because of the "New World Order" after the end of colonialism, apartheid and the cold war.[34]

The church must build successful models of hospitals, schools, businesses and models of leadership as examples of how general society should be built. We have talked too much. It is time to deliver with practical and visible examples.

The Role of Theological Schools

As Professor Mugambi rightly says,

> Christian theological reflection is essential for the healthy development of any church. A church which is incapable of producing its own theologians cannot be said to be mature... St. Paul articulates general theological principles derived from the gospel as he understood it, then makes specific recommendations applicable to the particular problems raised by the congregations to whom he addresses his respective epistles.[35]

A church without theology will remain superficial; a church without theological reflection will be irrelevant. Only a school that goes deep into the study of the Word of God will be able to articulate relevant principles to respond to specific problems in society.

Following the 1983 AIAA manifesto, we theological educators in Africa must be committed to the following points,

1. Relevance to the African context. Our training must be sensitive to the African context.
2. Servant moulding. We must train servants of servants, not bosses.
3. Integrated programmes. We must focus on both academic knowledge and practical skills.
4. Chuchward orientation. Theological schools exist to serve the church. We must orient our teaching churchward.

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[34] J.N.K. Mugambi, *From Liberation to Reconstruction: African Christian Theology After the Cold War* (Nairobi: East African Educational Publishers Ltd., 1995), 1-7; 18-33.

[35] *Idem.*, 1.

CONCLUSION

To many observers in both Africa and the West, Africa is in the process of change. The main question is, "changing to what?" If Christians continue to remain on the periphery of the struggle for change, they will loose great opportunities to Islam, to secular governments and to traditionalists.

The church must re-establish itself as an authority and an agent of change by reasserting its moral and spiritual authority in the management of human affairs. We must come to the realisation that the African crisis is more spiritual than economic. The devil is unleashing his demonic power to control and destroy mankind. Political power has gone to the hand of unscrupulous politicians who do not fear God but use demonic power to remain in power, and political power to crush instead of building lives created in the image of God. In the face of such a challenge, the church must build resistance against demonic posers in words and deeds. Christians must get more and more involved in politics and in all the levels of human affairs.

The church has an opportunity to become a major mechanism for change in bringing solutions to the African crisis and thus become the salt and light the Master has called it to be. Without the church, the hand of the devil will weigh heavily on the management of African affairs. We have the responsibility and the mandate from Jesus Christ, the King of the universe. Let us rise up to the challenge.