

EMPOWERMENT THROUGH EDUCATION IN AFRICA

A Paper

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Part 1 - Introduction

Education in Africa is a continual challenge, especially in the church where most pastors have very little, if any, training. Offering effective training for Africans is vitally needed, however much of the little training that is available ends up disempowering rather than empowering Africans. This is true in the church as in other spheres of life. The focus of this paper is the exploration of how education and training can help to empower Africans to achieve their goals, particularly in the church. Special attention will be given to theological and ministry training, such as Bible training, for the empowerment of African pastors, equipping them to be more effective ministers in their communities. At the same time, general principles about education and empowerment will be considered initially. Empowerment rather than disempowerment among Africans is desperately needed, but there are many challenges to overcome in accomplishing this empowerment, particularly in the church. Part of the educational process leading to empowerment is hegemonic, helping the pastors absorb ideas and be able to reproduce them effectively. Empowerment continues this theme to seek the building up of the student so he or she will be equipped to do far more in his or her context than their teacher ever could do. Empowerment is essential for the reproduction and growth of the biblical trainings I do for African pastors, because the Africans I train will be much more effective at reaching their people than I ever could be. Clearly this is power “with” and “to” Africans instead of “over” Africans.

The thesis of this paper is that appropriate education and training is a critical, but often missing, element in helping to empower Africans to achieve sustainable and effective results which they desire. Through effective educational strategies and methods, Africans can and will be empowered, and in the church, this will mean healthier pastors and congregations, more

effective ministries, and a growing expression of the kingdom of God throughout Africa. As will be discussed, it is my conclusion that through culturally relevant, effective and beneficial means of educating African pastors in various areas, they will be greatly empowered to fulfill their calling, lead their churches well and execute their ministries. In addition, as they are empowered, they will then have a model to reproduce these trainings to many others, thus multiplying the empowerment process.

The key points which will be focused upon in this paper are as follows:

- Understanding education and training in Africa, including the critical need for training, especially in view of the lack of formal training available for most pastors.
- Defining and understanding the basics of empowerment.
- Exploring some cultural and sociological challenges in educating Africans toward empowerment, such as power/fear constructs, historic misconceptions of power, cultural conditionality, competition, confusion in the church and cross-cultural “micro-aggression” which create barriers to empowerment. Also attention will be given to specific challenges in the African church related with leadership issues making empowerment more difficult.
- How training and education can lead to empowerment rather than disempowerment of Africans, specifically offering power to Africans and power with Africans in ministries and in communities. Included in this section is a brief consideration of learning styles, since the majority of Africans are oral learners. Also considered are issues of the empowerment of laity, and the importance of the relationship between student and

supervisor in the empowerment process, and how these issues can influence effective education toward empowerment.

- There will be numerous contextualized suggestions, strategies, philosophies and methodologies explored for how empowerment through education can best be realized in Africa, specifically in pastoral training.
- An investigation of and research into scholarly literature relating to these issues.
- Qualitative interviews of Africans and “experts” relating to these issues.
- Synthesis and analysis of this material and some final conclusions.

An outline of the paper is offered here:

1. Introduction with thesis, key points and an outline of the paper.
2. Literature review / Traditional research.
 - a. Education - Broad issues of education in Africa, including the critical need for training of pastors.
 - b. Empowerment - Broad issues of empowerment including definitions and how empowerment results in power to and power with Africans.
 - c. Challenges - Cultural and sociological challenges in Africa and in the church context slowing down the process of empowerment.
 - d. Education toward empowerment - The goal of utilizing education in order to empower Africans in general, and specifically in the church, taking into account issues such as importance of laity empowerment, learning styles and relationships between students and supervisors.

- e. Suggestions – Numerous contextualized suggestions are shared for how to best utilize philosophies, strategies and methodologies toward empowerment of Africans through education.
3. Interview summaries / Qualitative research.
 - a. Summaries of information and opinions gathered from a spectrum of interviewees.
 - b. Interviewees include African pastors, missionaries and a pastor's wife.
 4. Analysis and synthesis of literature review blended with interviews conducted.
 - a. How literature review and interviews are connected.
 - b. Where there was consistency or inconsistency and how each element added to greater understanding.
 - c. Where this understanding leads, and some thoughts on how to apply areas discussed for greater utility in the future.
 5. Conclusion with thesis and key points and areas for further research.

Part 2 – Literature Review

A. Education

Education deals with the dissemination of information through a variety of means. At times education can focus on the correction of faulty beliefs and practices, and at other times it can focus on the establishment of healthy beliefs and practices. Theological education is imparting and receiving the body of theological knowledge “towards the attainment of a deeper understanding of God’s revelation and the ultimate question of human existence.” (Kemdirim, 1999, 41) Thus, it equips people to consider themselves and the world in relation to God and His Word. This may be formal or informal, in institutions, in churches or in the home.

In the church in Africa over the past 40 years, there has been massive growth, but the needs for leadership in the church have outpaced the supply of well-trained church leadership. The simple and well-known fact is that there simply are not nearly enough educated and trained pastors and leaders in the church in Africa. Morrison (2011) states that even if each person who has received any Bible training in Africa was to lead 10 churches of 600 people each, still there would not be enough trained pastors to lead the church in Africa. (2011, 55) Institutions are not able to keep up with the need to supply trained leaders, and there is uniform consensus that there is a vast deficit of trained leaders in Africa. Some researchers estimate, “Up to 90% of the pastors in any given country in Africa have never received even one day of training.” (2011, 56) The analogy can be utilized of picturing the African church as a building with a weak foundation. The more super-structure that is built on the weak foundation, the more cracks will appear in the foundation and a great disaster looms on the horizon. If leadership is the foundation of the church, (although it is understood that Christ is the foundation of the Church and Scripture is the bedrock teaching), then having weak leaders will produce weak churches. (2011, 56) This

is exactly the situation that is found in the church in Africa, which is rife with syncretism, prosperity theology, shallow discipleship, widespread evangelism with no follow-up, and poor biblical teaching. It is no wonder the church in Africa is commonly referred to as “a mile wide and an inch deep.” Popular teaching that is not rooted in God’s Word is pervasive in Africa, as preachers desire to get ahead, to build a name for themselves, and to reproduce popular themes that are both harmful to the church and dishonoring to the name of Christ. (Oyemomi, 2011, 104) In contrast, Oyemomi calls preachers to training and empowerment in how to handle God’s Word well, training others to do as they have been trained to do. (2011, 105)

This desperate situation is found in both rural and urban contexts. In a chapter in Mezirow’s book on Transformative Learning, Easton, Monkman and Miles note that approximately 60% of people reside in rural Africa, but 80% of the wealth of Africa is concentrated in urban centers, thus producing not only massive poverty in rural regions, but also a massive deficit of educational resources in rural areas. (2009, 228)

Perhaps one of the most acutely-felt areas where education is desperately needed, particularly with a vacuum in theological education, is among women in Africa. Although gender-related issues are beyond the scope of this paper, yet it is noted by Kemdirim that in contrast to developments globally, theological education for women in Africa is neither discussed nor encouraged. (1999, 42-43) There are obstacles women face from historical barriers, preconceptions within the church, and social expectations that are put on them, and these should be removed. (1999, 45) The author suggests that curriculum be changed in theological institutions so that empowerment of women is more of a priority. (1999, 47) As these changes happen, women will be more empowered through theological education.

B. Empowerment

This paper is proposing that one of the goals in education in Africa must be the empowerment of the African people, particularly church leaders and pastors. Historically, leadership has been associated with and defined by the power and authority of the leader, power “over” others, not power “with” or “to” others, and this is particularly true in Africa where the power/fear construct reigns as primary. A strong leader is one who commands and controls, who holds on to power and fights to increase it. Very simply, Dambe (2008, 579) states that power is getting others to do what you want them to do, or as Owens puts it, “leaders intentionally seek to influence the behavior of other people.” (2001, 234) Power is what helps to get this done. Diverse methods can be utilized, but the end is always the same.

In contrast, empowerment in this paper focuses on power “with” and power “to” the people, offering Africans the opportunity to take control of their situations, to make decisions that will best benefit their futures and accomplish long-term goals. Dambe (2008, 580) says that the concept of empowerment arose in the 1940’s and 1950’s through a “systematized approach to participative decision-making.” Brock-Utne notes that the term “empowerment” first became popular in the women’s movement in the mid 1970’s and remains an important theme with feminist literature. (1995, 190) The author proposes a returning to the concept of empowerment focusing on “power to the people,” including self-reliance and self-determination. (1995, 191) According to Dambe (2008), there began to be a shift in 1978 with the work of Burns and others who elevated and applauded the leader who was willing to share his power. (Owens, 2001) The author argues that “there has been a paradigm shift from power to empowerment.” (2008, 576) This contrast of power vs. empowerment has been called transactional leadership (the former views) vs. transformational leadership (recent developments), or power-based leadership vs.

empowerment-based leadership, top-down vs. shared-power emanating from followers. There began to be collaboration and teamwork instead of one man carrying the show. There was also the introduction of moral and ethical standards for leaders which made them more accountable to their followers. (2008, 585)

Dambe (2008, 580) says that empowerment is a complex concept with many meanings, but he focuses on two. The first concept is the idea of limited power where the empowerment of one person means the loss of power for another. The other believes that power is infinite, and the leader actually gains more power by empowering others and encouraging them to participate in the decision-making process. One who is empowered is able to care for their growth, solve their problems, and believes “that they possess skills and knowledge necessary to improve their own situation.” (2008, 580) Five distinct theories of leadership are grouped together under this umbrella of transformational leadership, and each one is briefly explored showing how they fit into the empowerment model of leadership. When a leader collaborates with those following him, not only is the end result a stronger, better decision, but he empowers his followers by sharing power with them, demonstrating character which they can then emulate. (2008, 584)

Dambe (2008, 585) ends by stating that this paradigm shift is still at this point more theoretical than practical and realized, because as he says, “leaders do not really want to let go of power.” Until a lack of genuineness and trust is overcome, empowerment will not be truly achieved. Along these lines, Kalu (2006) states that multiculturalism is a reality that can work to undermine empowerment of the people through the power constructs that have been mentioned to this point, including power over resources. He states, “multiculturalism is a power concept because it refers to the cultural hegemony that orders access to resources” and the powerlessness of those without resources due to race, gender or class. (2006, 225) Later in this paper his notion

will be explored for how to address multiculturalism in theological education toward empowering church leaders.

C. Challenges

Having understood the need for education in Africa, and particularly education that moves leaders from power over Africans to empowerment of Africans, it is important to consider some of the cultural and sociological challenges in educating Africans toward empowerment. As has previously been mentioned, overcoming historic views of power and leadership must give way to more recent and healthier paradigms of empowering leaders, recognizing authority is not a limited good, but that the leader gains more power as he/she empowers others. Another challenge faced in Africa in the empowerment of its people is the foreign nature of the concept of servant leadership, which Nigerian author Nihinlola (2012) writes about. The author examines the meaning and nature of African Christian leadership by looking at the character of servant leadership which is wrapped up in an understanding of spirituality. This aspect of leadership is quite foreign to African traditional thought, which emphasizes the leader as the big man who wields his power over others rather than seeking to serve and empower others. (2012, 24) In the African church, Nihinlola states that it is tragic that many have adopted the traditional view of leadership rather than the biblical view where character, capability and fear of God are the prerequisites for true leadership, as exemplified by Jesus. (2012, 23) This is true in informal leadership structures as well as formal ones, such as in institutions of theological education, which leads to a great outcry for leaders in all educational avenues to be godly men and women of character following Christ. “One reason for the poverty of good, quality and impactful theological education in Africa is poverty of trained, competent and effective leadership for

theological institutions.” (2012, 27) Empowerment of a new generation of African church leaders will only rise to the level of quality, visionary and godly leaders in theological institutions, which is where Nihinlola is focused. But the same could be true for raising up leaders in the local church, since quality leaders in the local church can and will dramatically impact the next generation of leaders.

Another barrier to empowerment through education, particularly in formal schools such as theological institutions, is what Lee, Shields and Oh (2008) call “microaggression.” Although their study was conducted in a theological institution in America (Fuller Theological Seminary), yet their findings are instructive for all academic training globally where there is a culturally diverse climate. Due to rising numbers of diverse ethnic groups in theological institutions today, there is increased focus on developing an environment of empowerment for all students regardless of their ethnic background. However, some of the institutional practices and power assumptions might work to undermine the mission of empowering students for ministry. (2008, 94) The question was raised if faculty may unknowingly disempower certain students of minority backgrounds through culturally relative strategies of instruction and assessment. To what extent can pedagogical strategies prepare students, and to what extent is the cultural climate on campus a factor? The question must be asked if graduates are indeed prepared and empowered for the broad spectrum of culturally diverse environments they may enter. Where there are subtle forms of racism not easily detected, such as “microaggression,” an undercurrent of disempowerment among certain groups may be present. (2008, 95) This is true in America just as it is true globally.

Another area relating church leadership issues to empowerment is shared by Longman (1998) as he states there are elements of the church that help with empowerment and other

elements that hurt empowerment. He studies churches in Rwanda, Burundi and Congo, noting that churches both “help the ruling classes maintain their domination of the masses and help the masses resist domination.” (1998, 49) He cites the example in Rwanda how both supporters of and targets of the genocide turned to churches to receive support and empowerment in their development. (1998, 49) Although the church may not have a power agenda, yet they can be a focus for political and power struggles on the part of others.

The article shares that if the underprivileged, downtrodden and disadvantaged in Africa will be empowered through the religious support of the church, it will not come from denominations or churches associated with the West, but rather from indigenous movements of African or independent churches. (1998, 50) In most churches in Africa, the clergy have considerable power to initiate organizations, select personnel, and lead the church where they think it should go. Oftentimes these pastors want to hang onto their positions of power and influence, and they think that empowering others could perhaps weaken their own position of power, and so they keep a strong power distance between them and the people, as was mentioned previously in this paper. Churches in the countries of Rwanda, Burundi and Congo have significant power, but there are many struggles with what to do with that power and who will wield it. (1998, 54) Church leaders have worked to build their own power structures, offering jobs and other benefits to family members in order to secure their own power systems. (1998, 56) These reciprocal ties are common, offering preferred positions to those who are able to reciprocate by returning valuable favors and political power and position. In all this, the majority are kept disempowered by church leadership. However, at the same time there are many churches who offer substantial support and assistance for those with little power, such as educational programs, health care and relief assistance. (1998, 61) The author’s main point is

that “churches and religious institutions in general do not have a predetermined relationship to the power structures.” (1998, 67) The church can be both an ally to the powerful and the powerless, the rich and the poor, and so both groups tend to turn to the church “to improve their social and economic positions.” (1998, 69) Resulting conflicts have significant impacts on many people as well as the politics within African societies in areas such as who gets which resources, who assumes leadership and which priorities come first.

Another element that can work against empowering Africans through education is what Brock-Utne calls “cultural-conditionality.” (1995) Oftentimes aid from the West for African education comes with strings attached, creating unhealthy dependency upon western resources and stunting the healthy growth of indigenous methods for educating their own people. For example, requiring textbooks from the West be used places an obstacle for students from non-western countries. Another example is standardized testing which focuses on learning styles and systems that are not indigenous to Africa, thus creating extra barriers for African students and disempowering African learners. Examples such as these are cultural realities that have direct implications upon the content of schooling, neglecting African culture and language in favor of cultural and educational systems from the West. (1995, 177-178) Some of this “curriculum dependency” may have been the result of the World Conference on Education for All held in Jomtien, Thailand in 1990. (p.178) Brock-Utne notes that “the formal organization of the educational system in Africa continues to remain predominantly foreign.” (p.189) In fact, it is argued that it is becoming even more foreign, thus increasingly disempowering African learners. The author acknowledges that aid for education should be offered based on opportunities for empowerment and self-help, but that this is rarely the case. (p.191) The author questions if it is even possible to offer aid for empowerment in education, since by definition the party in power

is giving assistance to those in need, thus disempowering them and creating an “asymmetrical relationship.” (p.191) Thus the challenges are real for empowering Africans through education anytime the West is involved.

Competition in educational environments is also a common element that works to disempower more than empower students. Most times in the classroom, teacher’s approval is limited to the one who answers correctly, oftentimes at the expense of others. Competition is what is reinforced. One problem with competition is that many cultures do not value placing one student above another, potentially embarrassing or shaming any participant or calling attention to oneself, causing one to stand out above others. (Sleeter, 1993, 164) Competition is used at times to get students to do things they do not want to do, or find distasteful, which may be more of an indictment of curriculum and teaching style. The author also notes that competition usually serves to push people apart from each other rather than draw people together, leading to isolation and alienation, which goes directly against collectivistic cultural ethics. (p.164)

D. Education toward empowerment

Having researched several challenges and obstacles to achieving empowerment of Africans through education, it is appropriate to turn attention to how training and education can lead to empowerment rather than disempowerment of Africans, specifically offering “power to” Africans and “power with” Africans in ministries and in communities. As a starting point for an example that this is possible, Gribble (2009) studied the life and practices of a very influential man in the Church in Uganda. Vincent McCauley was a Catholic bishop who served in Asia and Africa for 46 years, and worked alongside many denominations. (2009, 92) Much of his work was in education as he established a well-known national seminary which served to train and

empower many African church leaders. (2009, 93) In an important quote, McCauley communicates his desire to grow the faith of Africans so they can take responsibility for their own churches.

“The objective of a foreign missionary must be to assist the Africans among whom he works to assume the responsibility for their Church. In order to reach this objective, the missionary must be satisfied to do the training and to help his African fellow priest, Brother, Sister, or lay-man to advance as quickly and thoroughly as possible.” (2009, p.92. Vincent McCauley to Leo Volker, W.F., November 21, 1966, 641, Missionaries of Africa, ADFP.)

In the process of empowering Africans through education, it is imperative that the laity as well as church leaders are empowered. If the laity are equipped to study and apply the Scriptures, they will then be empowered to “theologize” (Makau-Olwendo, 2009) toward true spiritual enlightenment and spiritual development. Makau-Olwendo states that there have been advances in African leaders’ understanding, contextualizing and teaching theological concepts, yet the goal remains of disseminating this knowledge to the masses if there is to be true spiritual empowerment. (2009, 113) Historically, in the African church educational system, the indigenous African was viewed as incompetent by westerners and thus was disempowered from making any significant educational advancements in the church. (2009, 116) Makau-Olwenda states strongly that the laity must be fully integrated in the process of spiritual development in order to “own both the process and the outcome.” (2009, 117) Including the laity and listening to their input will serve to empower them both in knowledge and experiences.

Makau-Olwenda makes a case for the importance of including believers in what she calls “theologizing,” which seems to be gaining an ability to understand and apply the Scriptures. When the laity are so empowered, not only will they benefit the ministries of the church, but they themselves will grow spiritually and will be equipped to help others in areas such as church leadership, counseling and other functions. (2009, 118) They will be empowered to live out their

faith based on their understanding of the Bible, their “theologizing.” To help empower laity through theologizing, church leaders should help members to learn from any life situation they experience, to interpret any experience in light of God’s Word rather than sliding into the all-too-common syncretism abundant in Africa. (2009, 122)

The author states there is insufficient information available for church leaders in how to equip their people properly. There needs to be more consultation and reflection upon these matters by church leaders, and African theological colleges need to focus not only on training the pastor to minister effectively, but also focus on training them to equip the laity to do the same, following the teaching of 2 Timothy 2:2. (2009, 123) As laity are more equipped and empowered to minister effectively, the church will grow in its effectiveness, laity will understand the Bible better and be able to apply it relevantly, and the people of God will be able to combat the rising tide of subversive messages flooding into the church in Africa. (2009, 124)

One very important aspect of education which must be factored in so that Africans can be empowered effectively is their learning style. Although there is not space in this paper to thoroughly explore the issues related to learning styles, yet to touch upon it seems appropriate as it relates to empowerment. Chiang and Lovejoy have written an excellent book on this subject (2013), but for our purposes the chapter by Mark Overstreet entitled, “Theological education as incarnational missiology: empowering and affirming oral learners in oral culture pastor training” will be focused upon. Acknowledging the learning styles of pastors or students who are being trained will significantly impact the process and effectiveness of empowerment. For example, to train oral learners in a Western, literate model is to disempower them and restrain them from developing to their full potential. “Modern theological education has presented apparent myopia in neglecting the potential for theological learning among oral communities.” (2013, 164) As has

been attested by many leaders, globally theological education, whether formal or informal, must wrestle with how to best empower those whose learning style is non-Western. Overstreet addresses the vital need for pastor training in view of orality as an aid toward empowerment when he writes, “Pastoral training programs for oral cultures serve local communities with a leadership development program that empowers and affirms each oral learner through incarnational missiology, which cultivates leaders who see the transformation of their communities and cultures by the gospel.” (2013, 165) These are the types of programs which are so desperately needed, which work to equip leaders to transform their communities and make a significant, lasting impact upon the culture. The author then goes on to draw out specific ways in which oral cultures can be empowered and affirmed. This is related with various aspects of training and education, some of which include Christological service, healthy partnerships, local implementation, local holistic content, local distribution and local feedback. (2013, 165-173) It is easy to see that rooting training in local issues, needs and input is essential for empowerment to take place.

In this interesting study on empowering students in South Africa, Schulze (2012) shares her research findings on how students are empowered or disempowered in their relationships with their supervisors. 15 graduate level students were interviewed from the University of South Africa, and the findings were surprising. She discovered that “sustained two-way communication in a supportive environment” did not always result in the students being empowered. (2012, 1) The key for empowerment seemed to be moving from power-centered supervision to facilitation-centered supervision, which made the distance-education environment a challenge for empowerment. (2012, 1)

At times power by supervisors can be a very positive thing, when it is used to promote empowerment of students and affirm how they are shaped. Conversely, when power is used to betray confidentiality, or when supervisors are disinterested and disengaged from students, this is disempowering to students. The task of supervisors, according to some, is to encourage students to “become critical and creative thinkers on their path toward self-discovery and empowerment.” (2012, 2) The article suggests six potential power bases, such as positional power, expert power, reward power and informational power, and applies them to the supervisor-student relationship. (2012, 3) Most relationships fall on a continuum between power-centered supervision (directive and task-oriented) on the one side and facilitation-centered supervision (nondirective and process-oriented) on the other. (2012, 3) Some of the specific suggestions the study revealed will be shared a bit later in this paper.

In truth, there has been much forward movement over the last quarter century in addressing how theological education models in Africa can be more effective in serving to empower church leaders to “be truly human instead of being imitators of Western cultures.” (Kalu, 2006, 226) Part of this focuses on the direct dealing with multiculturalism and power issues from a much healthier perspective. Since 1975, Kalu notes that Africans have explored various indigenous multicultural models which work toward the goal of moving them from the historical missionary influence, moving them toward engagement in global cultural trends, epistemologies, empowerment of the people and the urgent need to evangelize. (2006, 241)

E. Suggestions

To this point, this paper has dealt in a general sense with a basic understanding of education and empowerment related with the needs in Africa, as well as some of the challenges

to empowering Africans through education or training. In addition, the paper has explored conceptually the importance of empowering Africans through education (power “to” and power “with” Africans). It is now time to move to some pragmatic, contextualized suggestions, strategies, philosophies and methodologies for how empowerment through education can best be realized in Africa, specifically in pastoral training.

Of the pedagogical strategies used on the Fuller campus in a culturally diverse context, the study by Lee, Shields and Oh (2008) found that those strategies deemed most culturally relevant, empowering and helpful by those not in the majority culture were “professors applying lecture material to real world issues,” followed by “interaction with the professor outside of class,” and “printed lecture outlines/notes.” (2008, 97) “Reading from lecture notes” was particularly undesirable, since students found it difficult to follow along and were not empowered by this method. There was a direct correlation shown in the study between how students and faculty treated those of diverse ethnic/racial backgrounds and how empowered the students felt by the institution. (2008, 100) Each of these findings is helpful in a variety of educational contexts, not only those in seminaries in North America. The study ended with practical suggestions for how to empower students in multiracial, multicultural theological institutions. On the negative side, two key things to avoid are to make sure faculty do not use pedagogical strategies that disadvantage minority groups. Also to be avoided are direct or indirect racial microaggression statements, actions or attitudes. (2008, 101) This refers to statements that seem appropriate for students from the majority culture, but minority students perceive the aggressive, derogatory flavor of the comment, whether offered intentionally or unintentionally. For students whose native language is not English to work together with students whose native language is English is helpful and empowering, as well as working together in

culturally diverse small groups. (2008, 102) While many of these observations may seem obvious, they combine to be significant in empowering students in culturally diverse educational settings.

Despite economic challenges in Africa, there has been a strong increase of interest in studying indigenous education in Africa. (Brock-Utne, 1995, 188) It seems that most times when the term “indigenous” is applied to a field, such as education, empowerment of national people is in focus. Utilizing local resources in culturally relevant methods, rather than depending on Western resources, is all part of the indigenous movement. Some examples of empowerment Brock-Utne raises which are not new but are worthy of consideration are:

- Building local labor forces and expertise rather than bringing in the “experts” from the West.
- Developing “people to people” projects which are more indigenous and culturally consistent.
- Learning from what is working in other developing regions and reproducing these approaches.
- Developing local institutions that are community-based and sustainable, and making these highest priority. (1995, 192)

It seems that one must question the assumption that foreign experts always tear down empowerment. Perhaps there are ways for experts to help develop attitudes and systems among nationals toward empowerment. Brock-Utne wisely suggests that for this to take place, the foreign experts will need to remain in the country for many years, learn local language and culture, serving as helpers rather than instigators and drivers. Some examples of where this is

happening in large-scale projects toward achieving the goal of indigenous empowerment and leadership are shared in the article. (1995, 192)

Neil Butcher (2011) focuses on utilizing the growing field of distance education toward the goal of empowerment of learners in Africa. Considering the fact that Africa is the world's second largest and most populated continent behind Asia, and a growing educational market, one must not conclude that distance and e-learning is absent or has no place in what was once called the "dark continent." Rather, the author urges Africans to promote systems of learning which will match the needs and opportunities in Africa, thereby empowering educators through creative means to grow their own educational endeavors. (2011, 150) The author lists a number of universities, organizations and associations dedicated to promoting "open, distance and online learning." (2011, 151) The goal of this type of learning is to improve the capacity of multiple levels of educational institutions to sustain projects that serve to advance the education of Africans. This is most interesting in that it seems to be tying together empowerment with at least three levels of reproduction as essential for true empowerment to be taking place. While several educational institutions or virtual institutions are attempting to utilize distance learning as a tool toward empowering African students, yet the traditional lecture model in the classroom which does not foster empowerment is still the most common among institutions of higher learning. (2011, 155) There is a global importance and relevance in this kind of empowerment and development which is spreading through African schools and universities. Educational technology must face the flurry of challenges associated with this new form of education. Through the development, implementation and management of OER (open educational resources), an increased sharing of knowledge within Africa will result rather than remaining

dependent upon knowledge produced outside the continent, which is neither contextually relevant nor empowering to Africans. (2011, 157)

This leads into the subject of how technology can be utilized for empowerment, particularly in theological education. In an article by Erna Oliver (2014), the author explores how to assist the goals of theological education through the means of technology to complement the process of teaching and learning in order to empower students to rise to their full potential. Oliver's thoughts are both stimulating and relevant because in Africa the cost for theological education is a major factor disempowering pastors, yet through technology coupled with education, perhaps there are viable means of empowerment. Oliver casts a vision for the creativity and diversity of education that can take place through educating educators to utilize trends in technology.

Obviously, Jesus was the ultimate model of training and empowerment, and he utilized a life-on-life style, which is an ideal pattern. Leading and coaching by up-close example is absolutely the best way of training and empowering others. However, the postmodern world makes this kind of education and training very challenging. (2014, 1) Theological institutions are shrinking or closing with fewer students pursuing theological degrees. (2014, 2) A paradigm shift is needed on the part of educators and students to meet the changing postmodern world. Through technology, the challenges can be met with success by removing geographical barriers, allowing learning to take place anytime and anywhere. 90% of theological students in South Africa possess cell phones, and that number is rapidly increasing. (2014, 6) This offers a tool for education right in their hands, which is extremely empowering for any student. Historically, theological education needed to adapt to each one of four major social revolutions – verbal language, writing, printing press, and now the network society. (2014, 6) The use of technology

to aid theological education is right at the heart of effective empowerment of students. (2014, 3) Several suggestions for how to utilize tech for ministry training are shared, such as opening one's eyes to opportunities present everywhere and taking advantage of the vast number of tools currently available. (2014, 4) Each person has his/her preferred learning style: reading (verbal and auditory), reflecting (reflective and observational), displaying (visual) and doing (hands-on experimenting), in each case of which technology can be utilized. (2014, 4) It is important to remember that technology does not substitute for teaching and learning, but rather it is used in support of teaching and learning. (2014, 5) Technology provides many diverse options for educating rather than a "one size fits all" approach. (2014, 7)

Easton, Monkman and Miles (Mezirow, 2009) have some important and helpful suggestions related with empowerment in Africa as they studied the Senegalese nonformal education program called Tostan, which serves to promote literacy and empowerment among rural women in the central peanut-farming region. The program has also empowered women to "break out of the egg" (literal meaning of "Tostan") in abandoning female genital cutting (FGC), which is itself an element of empowerment through education. (2009, 227)

Tostan is apparently one of the few programs that has made progress in stopping the practice of FGC. (2009, 228) From the authors' research working to empower women through literacy in a rural setting, they discovered some important principles for empowerment through education among rural Africans. (2009, 230)

- It is most productive for students to participate in research in developing curriculum.
- Any program must be grounded in local culture with strategies to build interest and involvement.

- It is important to develop good relationships with religious and traditional authorities so there can be a positive exchange of information and openness to change.
- Adopt a holistic approach, so that literacy training coincides with areas where participants are interested and the community is benefitted.
- Participants must be put in charge of running the program and executing follow-up elements. This point is so very significant for empowerment to take place.

The program developed into what is now called community empowerment program (CEP), which is a holistic approach helping participants to identify and successfully promote change at the local level. (2009, 231) This is at the core of empowerment, and a great testimony to the vision imbued by this program and its leaders.

A very helpful portion of the document focused on the importance of respect as a vital characteristic of empowerment. For example, instead of telling people what to do, the practitioners would tell them what others had done, and why, and then let the locals tell their own stories and make decisions for themselves. The authors called this a “Pedagogy of Respect.” (2009, 232) Akin to this is the importance of avoiding condemning those who have been practicing FGC, for they have been doing so culturally “in good faith.” (2009, 233) Practicing these principles, spreading the teaching from village to village, the program grew and launched onto the international stage. To this day, the movement continues to spread, with the majority of villages in Senegal and even surrounding countries actively teaching against FGC. (2009, 233)

However, identifying the transformative elements of the empowerment process of education is more difficult, for the program has shaped the people even as they have shaped the program. Some of the holistic empowerment principles (2009, 235) that do emerge are:

- Practical problem-solving strategies through educating people on critical issues.

- Active pedagogy based in local culture, traditions, interaction and discussion as much as acquiring skills.
- Participants taking the initiative.
- Design and implementation of “self-directed, income-generating and community development activities.” (2009, 235) Thus the participants “owned” the application of general principles and empowered others through indigenous means.

Transformational learning emphasizes individual change, which happened to a viral degree in the case of the people of the village of Malicounda-Bambara initially, and through them to many others. They adopted the vision, decided what was most important and how to go about spreading it, and then implemented their plan to their own people. (2009, 231)

Simplification of the pedagogical method and the curriculum utilized was a recent, significant development which aided in the empowerment process. (2009, 236) Flexibility in how the program looks and works, with just a couple essential non-negotiable elements, helps continue the process of reproduction. Those two non-negotiables are: Social empowerment (“Kobi”) training in fundamental social elements (human rights, health and hygiene, problem solving), and training in practical business, literacy and math skills (“Aawde”). (2009, 236)

Some final reflections (2009, 237) on the most vital components for the empowerment of these West Africans through transformational learning principles are:

- An intense commitment to participation mixed with listening carefully to what participants were saying and holding deep respect for their local culture.
- Flexibility in the program to adapt to local needs.
- “Recognizing and enabling the collective as well as individual dimensions of transformation.” (2009, 237)

- Focused attention to human rights and community attitudes on a local level among the disadvantaged.

The result is a great success story of participants learning and being transformed, individually and collectively, which are key components of empowerment through education.

Another highly effective strategy in the empowerment of Africans through education is critical and creative education (CCE). “It is the role of CCE to develop students who are more critical and more creative so that they are empowered to become active agents of social transformation.” (Pacho, 2013, 157) Unless they are empowered, African students will never be effective at changing their culture or environment. “Education for information must give way to education for transformation by defining the problem, understanding it and solving it.” (2013, 158)

Pacho defines empowerment as “an active process in which people grow in their capabilities.” (2013, 158) CCE works to empower people to solve their own problems, to break dependencies on others and move toward growing their society and economy and influencing others. Moving from asking, “What can others do for me?” to “What can I do for myself and others in my community?” is an enormous step toward growth and empowerment. (2013, 158) For those who have been deprived, as is the case in much of Africa, CCE empowers them to develop a renewed hope and significant contribution in society. People think more independently instead of just continuing on with what has always been done before.

The role of the teacher is vital for social change in Africa to occur through empowerment, as instructors must be trained to think creatively and embrace change rather than fearing it. This will then transfer to students as well. Being open to change is a critical part of the empowerment process in Africa, but in many nations this is a difficult mindset for Africans to adopt. (2013,

161) The familiar always seems safest and easiest, but progress only happens through change. Even as quality of education declines in many African nations, the need for CCE is underscored as social change is desperately needed. (2013, 162) CCE instructors should work to develop a “critical consciousness” among Africans so local people are aware of their options and limitations toward improving Africa’s situation. (2013, 164)

Previously, the importance of the student-supervisor relationship was discussed as being a vital element toward empowerment in education. There are suggestions Schulze (2012) discovered through the study that are worthy of further reflection.

The study found that the most empowering or disempowering element within the supervisor-student relationship was the support the supervisor provided. Students who had supervisors who seemed “remote” or difficult to contact felt disempowered in their pursuits. When the supervisor collaborated with the student, focusing on process rather than product, students felt significantly more empowered than those with supervisors who were too busy to support them. (2012, 4)

Students felt empowered by supervisors who challenged them, and discussed and debated with them, sharing control and validating ideas, ultimately giving them control of their direction and focus of studies. (2012, 5) In contrast, if students were coerced into certain topics they weren’t interested in, they felt disempowered. Supervisors who demonstrated interest in the student’s topic and offered tangible support, perhaps with articles and the like, led to empowering students. Emotional support for the student also was a significant factor toward helping students feel empowered, such as when the supervisor checked in with them and offered personal encouragement and “pastoral care.” (2012, 5) Prompt feedback as a project progressed also was very significant in helping students feel empowered, so they could continue momentum

on their projects. Along these lines, constructive rather than destructive criticism was significant in feelings of empowerment rather than disempowerment. (2012, 6) In summary, the more time and effort the supervisor put into the relationship, the more empowered the student felt, which speaks to the issue of the overall workload of the supervisor, their capacity and capabilities. (2012, 7) Certainly this is experienced even in CSICS, and the findings of the study ring true close to home.

Earlier in this paper, the challenge of competition in the classroom was explored and found often to be disempowering for students. In contrast, cooperative learning serves to support multicultural education as well as empowerment of both students and teachers. (Sleeter, 1991, 161) Inequalities in the classroom can be overcome, and instead students and teachers are empowered to enjoy and flourish through cooperative rather than competitive environments. Empowerment happens through cooperation whereas oppression, insecurity and anxiety happen through competition.

In contrast to competition, cooperative learning moves students toward equality and justice, fostering caring and empowering relationships where diverse students work together toward common goals. The author states that “the key to cooperative learning is positive interdependence and individual accountability.” (1991, 166) Thus, there is a blending of group and individual responsibility to accomplish a common goal. Students learn how to help one another and care for one another. For example, those who speak the primary language are paired together with those who speak the primary language as a second language (1991, 167), which coincides exactly with suggestions from the study by Lee, Shields and Oh (2008). Diversity is valued in cooperative learning. Students work to encourage each other and help each other to succeed and achieve mutual goals rather than working to succeed over other students, as happens

in competition. The degree to which the educator strives to implement cooperative learning principles will directly impact the empowerment of the students. (1991, 170)

Utilizing teams as a means to help individuals achieve more by working together is one example of cooperative empowerment, however there can still be an “us vs. them” mentality that fosters a negative outlook on other groups. Those educators who offer intrinsic rewards such as motivation in helping everyone learn well, sharing in responsibility for self and others, and caring for one another achieve greatest results for their classroom as a whole and as individuals. (1991, 172) As a result, students work to cooperate and mutually empower each other as the teacher empowers the students in the subject matter but also in valuable social and life skills.

Students and teachers must be allowed to redefine roles in decision-making while still benefiting others in the class. Styles may vary here, but the goal is that students would be empowered to monitor and develop their own behavior and encourage the development of others in the class while the teacher guides them in this process. Students working together to overcome their problems and find solutions reinforces the empowerment model through cooperation where everyone gains more from working together. The more that cooperative learning principles are utilized in all aspects of the education process and experience, and not just for one individual class, the deeper the empowerment is ingrained into students. (1991, 173)

A final series of thoughts regarding practical suggestions and solutions to the challenge of empowerment through education in Africa comes from Philip Morrison (2011). Previously quoted as acknowledging the massive need for education and training of pastors and church leaders in Africa, Morrison tackles the problem head on as he notes that part of the problem is that historically, Western-thinkers along with the church in Africa have a strong mindset of separation of clergy and laity, with the pervasive concept that ministry is the exclusive work of

the pastor. (2011,57) This goes strongly against the Apostle Paul’s teachings, and contributes to the deficit of untrained pastors and unhealthy churches. The average church attender does not sense they can or should be involved in ministry in the church. Morrison’s view is that this distinction must be removed so that all believers are vital ministers in the local body. (2011, 57) This flows from Paul’s words in Ephesians 4:11-13 which emphasizes that church leaders are to equip believers in the church for works of service. The way to provide leadership for the African church is found in the model of 2 Timothy 2:2, which really follows on the model of Christ: Jesus→Apostles→Faithful Men→Others

(In 2 Timothy 2:2 the model is: Paul→Timothy→Faithful Men→Others). Training and empowerment are passed from one level to the next. The emphasis on institutional training of pastors (which has a place) to the exclusion of training of lay leaders, empowering them for the work of ministry, has resulted in the dearth of leadership presently being experienced in Africa. It seems like Paul’s emphasis was not on training institutional leaders, but on each level passing on what training they had received to others who pass it on to others. (2011, 58) There is an imbalance in this area in the church in Africa, which is at least a significant factor in the weakness of leadership in the African church. The context of 2 Timothy 2:2 is training in the local church, not institutions. Is that where training is happening in Africa? With some notable exceptions (e.g. TEE), most training is left up to the Bible colleges and seminaries. “Paul’s model was non-formal training immersed in the local church.” (2011, 59) Empowering of church leaders happened within the church, utilizing hands-on methods of modeling and reproducing leadership through real-life situations in the home and community. This strategy of church-based training which focuses on empowering local leaders through training on a grass-roots level, has many advantages and opportunities, especially in Africa. According to several theological

students today, they are trained in institutions to do the work of ministry, to teach and preach. But very few are trained how to teach others to do this. (2011, 61) Training of trainers is a new movement desperately needed across the continent.

Another critical element for successful training within the church is that the training must go to the student rather than expecting the student to come to the training. This helps to take into account the difficult life situations most untrained pastors and leaders find themselves in, with no opportunity or ability to attend a formal training institution. As training is offered locally, pastors and ministry leaders are able to remain in their jobs, taking care of their families, engaged in their ministry at the church while they are being educated and empowered for ministry. They have the perfect grounds for testing and implementing what they are learning. (2011, 63) Finally, online or distance-learning options, as was mentioned earlier in this paper, could be considered by formal institutions to provide training to leaders where they live and work. Likewise denominations could also focus more on these non-formal training methods, providing personnel and financial resources for the success of non-formal denominational or organizational training. (2011, 64)

Perhaps the most significant change which must happen is among church leaders themselves. (2011, 66) There must be an increasing commitment to pass on to the younger generation what they have learned. With a continent that some estimate at 70% under the age of 25, there is a desperate need for training up these youthful leaders to be mature and capable leaders of the church, today and tomorrow. Church leaders must be willing to share the knowledge they have gained rather than hoarding it as a power play to keep their positions of influence, which is so common in Africa. Yet the question must be asked, “Whose kingdom are they building?” The answer resounds, “They must become future driven instead of fear driven.”

(2011, 66) There must be a spreading value, which is God's plan, for passing on to others what one has learned, multiplying into the lives of others, discipling those who are younger in the church, everyone involved in ministry and service. Pastors must train "apprentice pastors," leaders must develop "leaders in training," until every member is a minister, and leadership training is growing exponentially inside and outside the church. This is when empowerment through education in Christianity in Africa is realized, and the continent is transformed by an active Gospel that invests in the lives of young and old, male and female, from every tongue and tribe and nation and people.

Morrison points out that perhaps one of the most indicting reasons for why the church fails to train and empower God's people is because we don't trust the Holy Spirit, but rather want to hang on to our own systems for church growth and health. (2011, 67) Fear of losing control of positions of power stands diametrically opposed to faith in the work of the Holy Spirit. It doesn't take a long look at the training methods of Jesus or Paul to see that present discipleship and training methods need some serious evaluation and re-calibrating to echo the effectiveness of leadership health and church growth in the early church. (2011, 70) It is the desire of the writer of this paper that those who read it would rise up with indomitable faith in the Spirit of God and would embrace the clarion call to follow in the empowerment strategies of Jesus, of Paul, and of many down through the centuries who have invested their lives in educating, training and equipping men and women to achieve their ultimate potential in building the kingdom of God to the glory of Jesus Christ. Amen!

Part 3 – Qualitative Research – Interviews with Experts

A. Mchungaji Musya

Musya is a married 30-40 year old Kenyan who has experience pastoring and also is the leader of a large organization of 600 churches in Kenya, Straight Path Resources. He has a high level of education compared with most Africans, having earned a college diploma in media, and is currently working on a biblical studies degree with South African Theological Seminary.

Mchungaji Musya is a sharp, intelligent, articulate African leader with experience in both education and empowerment, and a strong desire and commitment to seeing African leaders well-equipped in the church. Musya defined empowerment as, “Taking someone who has a vision or a desire to fulfill a certain mission or objective, but who does not have the right tools, and offering them training or a strategy to accomplish their vision effectively.” He says that empowerment in the church is being moved to a place where one can accomplish what God has called them to do. An example of empowerment that he shares is when he finds untrained pastors who are leading a church, and he is able to offer them orality training, for example, and this allows them to bring inductive Bible study into the community in relevant, understandable ways.

Musya said that education gives a creative means to overcome the issue of lack of support for missions from the African church. Through education even in secular fields, Africans are able to secure secular positions that provide resources so they can carry on ministries. Musya also said that he is now pursuing academic education in biblical studies because he believes it will help him to be a better equipper of pastors. “It will give me the credentials to provide formal training.” He says that the education he is receiving will give him tools to do effective research to establish needs on the ground for pastors in Kenya and to package the training that is developed.

Musya said that in general, those with more education in Africa are treated with higher regard, higher respect and a higher social class than those without. If people are arranging a social event, the one with education gets a better seat and more recognition. They will receive more leadership opportunities in the church. As an example of the conflict between the educated and uneducated, Musya shared that there was a big billboard in Nairobi that was extremely controversial that said, "Leaders are readers." So many objected to the billboard it only lasted two weeks and was torn down, because there are many illiterate people, even in Nairobi. Why is this conflict over education the case? Musya said it may go back to the colonial era and Western missions. Education was tied to civilization. Those who did not receive education were considered to be against civilization. As a result, a culture developed whereby those who were uneducated were considered primitive. Those who have an education have walked away from certain traditional practices, whereas others continue to practice them. Those who practice those ancient traditions are looked down upon. While it may be interesting for tourism, it is not considered an acceptable way of life. Utilizing education as an essential means of empowering modern African people is desperately desired.

Regarding educational needs in the church in Africa, Musya said that the most significant needs in East African churches are for training that is packaged to fit someone who might not qualify to join a regular seminary or university. He says that the majority of pastors are illiterate or nearly so, and they cannot comprehend university level training. Most have a primary school or high school education. Second to this is training for pastors and church leaders in their community instead of them traveling to urban centers for training. They need trainings to come to their villages. The other thing that is extremely needed according to Musya is how to study

God's Word. How can pastors teach what they have not studied? This is so very important. If this is done well, it helps take care of the other areas, so in priority it comes first.

Relating to methods of training which are disempowering, Musya shared that unclear, unorganized or impractical teaching is disempowering. There are trainings that have no assignments, no exercises, no involvement or participation, but just pure lecture, and pastors are not able to use this, thus are disempowered. Trainings that are nonreproducible are disempowering, because they cannot be replicated.

Finally, regarding suggestions for how to best empower pastors, Musya said, "Bring them training on how to study God's Word effectively. Partner with national movements for the purpose of contextualization and multiplication. Use reproducible resources, so they can be reproduced locally (books, visuals, etc.)." He talked about designing trainings with multiple objectives, so that your result is not just education but also unity, spiritual development and more skills.

B. Bwana Paul

Bwana Paul is a married pastor of a small church in Dar es Salaam, Tanzania. He is in the 40-50 age range, and also has an unusually high level of education, having a certificate in teaching/education, certificate in agriculture, diploma in theology from St. Philip's Theological College and a certificate in missiology. He has been a teacher as well as a pastor for many years.

Paul shared that for a pastor to be empowered, he receives a church/flock, facilities to do the work, a letter authorizing him to lead the ministry and a position of authority. Empowerment comes from an organization and from leaders above you, in his case the Anglican church. This is interesting for he is very much focusing on positional empowerment. He shared that connections

are so important in Africa for a leader to feel empowered. For example, his church is independent, and he feels disempowered because of this. In Paul's life, his biggest source of empowerment is his education in biblical studies, which empowers him to do the ministry before him. The people a pastor leads need to know that he has been educated in order to trust him to teach God's Word faithfully.

Bwana Paul equates education and empowerment by saying, "If you are educated, you cannot feel inferior. Education gives you confidence in what you do." This is particularly true for secular education, which Paul says is more highly respected than Bible training. Also, the farther away one travels for education, the more it is respected, which is quite interesting.

Regarding the most significant training needs in the African church, Bwana Paul said that holistic teaching is critically needed, for many teach God's Word with no attention to physical matters. Both must work together. Also, churches in Africa need training to focus beyond themselves and their needs, and look toward reaching out in their communities and beyond. Pastors need teaching in secular areas that will enable them to become self-supporting, because if you can do pastoring but nothing else, you will starve. Paul says this is his biggest need now. One of the most important elements that Paul repeatedly emphasized toward empowerment is formal (not informal) training and education, which is not only beneficial for him but helps him to be more respected in the community, in his church, and in the secular world.

C. Mama Nuru

Mama Nuru is a pastor's wife in Tanzania, in her 40's, and only has a primary school education. She defines empowerment ("uwezesaji" in Swahili) as doing something for someone who is not able to do that without the help of another person. For example, if someone wants to

start a business but has no capital, someone else comes alongside with funds to help start the business. Another example from her personal life is that her children want to go to school, but parents are not able to afford it, so someone else comes along and helps with school fees and thus empowers the children. When asked who is most in need of empowering, she said that women who are not economically stable, widows, orphans and poor people not able to educate their kids, these most need empowering. Mama Nuru gave the example of her desire to raise chickens, but she does not have space or capital in order to do this now, but if she received these things, she would be empowered to start her business. She shared that education or training is so very significant in empowering people. As a mother and pastor's wife, she shared that an education would empower her to understand issues better in the church, would help her understand better the education and issues her kids are facing as they go through school, and it would help her relate better with educated people in their church.

Mama Nuru shared that there are some important differences in how educated and uneducated people are viewed. A person who is educated can receive much more money for doing the same job than the person who has little education. Even in ordinary life, someone who is educated will be more respected than the one with low education. If someone wants to hire a worker, they will look for someone with education.

Regarding suggestions for how to best empower pastors in Africa, Mama Nuru shared that theologically pastors need training in grace, for that is very misunderstood in Africa. But practically, they need to be trained and empowered in how to care for the physical needs of their family, for oftentimes in the church the pastor does all the church work and leaves the family behind. So they must be educated to know the importance of caring for the family, and then empowered to make this a priority.

D. Peter Paul

Peter Paul is a pastor of an urban Pentecostal church in Tanzania, is in his 40's, married, and has received a two-year degree from a school of ministry in Tanzania. He defines empowerment as strengthening and boosting someone who is in need, giving them light in the way they should go. Peter Paul says that he was deeply empowered in ministry when he was first beginning to pastor and there were pastors from DR Congo who came and taught him the truths about praying, and they received power to do miracles as they prayed for the sick. He says that he has also been empowered to read, study and preach the Bible well and how to train others to do the same.

Peter Paul said he has received training leading to the empowerment of his role as a husband and father, in how to love his wife and stay with her, which is something that many pastors do not do in Africa. Ministry must follow after caring for family, he said. Training in how to do a small business on the side is very important in order to provide for the family financially. Peter Paul said that education levels are not the biggest difference in East Africa regarding how one is treated, although this used to be the case 30-40 years ago. Rather, the biggest difference now is based on how much money someone has, and education is a tool “to give you lots of money.”

Regarding the most significant needs in the African church, Peter Paul said that pastors and leaders most need economic training, such as how to do projects and provide for themselves physically and economically as well as how to be healthy and overcome poverty. Knowledge is the key to money. There are also spiritual trainings needed, but these come later, he said, as he shared his biggest need is in training in business since “my family needs money.” There is need

for pastors to be free from major sins, for when the pastor falls, so do the members. If he is in sin, he must repent quietly and not say anything to anyone, which is a comment I find very interesting.

When asked about times that he had been disempowered related with education, Peter Paul shared that when he was in high school / junior college, he was studying physics and chemistry, and the teacher was smart but angry and did not give encouragement, and as a result Peter Paul did not finish well.

When asked for suggestions on how best to empower pastors in Africa, Paul shared that the first need is to be with them, to know the pastors and their problems. After this, one who desires to empower must be able to help others physically, with financial needs and struggles, not just giving money, but helping them to provide for themselves. Finally, pastors need training in how to live well with their family, to raise children who don't run from God because they think that to follow God makes one poor, but who learn how to make wise choices and receive practical training in life skills.

E. Kenneth Thomas

Kenneth Thomas is a pastor and organizational leader in Tanzania who is in his late 30's, is married, and works to train youth leaders all around the country. He has received minimal secular education, but received some informal church planting and discipleship training. He defines empowerment as journeying with someone through coaching, mentoring and equipping to help them reach their destiny, to reach his/her maximum of what God has called him to. Thomas shares that he feels empowered when someone is close to him, asking about his family, his relationship with God, praying for him, asking about his struggles. These types of questions

feel most empowering. When someone asks the question, “What can we do to help this guy in his ministry?” this is an empowering question. Part of empowerment for Thomas is when someone helps him with his financial needs, whether personally or in ministry. He shared that sometimes it is difficult to concentrate in ministry because needs are so great, but when assistance is offered, then the pastor is empowered to focus better on his ministry. In other ways, money can be disempowering because then the power rests with the donor. When someone asks about ministry goals, then offers financial aid to accomplish those goals, that is empowering. If someone offers money but wants their agenda accomplished, this is not empowering.

When asked how training or education helps to empower a pastor, Kenneth Thomas said that training helps the pastor to be prepared in order to fulfill his calling effectively, to be prepared in studying the Bible and raising his family well. General education is helpful since it is important to stay informed in the world of technology and how to live in the community. In the African culture and society, those who are educated have priority over uneducated in any sector of life. They have more opportunities and are more highly honored. However, it was important that Thomas shared that character is more important than education. One who has good behavior but poor education is more highly respected than the one with high education but poor behavior, but education is a quicker way to assess people so this usually comes first.

Regarding the most significant educational needs in the church in Africa, Thomas shared that there are so many needs due to false teachings prevalent in the church. There are needs for administrative and leadership training, how to develop long-term goals, needs for training in discipleship and evangelism, training in biblical knowledge, but also training in secular education which helps to clarify how to think and study and read with understanding and comprehension. It was interesting when Thomas shared that others trust him more when they

know he has been through trainings with Western teachers. This training allows Thomas to be bolder to deliver messages to audiences, and is thereby empowered, because he feels he has others standing behind him. He shared that it is disempowering when a teacher pushes his own agenda instead of coming alongside the student to help him accomplish the student's agenda, and also when a teacher just lectures and students just take notes, this is disempowering.

Thomas offers suggestions for empowerment by saying that most pastors in Africa are not formally educated, but there is also a mindset in Africans that "we are poor and cannot do anything." This mindset must be changed. Hearing the truths from the Word of God is the best remedy to this. For many years Africa was colonized, and even though Africans are free, their minds are still colonized. The Word of God can offer freedom, which is the biggest need, and then Thomas quickly adds, "Then money can follow."

F. Baba Simba

Baba Simba is a 70 year old missionary who grew up in Congo and has lived most of his life in Africa, the past 21 years in Tanzania. He participated in the interview along with his wife who assisted him at several points. He has no undergraduate degree, but has studied five years in college, has some seminary training and much informal training, and is a voracious reader. He defines empowerment as utilizing experience or knowledge to offer freedom in touching other people's lives. He shared that discipling leading to church planting is one of the most important needs for empowerment today in Africa.

Baba Simba shared that he was empowered as a young man by being selected to help lead various aspects of the church, which helped to mature him spiritually. In Africa as a young man, he was discipled and empowered by a Navigators missionary to reach others with the Gospel.

The other main time he was empowered was when he was introduced to chronological narrations, which led to a lifelong call to teach the stories of the Bible to others, which he still does to this day. Along these lines, he shared that books became a source of empowerment for him, since formal education was not feasible. So he shared that books by Dr. Tom Steffen on narrations were empowering to him, and then he would pass them on to others and likewise empower others through books. Also, watching his father minister in Congolese villages for 23 years was empowering for him as he received a model of faithful service. He experienced 2 Timothy 2:2 in this way, as he received from his father and others and then in turn passed what he learned on to others.

Simba shared that people who have more education are certainly treated differently in Africa. They have more credibility, and Africans love certificates as a means of honor and respect, even if the certificate is in an unrelated field to one's vocation. For those who have education, there are more opportunities, particularly if the education was from the West. Simba also shared how far awry education has gone in Africa. It is an accepted practice that if an African gets low marks on the national exam, he/she will become a teacher. Top marks lead to government jobs. Some who are very intelligent receive low marks because they had poor early education and don't take tests well. Oftentimes there are 100 students for one teacher in classes.

Regarding the most significant educational needs in the church, Simba shared that Africans need to be taught God's Word in an understandable way so they can teach it to others understandably. He learned that in bush churches, people and pastors have zero Bible understanding, so utilizing oral learning styles is much preferred to Greek learning styles. He shared that even in America, studies show that less than 50% of people choose a literate learning style.

When asked about what aspects of education are disempowering for him and Africans, Simba replied that poor preparation before presentation, not being well-organized, and offering propositional teaching all lead to disempowerment. Although teaching may be good, if a student can't reproduce it, then it is not empowering, which speaks again to the need to accurately address learning styles. He shared that in Africa, there is primarily a power/fear construct, and knowledge or position mean power. The thing that empowers you, you hold on to, for it maintains your power. So for one who receives knowledge, he/she does not want to share that knowledge and empower others with it, because then it is lost. This is so very interesting, and Simba says in this way teaching is stunted because some of the teacher's power is lost in the process of teaching others. Tied with this, Simba offered suggestions that teaching to the students' learning styles will be so important and empowering. Interactive, non-lecture, discussion-oriented learning will be much more effective and empowering for students, as well as working together in small groups rather than working independently. Teaching servanthood and servant leadership is extremely empowering, because what is received is freely and humbly shared as a service to others for their good rather than greedily and arrogantly holding onto knowledge for self-serving purposes.

Part 4 – Analysis

In this section of the paper, attention will be given to interacting between and synthesizing the literature review and the qualitative research, how they relate to each other, where there is consistency or inconsistency, how each adds to the understanding of the other, and some applications and thoughts based on the findings of both.

One of the first areas that can be explored is in the area of general thoughts on education in Africa. From the research, it was clear that there are tremendous needs in Africa for education to be developed and utilized more effectively. As Morrison (2011) and Oyemomi (2011) both agree, in the church in Africa there are desperate needs for pastors and church leaders to be trained, for the amount of syncretism and false teaching in churches is at epidemic proportions with most pastors in Africa having no formal training. The interviewees also agreed with this analysis, stating that the church is confused and lost in the vacuum of healthy, well-trained leadership. Mama Nuru agreed with Kemdirim (1999) that women are most in need of empowerment, although she did not go as far as Kemdirim who said that theological education for women in Africa is neither discussed nor encouraged. In contrast, Mama Nuru said that she would like to be theologically trained as well as be educated and empowered in other ways, but that there are simply few opportunities for this in Africa. There was uniform agreement among the interviewees that those who are educated are treated much better than those with less education. Examples of this are that the educated are offered more respect, preferred for jobs, have access to more resources, are paid better, have a higher status in the community and are more highly recognized by the government and society in general. However, Kenneth Thomas did say that character is an important element leading to respect, although it is not the first issue considered. Musya speculated the cause for this went back to colonial times when those who

were not educated were thought to be inferior, uncivilized and primitive. Those who were educated have left the traditional practices behind, and those who still practice them are looked down upon as “uneducated.”

Regarding the concept of empowerment, each of the interviewees defined empowerment in similar ways to how Dambe (2008) and others defined it, referring to concepts parallel with the power “with” and power “to” the people, offering Africans the opportunity to take control of their situations, to make decisions that will best benefit their futures and accomplish long-term goals. Baba Simba addresses the traditional view of power over people when he says that in Africa, there is primarily a power/fear construct, and knowledge or position mean power. The thing that empowers you, you hold on to, for it maintains your power. So for one who receives knowledge, he/she does not want to share that knowledge and empower others with it, because then it is lost. In this way, the traditional view is that power is lost through teaching, for knowledge (a limited resource) is given away. Dambe (2008) states that this is still the prevailing mentality when it comes to power, although there are signs indicating change toward empowerment is on the horizon, and Longman agrees with this analysis (1998). In contrast to the idea of power as a limited good that will be lost if others are empowered, the prevailing sentiment among the interviewees and also the proposal of the research and this paper is that power should be viewed as infinite, and the leader actually gains more power by empowering others and encouraging them to participate in the decision-making process. One who is empowered is able to care for their growth, solve their problems, and believes “that they possess skills and knowledge necessary to improve their own situation.” (Dambe, 2008, 580)

In most cases, the interviewees included the idea of assisting the empowered person to accomplish goals or tasks that they would otherwise be unable to complete, or have much

difficulty in completing. This ties in with Dambe, Owens and others who contrast traditional views of power with more recent views of empowering others to accomplish something far greater. (Pacho, 2013) Oftentimes the interviewees referred to physical, material or financial assistance as being vital for empowerment to take place, which is a bit different than the focus of most of the research, which emphasized empowerment through education more than material empowerment. Mama Nuru frequently spoke of this in reference to starting a business or raising chickens and the need for capital assistance, or empowerment through assistance with school fees for the children. This speaks to the prevalent mentality among many pastors and people in Africa with regard to the need for money and material goods to accomplish their desires. It seems that empowerment through education is less of a felt need among many Africans on the ground than is empowerment through material assistance. Although they recognize the importance of empowerment through education, getting food for dinner is a more urgent need, which speaks to the demand for material resources. At the same time, Mchungaji Musya grasps the importance of education toward empowerment when he shares about training church leaders in orality so that they can bring biblical teaching to their communities in relevant ways. When asked about times they had been most empowered, interestingly the interviewees did not share about times they had been helped financially but about trainings and education they had received, and personal relational investment others had made in them, such as a pastor or missionary drawing near to them to disciple them (Baba Simba) or Congolese pastors who guided Pastor Peter Paul to grow in his calling and ability to minister effectively through prayer and miracles.

There was a large section in the lit review portion of this paper done on some of the cultural and sociological challenges in educating Africans toward empowerment. One of the

biggest factors, both in research and in interviews, which affects empowerment is the character qualities of the teacher or trainer. Nihinlola (2012) shares about the concept of servant leadership which is nearly absent from the African traditional understanding of power and leadership, and this absence creates barriers to empowerment of other Africans. Baba Simba speaks to the very same issue, proposing that building an attitude of servant leadership on the part of teachers or trainers will be a key way to grow empowerment through education. Lee, Shields and Oh (2008) share about some of the challenges in the educational environment that work against empowerment when they talk about microaggression and faculty who knowingly or unknowingly disempower students. Peter Paul shared in his interview the very same thoughts from his experience of being in a college classroom with a professor who got angry and put students down, thus resulting in the students, himself included, feeling very disempowered. Schulze (2012) echoed Peter Paul's observation by stating that support from a teacher or supervisor is the single most important element in empowering students through educational means. Schulze found that the relationship between the student and teacher was critical, and the more the supervisor offered pastoral care, encouragement, feedback, time and energy, the more the student excelled and was empowered to achieve their full potential. (2012) Makau-Olwendo (2009) stated that historically in the African educational system in the church, true knowledge must come from the West and be taught by the West, and Africans were viewed as incompetent and unable to be empowered, which is tragic, utterly foolish, and profoundly disempowering to any African learners. Thus there is a clear call for teachers, whether indigenous or Western, to demonstrate character, grace and positive encouragement in the classroom in order to empower their students. (Nihinlola, 2012) Other characteristics which are related to this on the part of faculty which greatly affect the empowerment of the students were related by both Baba Simba

and Mchungaji Musya. These include being poorly prepared, having poor teaching practices, and both shared about the disempowering nature of being lectured at with material that is propositional and non-reproducible instead of being involved in discussions. Kenneth Thomas said that when a teacher pushes his own agenda rather than encouraging students to accomplish their goals, this is disempowering. For a teacher simply to lecture and students to copy notes, which is the primary way education is done across Africa, this method is very demotivating and disempowering to students, and Lee, Shields, Oh (2008) make the same comment from their research. Longman (1998) also touches on these points by talking about disempowering practices of teachers or leaders who give to others “with strings attached,” wanting favors and choosing people for preferred positions who can do favors back for them, all of which brings into question the integrity and character of the leader or teacher. All of these tie together with the research done to emphasize the central nature of the trainer and his/her role and preparation and style in the effectiveness or ineffectiveness of students being empowered through education.

Competition in the classroom is another disempowering challenge faced in Africa and globally. (Sleeter, 1993) Mezirow (2009) adds that this “pedagogy of respect” is essential for true empowerment to take place, where there is mutual respect between students and teachers. This is possibly part of what Bwana Paul was sharing when he was talking about one of the strongest disempowering factors is disconnections and independence, each person working for him/herself. He shared that whether organizationally or personally, when one is working alone, this is very disempowering, and this is especially true in the extremely relationally-oriented continent of Africa.

A final challenge that will be touched upon briefly is aid from the West, which ties in with the “cultural conditionality” that Brock-Utne (1995) mentions, and also ties in closely with

the difficulty of non-reproducible methods which Musya and Simba discussed. Aid in the form of curriculum comes from the West, but it is disempowering for students who struggle to get resources and are then not able to continue in their studies without the Western curricula. This is closely related with the concept of how to handle aid for African nations, and must be handled very carefully. Nearly all the interviewees said that lack of resources is disempowering (Peter Paul, Kenneth Thomas, Mama Nuru, Bwana Paul). But when resources are given, they often create dependencies which are even more disempowering. This is a very real challenge felt in every nation in Africa and by every worker from the West who wants to offer sustainable, empowering assistance for Africans in desperate need. A solution which will be elaborated more soon is that assistance is best offered through indigenous means, helping and educating local Africans to solve their own problems and limitations with their own resources, thereby breaking unhealthy dependencies and empowering Africans through education. (Longman, 1998) This is a particular area which I struggle with in my work every time I train in Africa. Wherever I go, I am repeatedly asked for assistance, for good, important works and desperate needs. Yet I must consider if aid I might offer will lead to unhealthy dependencies, and how instead I can help to empower the dear African leaders to develop their own solutions with their own resources to conquer their problems, which is a far better, more sustainable strategy for overcoming challenges materially or in any area.

We now turn our attention from the challenges faced in empowering Africans through education to the goals and opportunities presented through education toward empowering Africans. Kalu (2006) shares that there has been much growth over the past 30 years in Africa toward the concept of empowerment through education instead of controlling through power and fear. Previously there was a prevailing flavor of imitating all education from the West, but this

has been changing with each passing decade. An example of this which is so very important educationally is what Chiang and Lovejoy focused on in their book (2013) relating to orality and learning styles indigenous to Africa. Both Musya and Simba shared in their interviews the vital importance of taking into account the learning styles of students if empowerment through education will be accomplished. Modern theological education has largely missed this key area, according to Chiang and Lovejoy (2013), but for communities to be transformed by the Gospel, it is essential for pastors to be trained in oral methods of Bible storytelling. Baba Simba has dedicated much of his missionary career to pursuing this goal, and is widely recognized and sought after for Bible storytelling workshops.

Makau-Olwendo (2009) emphasizes that it is not just pastoral training which must be done in Africa, but the laity in churches must be empowered and equipped toward spiritual development, with the result that churches will become more healthy if they have well-trained laity. Again, Baba Simba agrees with this as his vision is to follow the model of 2 Timothy 2:2 where pastors are trained, and take the training they receive and pass it on to the laity and other leaders who pass it on to still others. Morrison (2011) resounds with the same message that there is a crying need for lay-empowerment in the church, and while institutional and organizational leaders certainly need training, the church will not be transformed until the laity are mobilized. Mama Nuru, as a wife and mother and lay leader in her church, agrees that lay training for herself and other women is extremely effective in growing a healthy church. At the same time, most of the interviewees did not emphasize lay training nearly as much as pastoral training, and so in this way there was some disconnect with this theme. Kenneth Thomas talked about various types of trainings which would serve the church well, both general education and theological education, but it was always in view of pastors receiving the training. He talked about how

training and education increases one's boldness and confidence, which is empowering to leaders. This point was also mentioned by Musya who shared that education offers credentials which open many doors of empowerment for the student, whether in secular or religious fields. Bwana Paul shared the same thing, saying that education gives confidence, especially if there is secular education and formal training, which are the most respected throughout Africa. I have personally witnessed that as I have worked with the same group of pastors for several years, the more training they receive, the more confidence they have and the more empowered they become to perform their duties and likewise empower others. In my experience, although lay empowerment is desperately needed in the church (Ephesians 4:11-13), yet Africa has a long way to go in realizing this goal, for the church is still very top-down, leadership-driven, likely flowing from centuries of tribal leadership with the big chief on top who makes all the decisions and leads the tribe.

Schulze (2012) stated that the essential move from power-centered supervision to facilitation-centered supervision, from positional power-bases to empowerment models, is a critical step. Yet clearly from Bwana Paul's interview it is obvious that positional leadership is foremost in the minds of many African leaders, for much of the time he was talking about how leaders are appointed by those above them, and a pastor receives a church/flock, facilities to do the work, a letter authorizing him to lead the ministry, a position of authority, all of which goes against the view Schulze says must be embraced. Bwana Paul said that empowerment comes from an organization and from leaders above you, in his case the Anglican church. This strongly positional, hierarchical, traditional view seems to go against what both Pastor Peter Paul and Pastor Kenneth Thomas emphasize when they describe that for true empowerment to happen, there needs to be close relationship, as Thomas shared, "I feel empowered when someone comes

close to me and asks about my personal life, my family, my ministry and enters into my life.” So there is apparently some disparity among African leaders about how specifically empowerment through education best works, but it is most probable that there are transitions happening in Africa from old methods to new patterns, and some are on the front-edge while others are tagging along a bit more slowly, hanging onto old, traditional, positional power-bases.

The final point of analysis which we will investigate has to do with practical suggestions flowing from educational needs toward empowering the church in Africa. Obviously, there are a myriad of suggestions one can offer for how to develop empowerment through education in the church, and so it is expected that there may not be much overlap between the interviewees and the research done, and yet it is encouraging that there are some areas of consistency.

Of the suggestions offered by Lee, Shields and Oh (2008) for pedagogical strategies that seem most effective in empowering students, such as applying training to the real world and interacting with professors outside of class, the one which was also mentioned by some of the interviewees was the benefit of working together in groups. Simba in particular spent time talking about the benefit of small group learning practices, and several mentioned the disempowering side of teachers who simply lecture. This is a major theme in Sleeter’s writing (1991) as the concept of cooperative learning is explored.

One strategy which deserves some investigation is the area of indigenous training. Musya shared several times about the importance of locally-based training, of partnering together with national movements, and of locally-generated resources being utilized. All of these are indigenous expressions of empowering locals through education. Mezirow (2009) and Brock-Utne (1995) stated that some of these indigenous expressions include developing local roots and local leadership for trainings, utilizing local experts and local labor force rather than only using

“experts” from the West, and requiring trainers to learn the culture and language, drawing near to the people, and building community-based institutions that are sustainable. All of these coincide with suggestions by Simba and Musya. Morrison (2011) emphasized that trainings should go to the students, where they live, rather than expecting students to come to a training institution far away, which ties closely with a suggestion by Musya. The benefits are that the training can be more practical, being based in the community where participants live, and participants can stay in their jobs and continue to care for their families, so the trainings now become feasible. In my experience, this is exactly what I’ve found to be most effective in empowering pastors throughout Africa. Expecting them to leave their homes and jobs and families for a degree program is highly unlikely, unaffordable and impractical. It just doesn’t happen. But if the training can be offered in a modular format near their home village, the interest skyrockets and empowerment of locals increased exponentially.

Along these lines, there were some suggestions offered in the research that were not mentioned by interviewees, but still have merit for consideration. Among these are the theme of distance learning (Butcher, 2011) and utilizing technology for training those in distant locations. (Oliver, 2014) Although Oliver emphatically states that up close and personal training, such as Jesus did, certainly is the best method, and our interviewees such as Simba would agree, yet in today’s world far more people can be reached through technological means. (2014)

One suggestion that both researchers and interviewees alike emphasized repeatedly was the importance of holistic training. Mezirow (2009) wrote about developing income-generating means for church leaders, and training that helps to develop the community and not just give theological training. This idea was thoroughly embraced by Peter Paul, who eagerly sought business training, economic training, sustainable assistance for himself and other pastors so they

could provide for their families, and means so that he could carry on his ministry that offers next to no financial compensation. Likewise Bwana Paul stated that holistic training is most needed, and secular training for pastors in how to make a living and be self-supporting is the greatest need for empowerment through education. Mama Nuru shared likewise that for pastors to learn how to provide for their families is of utmost importance, and this rises from her own felt need of trying to feed and educate her seven children on a pastor's salary, which is impossible. Kenneth Thomas also said that secular training is very needed among church leaders.

At the same time, it should be mentioned that on the other side, most of the interviewees stressed the dire need for biblical training in how to study, understand and teach God's Word well, and to stand in opposition to the many heretical teachings which are so abundant throughout Africa, largely because of poor training of pastors. Musya emphasized this, and so did Nuru and Kenneth Thomas and Simba. Thomas said that good theology is the only way to combat false teachings such as the pervasive prosperity theology so common in Africa, and it is the Word of God which is able to change the mentality that is widespread throughout Africa that, "poor Africans can't do anything." Thinking of those "poor helpless Africans," Pacho (2013), who emphasized the importance of critical and creative education leading to transformation, also shared the need for a mentality shift from "what can others do for me" to "what can I do for myself." Peter Paul echoed this same thought, suggesting that Africans need training to learn how to provide for themselves. Morrison (2011) and others likewise emphasized these central thoughts, in fact quoting some of the same Bible passages as the interviewees. There must, however, be the commitment to pass on what is learned to younger generations (2011), to empower others with what has been received, which aligns with the key empowerment passage of 2 Timothy 2:2. It has been said by many that Africa is the richest continent in the world in

terms of natural resources. Africans have much potential, and if the paradigm shift can be made in line with what God's Word teaches, true empowerment will flow like an unstoppable tide.

One suggestion which none of my research discovered but which 50% of the interviewees stated was so very important was for pastors to be trained in the need to remain faithful to their families, to care spiritually and emotionally for their family, and to make this a priority. Pastor Peter Paul said this several times, as did Mama Nuru and Kenneth Thomas. Knowing the current situation in Africa, and how widely accepted it is even for pastors to take a mistress or engage in adulterous affairs, I agree that more focused training is critically needed for spiritual leaders to be men/women of integrity, "the husband of one wife," (Titus 1:6) faithful at home and in all relationships. In truth, I just found out a few days ago that one of the pastors that I interviewed was forced to resign from his role as pastor due to an illicit sexual affair that has been going on for years, and now he and his family have lost everything. This is shocking, for he is one of my closest colleagues in Africa, and while my heart is broken, again I am confronted with the need for guiding pastors in the areas of holiness, integrity and character, and faithfulness to God and to their families.

Part 5 - Conclusion

The primary thesis of this paper has been that appropriate education and training is a critical, but often missing, element in helping to empower Africans to achieve sustainable and effective results which they desire. Through effective educational strategies and methods, Africans can and will be empowered, and in the church, this will mean healthier pastors and congregations, more effective ministries, and a growing expression of the kingdom of God throughout Africa. Having done much research and conducted several interviews, complemented with my own extensive experience in Africa, it is my conclusion that through culturally relevant, effective and beneficial means of educating African pastors in various areas, they will be greatly empowered to fulfill their calling, lead their churches well and execute their ministries. In addition, as they are empowered, they will then have a model to reproduce these trainings to many others thus multiplying the empowerment process.

The key points which have been focused upon in this paper are as follows:

- Understanding education and training in Africa, including the critical need for training, especially in view of the lack of formal training available for most pastors.
- Defining and understanding the basics of empowerment.
- Exploration into some cultural and sociological challenges in educating Africans toward empowerment, such as power/fear constructs, historic misconceptions of power, cultural conditionality, competition, confusion in the church and cross-cultural “micro-aggression” which create barriers to empowerment. Also attention was given to specific challenges in the African church related with leadership issues making empowerment more difficult.

- How training and education can lead to empowerment rather than disempowerment of Africans, specifically offering power to Africans and power with Africans in ministries and in communities. Included in this section is a brief consideration of learning styles, since the majority of Africans are oral learners. Also considered are issues of the empowerment of laity, and the importance of the relationship between student and supervisor in the empowerment process, and how these issues can influence effective education toward empowerment.
- There were numerous contextualized suggestions, strategies, philosophies and methodologies shared for how empowerment through education can best be realized in Africa, specifically in pastoral training.
- An investigation of and research into scholarly literature relating to these issues.
- Qualitative interviews of Africans and “experts” relating to these issues.
- Synthesis and analysis of this material and some final conclusions.

There are several areas which would be appropriate for further research related with these subjects. For example, one could investigate much more deeply into how learning styles, such as oral traditions, can impact and influence empowerment of Africans. There could also be more investigation into gender-related issues, particularly how women can better be empowered in African society and in the church. More research could be conducted into different spheres of education beyond the church and what strategies might be most effective for empowerment, for example in business, in politics or in home life. More in-depth research could be done comparing urban vs. rural African contexts, or investigation into certain countries or regions, to see the different empowerment needs and educational opportunities.

Finally, I would like to share that this has been an incredible journey, both in researching and writing this paper, and also in beginning to investigate these important issues. The burden to equip and empower African pastors to faithfully execute their calling as ministers of the Word weighs incredibly heavily upon me - it consumes my thoughts and fills my heart. My calling from the Lord is to train our African brothers and sisters to read, study, obey and teach God's Word well (Ezra 7:10), and to be empowered to take this training to many others (2 Timothy 2:2). This calling has the ultimate goal that a God-anointed and Spirit-empowered movement is launched across the continent of Africa where pastors are effectively communicating the Gospel of Jesus Christ to the nations. I believe this paper has helped me consider these issues more deeply, and it has helped to inspire me to continue in my own educational journey toward empowering me to minister more effectively to the Africans I love. May God grant me the grace, courage and wisdom to press on, for His glory and the growth of His kingdom. Amen.

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