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THE UNIVERSITY OF
SYDNEY

Faculty of Education and Social Work

Western Influences on Theological Education in the Developing World

With Case Studies in Papua New Guinea and Sri Lanka

By

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A thesis submitted in fulfilment of the requirements

for the degree of

Doctor of Philosophy

August 2015

AUTHOR'S DECLARATION

This is to certify that:

- I. this thesis comprises only my original work towards the Doctor of Philosophy Degree
- II. due acknowledgement has been made in the text to all other material used
- III. the thesis does not exceed the word length for this degree.
- IV. no part of this work has been used for the award of another degree.
- V. this thesis meets the *University of Sydney's Human Research Ethics Committee (HREC) requirements for the conduct of research.*

Signature: SMB

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Date: 08/03/16

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Abstract

There are several thousand Christian theological institutions in the developing world with enrolments of up to a million students. These denominational and inter-denominational institutions educate Christian pastors and leaders in academic programs from diploma to doctoral level. These institutions have relationships with organisations from their own nation or region but also many have multiple relationships with Western organisations. These Western institutions have roles that may include: founding, owning, accrediting, and funding the theological institutions in the developing world. Major changes have occurred in institutional understanding in both the West and the developing world in the post-colonial era and so the nature of these relationships warrants investigation.

The researcher explored three questions about the way organisations relate within theological education. The study aimed to determine what Western influences, if any, exist and the possible nature of those influences. These questions were used to examine the theological colleges in the two case study countries of Papua New Guinea and Sri Lanka.

In the first chapter the researcher's concern for international institutional relationships within the field of theological education were considered from a theological perspective. A number of theological ideals underpin the first question relating to mutuality in international relationships.

The second chapter considers the socio-political influences upon these international relationships. These influences are derived from an historical and literary review. Two stages of field research were undertaken. The first stage was a questionnaire with a follow up focus group at an international meeting of theological institution leaders. The results from the first stage of field research provided the elements for the third question which focussed on the

practical issues that impact the international institutional relationships of the theological colleges studied.

In the second stage of the field research interviews were conducted with leaders from various theological college leaders in Papua New Guinea and Sri Lanka to explore their college's relationships with Western organisations.

The results indicate a range of ongoing Western influences on theological education in the developing world including the role of a theological college's founding body, the need for pathways to educate faculty in higher degrees, and whether the college is part of an hierarchical international system such as the Roman Catholic theological system.

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Glossary & Abbreviations

AGBC – Assembly of God Bible College, Sri Lanka.

Bible College – see Theological College.

Bible School – Sometimes this term is used to describe an institution which awards degrees but usually it is at a lower level such as certificate or diploma level, or even unaccredited.

Charismatic movement – derived from the Greek word for ‘gift’ (*charisma*) this movement emphasises the importance of Christians having and using their spiritual gifts for the good of the church. While some churches would be styled ‘charismatic’, it is not restricted to one denomination. It might be thought of in sociological terms as a ‘softer’ form of Pentecostalism.

CLTC – Christian Leaders’ Training College, Papua New Guinea

CTS – Colombo Theological Seminary, Sri Lanka

Dogmatic Theology = Systematic Theology – a systematic enunciation of Christian faith under major headings such as God, Salvation, Church.

DWU – Divine Word University, Papua New Guinea.

EBCBC – Evangelical Brotherhood Church Bible College, Papua New Guinea.

Evangelical – A Christian who believes in Jesus Christ as divine revealer and saviour; the authority of the Bible; and the necessity of personal religious conversion. This is sometimes a generic term and sometimes used in a church factional way.

Evangelicalism – A movement encompassing more than half the world’s Protestants, organisationally represented by the World Evangelical Alliance (similar in form to the World Council of Churches but theologically distinct) and the Lausanne Movement (a permanent working group which holds consultations and conferences). It is not restricted to a particular denomination.

Evangelism – The communication of the good news of Jesus Christ. From the Greek ‘evangel’ meaning ‘good news’ or just heralded ‘news’.

GSS – Good Shepherd Seminary, Papua New Guinea

International Commission on Evangelical Theological Education (ICETE) - a branch of the World Evangelical Alliance which encompasses about 1000 theological colleges in national and regional groupings.

LBC – Lanka Bible College, Sri Lanka

LBC – CGS – Lanka Bible College, Centre for Graduate Studies, Sri Lanka

Liberal theology – a broad term referring to a theological orientation which seeks to engage positively with the philosophical elements of modernity. From the Evangelical perspective it is often criticised as compromising on the truth of the scriptures. From its own perspective it is attempting to integrate truth no matter where it comes from.

Liberation Theology – a theological movement that grew up in Latin America amongst Catholic theologians in the second half of the 20th Century and has spread out from there. The aim was to provide a critique of the right wing political oppression which dominated parts of Latin America and give a voice to the oppressed people from a biblical perspective. In some cases this led to political uprisings. Liberation theology was embraced in various ways by the World Council of Churches but was generally rejected by the evangelical churches since it focussed too much on ‘this world salvation’.

MLS – Martin Luther Seminary, Papua New Guinea.

Majority World – see Two-Thirds World.

Overseas Council Australia – part of the Overseas Council network which funds theological colleges in the developing world, of which the researcher is the current Executive Director.

PAU – Pacific Adventist University, PNG.

Pentecostalism – The term is derived from the events recorded in Acts chapter 2 which occurred on one particular Jewish festival Day of Pentecost soon after Jesus’ death. This is a movement which emphasises the direct work of the Holy Spirit within a person’s life and thus within a church’s life. The movement grew up in the early 20th century though traces its

origins from the first century. Some denominations, such as Assemblies of God, would style themselves as Pentecostal.

Religious Education – Christian religious instruction for church members. This is not the primary focus of the present study.

Seminary – drawing on the metaphor of a seed, growth and fruition, this is the standard North American term for a graduate school in theology/ministry. In the developing world it is frequently the term for any Bible College offering undergraduate or graduate studies in theology and ministry.

TCL – Theological College of Lanka, Sri Lanka.

Theological College/Bible College – the terms are largely used interchangeably. The former tends to be used to emphasise a university standard of education or formal accreditation. It may also indicate a link to a mainline denomination and the formal training of people for pastoral leadership. The latter tends to be used to emphasise a more basic focus on study of the Bible and may have students who return to work or hold non-leadership roles within the church. These distinctions are not hard, and in this thesis the term ‘Bible college’ is used as the generic term for any institution which trains people for Christian ministry.

Theological Education – The generic term used for the formal training of church leaders.

TNS – The National [Roman Catholic] Seminary, Sri Lanka.

Tok Pisin – the pidgin language, or creole of Papua New Guinea.

Two-Thirds World – A pun on the Cold War political term ‘Third World’ (The First World was the West, the Second World was the Communist bloc, and everything left over was the Third World) which is coextensive with the economic term ‘developing world’ but emphasises the importance and population size of the non-Western countries. The newer equivalent is the ‘majority world’, which is used to emphasise the significance of the non-West part of the world’s society and therefore the church in those regions.

Wantok – the Tok Pisin term for ‘one talk’ i.e. someone who speaks the same language. It implies tribal affinity with obligations for mutual support.

World Council of Churches – An international body formed to coordinate the interests of many protestant churches through national bodies. These may also be referred to as main-line churches or ecumenical churches.

World Evangelical Alliance – the international body which represents seven regional and 128 national bodies. Between them they have several thousand individual churches, missions and ministries as part of the loose organisation.

Chapter One: Significance of Study

Focus and Purpose

Introduction

This research explored the complex set of relationships that Christian theological education providers in the developing world have with various institutions in the Western world. The past two decades have seen considerable change, and multiple transitions have occurred globally which impact these long standing relationships. The post-colonial era has seen significant but uneven shifts in these relationships as both groups of institutions have struggled to reimagine and live out the parameters of the relationships in the changing global environment.

The theological and mission institutions throughout the world indirectly impact all members of the Christian faith which numbers over two billion people. The relationships between the developing world theological colleges and the various Western institutions are complex and often long standing, perhaps stretching over several decades and over several generations of leaders. The various Western agencies may have been involved in founding, funding, accrediting, authorising. They may even be involved in the legal ownership of the theological institution.

The complexity of relationships is not just seen at the institutional level. It can also be between individual leaders of the developing world theological institutions and the various relevant Western institutions. Over time the ongoing relationship may shift and change. For example, a promising young leader may be given a scholarship to study a higher degree by a mission agency; upon completion the local mission leadership appoints the scholar as principal of a mission-owned Bible college; the new principal may have to discipline a mission-provided faculty member due to a conflict with other local faculty members;

meanwhile annual applications for building grants are being made to the mission with the process for determination including taking advice of their local mission members, one of whom is currently being disciplined. The complexity of this relational environment is further exacerbated by the necessity of communication across cultural divides.

An essential element of the institutions and leaders under investigation is their faith commitment under the broad banner of the Christian church. Thus this research began with a consideration of key theological concepts which can inform the characteristics by which international institutional relationships may be judged. There is very little sustained exploration of these concepts in any literature as will be seen in Chapter Two. Therefore, the researcher has argued that three key theological concepts are most relevant to apply to this issue in this historical era. From these concepts, various implications were drawn which allowed an assessment of the quality and style of the international institutional relationships.

Following this theological exploration, the researcher then derived from the current literature further issues which have social and political implications for the relationships between theological institutions in the developing world and the various Western agencies which relate to them. Five key issues were uncovered from the literature which allowed a more nuanced consideration of the topic.

A third stage of the research design was derived from a survey and focus group of theological institution leaders from the developing world. Several practical matters were uncovered which allowed for the quality of relationships between the theological institutions in the developing world and the various Western institutions to be examined.

The Christian church can be divided into several large denominational and trans-denominational groupings. The largest group is the Roman Catholic Church with approximately 1.1 billion adherents clustering in Latin America, Europe and elsewhere. The

next group, for the purpose of this study, includes the Evangelical/Charismatic churches which have about 900 million adherents. They belong primarily to Protestant and independent churches clustering in Africa, the Americas and elsewhere. The mainline Protestant churches, mostly associated with the World Council of Churches are dispersed throughout the world. There is some overlap with the Evangelical/Charismatic churches. The Orthodox Churches represent approximately 250 million people primarily in Eastern Europe and Russia. The formulating of these statistics is difficult. See Mandryk's figures p 3- 87 (Mandryk 2010) and the World Christian Encyclopaedia page 4. (Barrett, Kurian et al. 2001) Serving the Evangelical/Charismatic and mainline Protestant churches are approximately 4,000 theological institutions in the developing world and 3,000 in the West. This is a similar number to the approximately 7,000 seminaries serving the Roman Catholic Church globally (Secretary of State 2015). There are also many non-credentialed programs and short courses which operate throughout the world seeking to equip leaders within the church for ministry.

A) Key questions

This thesis has sought to address three key questions regarding the relationships between institutions in the field of theological education. In particular the focus was on theological education institutions in the developing world and how they experience their relationships with the various institutions in the West, such as founding mission agencies, denominations, accrediting agencies, and funding bodies.

The first question is based on key theological concepts which are outlined in this chapter.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Three sub-questions were developed (below) to assist in explicating this concept. They involve the application of three theological concepts to the conduct of international institutional relationships.

The second question focuses on key socio-political issues which impact the relationships between theological institutions in the developing world and the institutions in the West.

Question Two. What socio-political influences are evident in these international institutional relationships?

Through a brief examination of the history of theological education and the current literature, specific influences were uncovered which were expressed in five sub-questions.

The socio-political influences discussed in the literature include the influence of Western education institutions and the broader western education system, as well as funding agencies and mission agencies which influence the conduct of theological education in the developing world.

This is outlined in Chapter Two.

The third question focuses on practical issues of Western influence, viz:

Question Three. What practical issues shape the patterns of these international institutional relationships?

Again several sub-questions have been determined to guide the answering of this question. Seven practical issues were derived from the First Stage of field research and are outlined in

Chapter Four. These include issues such as text book availability, accreditation standards, and the ease of using existing curricula rather than creating new ones.

These three questions, with their various sub-questions were then applied to the theological institutions in two countries, Papua New Guinea and Sri Lanka. See Chapters Five and Six.

Chapter Seven concludes the thesis with an assessment of the three key questions.

B) The researcher – an observer participant

The researcher is an active participant in the education context being researched. He is the Executive Director of a Western funding organisation which assists theological colleges that serve the evangelical and charismatic wing of the Church. If the role of *participant observer* has its strengths and weaknesses, then a more complex set of difficulties lies with the participant undertaking the role of observer. Several dangers are theoretically apparent, but nonetheless they are difficult to control in practice.

The danger of self-justification, whether at a personal or institutional level, necessitates the sounding of an alarm to the reader at the outset of this research project. The researcher can so easily take the guise of the detached researcher when it comes to the writing of an academic treatise though in practice is not detached at all. To use the metaphor of modern international travel, a secret self-apologia may be smuggled through the security scanner of even a diligent security officer if appropriate declarations are not made at the start.

In the face of this, the challenge at a personal level for the observer participant was to attempt to be more critical in the process of assessment of one's self and one's institution. This hopefully has balanced the competing demands of taking logs out of one's own eye

before removing specks from another's, at the same time having described those specks nonetheless.

Not only was there a Charybdis of self-justification implicit in the task, but the observer participant also had to contend with the Scylla of providing a less than robust critique of the observed phenomena due to the possibility of a greater scrutiny than academic critique. In this particular research project, investigating the sphere of global theological education, there will be a scrutiny from others in the field who are not merely distant disagreeing academics but fellow actors, and even friends and associates. The desideratum needed to confront this danger was to avoid an over cautious approach engendered by fear of peers and to name issues that need to be addressed and thus help progress the movement.

And yet, despite these appropriate declarations and personal hesitations, the task itself was so worthwhile, it brought with it a certain energy to undertake it. If by this study the relationships between Western and developing world institutions can be improved, even in some small measure, then it will be of benefit to others in the field. It was therefore with both caution and optimism that this research task was undertaken.

As Donovan outlines, what 'neutrality' would look like in research contexts such as this is hard to define, let alone implement. While declaring one's interests may not be sufficient to indicate all possible biases, it is nonetheless an important starting point and this is done in the following section. (Donovan 1999) Ganiel and Mitchell's insights on what is defined as the insider/outsider problem in religious studies research are pertinent. They emphasise the multiple identities of the researcher and thus the multiple possible ways in which respondents may relate. It may vary depending on the interaction according to social, national, and gender distinctions as well as those specific to the circumstance such as perceptions of religious experience, or even the status of the institution of the researcher.

(Ganiel and Mitchell 2006) Some of the more pertinent of these are taken up in the description of the researcher's work context in the following section.

C) Overseas Council Australia

The researcher is the Executive Director of Overseas Council Australia (OCA) which is a part of a formalised network of organisations, the OC Network. OCA is one of six Overseas Councils based in the West which contribute financially and in other ways to promote the strength of the evangelical theological enterprise in the developing world.

This Overseas Council Network, with each member organisation having its own governance board and administrative processes, works in close cooperation throughout the regions of Latin America, Eastern Europe, Sub-Saharan Africa, the Arab world and Asia. The latter three regions are the specific geographical loci of OCA.

The religious focus of OCA is on the theological institutions within the movement known as 'evangelical Christianity'. This broad grouping crosses many Protestant churches and mission groups, and includes groups within the mainline Protestant churches. While there is a wing within the Catholic Church which is known as 'evangelical', it is not included in OCA's activity. (The scope of the case studies in this research does include Catholic theological institutions.)

Evangelicalism is broadly represented by the global organisation The World Evangelical Alliance which has member associations from most countries in the world and encompasses 560 million people. However other mainline church groups also align themselves as evangelical. In many ways the 'spirit of the movement' is encapsulated in the Lausanne Covenant and its subsequent iterations of the evangelical commitments. (Lausanne 2008; EC 2012)

OCA raises funds primarily through individual Christian donors who come from the range of Protestant denominations. Churches and specialist foundations make up about 30% of the income. OCA contributes directly to about 25 leading theological institutions in Asia, the Middle East and Africa. The combined OC Network contributes to about 200 of the leading theological institutions in the developing world. Typically the theological colleges are chosen on the basis that they are the most strategic colleges in the country or region. They are the leading organisations in their country which influence others in a number of ways. These selected OC 'partner colleges' tend to be places which offer higher degrees to enable faculty from lower level colleges to study there before returning to their teaching positions. These partner colleges are often the ones which set the agenda in the wider church through the work of their competent faculty, and through the resources they provide for use throughout the country or region.

The contribution to evangelical theological institutions by OCA is both financial and non-financial. The financial contributions assist by providing student sponsorships, faculty study grants for higher degrees and educational infrastructure such as buildings, computers and library needs. OCA also assists through providing short term consulting services by Australians in the fields of governance, strategic planning, human resource management, business procedures, educational systems and so on. The OC Network, through its US entity provides major educational conferences annually for senior leaders of the partner colleges in various parts of the developing world. While the total dollar value of these contributions is relatively small, being between \$10 and 20 million per annum, the impact is very significant. The OC Network is well known and deeply integrated into the upper echelons of theological institutions in the developing world through funding, consulting and educational programs. The OC Network further relates to the theological scene through close relationships with the several evangelical accrediting bodies for theological colleges throughout the developing

world. Within the World Evangelical Alliance there are a number of commissions, one of which deals with theological education. The International Council on Evangelical Theological Education (ICETE 2012) has eight constituent regional bodies which accredit theological institutions, particularly in the numerous instances where government discrimination prevents accreditation from the relevant national education bodies. About 900 theological institutions are represented through the member bodies of ICETE, 650 of which are in the developing world.

Other accrediting bodies exist throughout the world. Of particular significance in the Protestant scene is the network associated with the World Council of Churches (WCC 2012). This network is stronger in the West although the total number of Christians covered by WCC member churches at 560 million is around the same size as those represented by the World Evangelical Alliance members.

The researcher's involvement in the global evangelical theological scene began formally with the role at OCA in 2003. While the role brings great personal satisfaction, there are significant areas of personal disquiet which are felt in the relationships between theological colleges in the developing world and the various agencies which interact with them in the West. This unease grew out of the theological/political commitment of the researcher and the concern that core theological values were not adhered to at an institution to institution level. Before examining these theological values the important concept of the meaning of 'the West' is considered.

D) Defining 'Western Influence'

As the central issue of this thesis is that of 'Western influence' on theological education in the developing world, a discussion of how the term is used is now given.

There is considerable recent literature on the nature of the Christian church from a sociological and political perspective, particularly in the context of the relative numerical decline in Christianity's historical strongholds of Europe and North America and the significant increase in numbers in other parts of the world. Woodberry draws a close link between 'conversionist Protestantism' and the rise of democracy around the world. In a rich mine of historical and global data he seeks to show the critical, though not sole contribution of this form of Christianity to the embracing of democracy. (Woodberry 2012) Noll seeks to explain the form Christianity is taking in many parts of the developing world as not so much a transfer from the North American situation but rather a repetition of the context which saw the American church grow in the way and with the forms that it did. His assessment is that it is the similarity of context which is creating a parallel development and hence characteristics similar to what is seen in North America. (Noll 2009) Focussing particularly on the African experience of Christianity, Sanneh has sought to explain the culturally transcendent nature of Christianity. In doing so, he critiques the dominant view held in current Western intellectual thought which decouples culture and religion and thus underplays the importance of religion. (Sanneh 1993)

The overriding theme of these writers is the globalisation of Christianity and the interlinking of the history and geography of the expressions of that faith. The issues of influence, repetition, causation from one part of the world to another is a key theme in their writings as they seek to discern what is Western and what is local.

The work of (first name) Pike provides helpful categories to understand how the concept of 'the West' is dealt with in this research. He distinguished between the 'etic' and 'emic' approaches to research. The former is a categorisation of social phenomena from the outside according to a determined theory, whereas the latter is discovered through the research itself. The emic approach is derived from the participants and seeks to describe the internal

functioning of the system as they see it. These approaches are not contradictory but rather two lenses through which behaviour can be understood. (Pike 1999)

In this research three questions were posed with various sub-points. The first question was the overarching theoretical framework derived from the theological position of the researcher. This initial etic lens then gave way to an emic lens in the two stages of field research. A survey and focus group were used in the Stage 1 Field Research to derive categories of understanding which were later tested in Stage 2. The concept of Western influence was thus primarily derived from the perspectives of the participants.

The topic is further developed in the historical and literature review in Chapter Two where the changing nature of cultures, and globalisation of culture are considered.

E) Theological concepts driving the current research

Three theological themes informed the desire to investigate this topic in order that the researcher might then be able to speak into the global theological environment. Hopefully this will lead to real-life change in the conduct of international relationships within the theological education scene. The personal hope was that by examining the way these relationships function, there may be an understanding of what changes need to occur and that this will motivate movement towards more knowing, honest and equitable relationships. Ultimately this may reflect more deeply the core belief system of the many participants involved, so that with deeper awareness they may be empowered to reflect in practice the ideals of the faith they hold.

It is important to note at this stage that these ideals are formed from within a protestant, and particularly evangelical perspective which is the primary working environment of the researcher. As the discussion in the results sections show, when assessing for example, the

Roman Catholic seminaries, there are significant differences in both theology and conduct in the international relationships compared to the Protestant bible colleges. The discussion of the concepts of influence, dependence and hierarchy takes into account the variation of the underlying theology and practice of the different church groups.

The first of these theological concepts has been best articulated by the Twentieth Century Dutch theologian Hendrikus Berkhof (Berkhof 1962/1977). In his seminal work, 'Christ and the Powers', Berkhof draws on the biblical teaching, particularly in the Apostle Paul's writing in the books of Ephesians and Colossians, to enunciate a theory of institutional life. He proposes the concept that there is a supra-human dimension to organisations and institutions which can be analysed at two levels. From a philosophical materialist perspective, they display the characteristics of structures and processes which can be analysed with the tools of sociological inquiry. On top of this however, is the concept that these institutions can take on a 'life of their own' which can work to either enhance life or dehumanise those within and without the institution. In the Pauline language these are 'powers' and 'authorities' which can stand in opposition to the power of God. At the extreme they become 'demonic', not only displaying the characteristics of self-justification and pretension, but in their wake destroying the lives of those involved with them. The biblical message in this context is to assert the authority of Christ over all powers. The irony of the assertion of power is embedded deeply in the biblical rhetoric of surprise, inversion and weakness. It is 'at the cross' that Christ subdues the evil of the world's institutions.

“And having disarmed the powers and authorities, he [Christ] made a public spectacle of them, triumphing over them by the cross.” (Colossians 2:15)

Numerous implications flow from this concept, but one implication of this biblical theme is immediately relevant to our topic: Church leaders have the challenge to perceive the

pretensions of all institutions including their own, to name their faults, and where possible, to work to make them life-affirming not life-destroying.

In the context of the present research the implication of this biblical theme will have a profound part to play.

This thesis has sought to analyse the relationships between a very complex set of institutions. By their very nature and purpose one would hope that theological colleges, mission agencies, denominational organisations and international Christian funding bodies would have at their core, a commitment to be self-analytical about the conduct of their relationships.

Furthermore one would hope that in their actual dealings with other institutions, they would have certain protocols of what to avoid and what to embrace, so that the core reality of Christ's authority over these institutions is evident to all.

Such an approach to institutional activity is surely not mere idealism, but reflects a consistency of core belief with outward practice. It would also reflect a commitment of the leadership of institutions to analyse not just the intent of actions, but the actual outcomes they produce. Thus good intentions are a necessary but not a sufficient criterion by which one would examine a Christian organisation's adherence to this theological concept.

Significantly, sadly, evangelicalism has been weak in the area of institutional analysis – the very task which was so needful for this project (Noll 2009) (p59). Historically, critique of institutional life has been done by the theologically liberal elements of the church. In more recent decades however, the Lausanne Movement has focussed its attentions to redress this weakness and rebalance the evangelical part of the church towards this biblical concept (Stott 1982).

This project sought to assess the interrelationship of institutions across international boundaries so that the Western influences on theological colleges in the developing world

can be critiqued. Are these relationships life-affirming? Or to put it in the theological language of Berkhof: do they submit to the lordship of Christ in the way these Christian institutions relate together?

If the first underlying theme driving this research draws on the Christological concept of Christ's lordship over all powers, the second is drawn from a pneumatological (from the Greek word *pneuma* meaning spirit, wind or breath.) This theme seeks to draw out the implications of the biblical concept that God's Spirit is to be understood as dwelling in each part of the church. From a socio-historical perspective it calls into question the hegemony of the Western church's dominance over all the church. This hegemony is the result of the success of its mission enterprise in the past two hundred years which sat alongside the colonising success of the West – first from Europe and then in a financial rather than classic form, from the USA (see further in Chapter Two). Noelliste explored the “pervasive dominance of the northern [i.e. what is described here as the Western] model” and proposed a number of topics necessary for study to aid theologising in the plurality of contexts that are within the developing world. (Noelliste 2005)

The biblical theme is summed up in the radical concept of the ‘democratisation’ of the Holy Spirit's presence among not just the leaders but all believers in Acts Chapter 2 this being part of the New Testament development in the biblical story (Peterson 2009). This concept is frequently reiterated in the insistent use in the New Testament letters of the exalted language addressing Christians living in various places as ‘saints’ i.e. holy ones (e.g. Romans 1:7, 2 Corinthians 1:1, Ephesians 1:1). The implication is that their spiritual status is equal to all other believers even if, as is evident in the New Testament letters, their errant behaviour needs to be redressed.

In the context of the international relationships between Christian organisations, the danger is to hold to an implicit paternalism that traces its roots to the earlier colonial period. This institutional paternalism may be in contradistinction to more equal personal relationships between leaders from different countries, or it may, unfortunately, also be operating at that level. What is of interest is the numerous ways the West influences the theological enterprise of colleges in the developing world. The concern of the researcher was that the biblical concept may be affirmed at formal levels such as in publications and Memoranda of Understanding, but that the actual patterns of relationships may deny this ideal of democratisation.

Over against a pattern of paternalism, one would hope to see evidence of mutual accountability and deference from both the Western and developing world institutions. The current research sought to establish the degree to which this biblical concept is in fact worked through in the institutional relationships.

The third theological concept which drove this research arose in the context of an ancient biblical 'fund raising' program where a group of the first generation of churches were being encouraged to financially aid another group of believers. While the present research interest is broader than merely the provision of funds from one group to another, that early funding drive nonetheless was based on a significant principle. The Apostle Paul wrote circa 48 AD to Christians in the Greek city of Corinth, as he explained why he wanted them to contribute funds which would be given to the poor churches suffering a drought in Judea.

“Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. The goal is equality, as it is written: “The one who gathered much did not have too much, and the one who gathered little did not have too little.”” (2 Corinthians 8:13-15)

This third principle focuses on the perennial biblical concept of the benevolence of God the Father who provides for his people. Indeed Paul quotes from Exodus 16:18 reminding the Corinthian Christians when God provided for the Old Testament people in the time of their wilderness wandering, some 1,500 years beforehand. The former people experienced provision according to their need and this stands as an exemplar and confirmation of the pattern of the confidence that they should have, as they contribute to those with less.

For the researcher, this concept speaks deeply of the vagaries of history and the 'existential accident' of being a Western believer at the start of the twenty first century. It speaks not only of the current personal responsibility of living in a wealthy country, but also causes the anticipation, perhaps even the humbling expectation, that in some way there may come a reversal of circumstances in the years or decades ahead, whether in financial terms or on a broader front. This reflection is in some ways part of the background to Noll's work 'The New Shape of World Christianity' (Noll 2009). He seeks to explore what the experience of American Christianity and its mission activity has to say about other parts of the church throughout the world. He notes the extraordinary change in the world Christian dynamic and the success in church growth and mission in many parts of the developing world. As Noll explains, in some ways this is disorienting for American Christians who are so used to their own past religious hegemony.

As the Apostle Paul understands the issue, there is a universal commitment of Christian people around the world to act towards other Christians in a manner that provides for their needs. One element of this is that it is driven by a deep sense of equality before their beneficent heavenly Father. The sense of mutuality and humility is evident in the formulation of the obligation and thus ought to direct the characteristics of the international relationship seen in the fund raising activity in the first century AD. (The broader commitment of

Christians to care for all people would be anchored in other biblical texts such as in the teaching of Jesus and Paul regarding those in need e.g. Jesus' Parable of the Good Samaritan, Luke 10:25-37 or Paul's encouragements to wealthy people, 1 Tim 6:17-19.)

Thus these three theological concepts drove the researcher to seek a better understanding of the way a multiplicity of relationships function in the international theological scene.

The Christological concept enunciated by Berkhof encourages a profound examination by Christian leaders of their institutions and the ways they relate. The goal is to make the processes of institutions become life affirming, not oppressively life denying – being under the rule of Christ, not displaying demonic characteristics.

The pneumatological concept of democratisation encourages the recognition of the value of each expression of the church no matter in what country it is found. This concept works against paternalism in international relationships despite a history of colonial-style relationships over the past two hundred years. Rather it establishes a principle of mutuality and deference.

The theological concept of a beneficent heavenly Father leads to international relationships of mutuality and respect. This applies to financial interactions, but also speaks to the range of interactions between Western church organisations and developing world theological colleges.

Thus the first set of sub-questions can be outlined:

Question 1. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals? i.e.

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

A threefold ideal was thus established by which international relationships could be considered.

Of course in undertaking this research it was expected that many instances of these relationships would fall short of the ideal. This however, was not a cause for carping criticism of the failure. How could it, when the researcher wrote from the position of the observer participant with all the implications of potential complicity in the failure? Rather, the ideal can function as both a motivator to encourage reform of sub-biblical expressions of institutional engagement, and a guide to imagine a different more positive set of relationships in the future.

F) The task

Following a determination of the key questions, and an explanation of the researcher's role and interest, as outlined above, the literature was reviewed within its historical context to examine the Western influences on theological education in the developing world.

The aim of the historical and literature review was to gain further insight to the Second Key Question which would drive the research further. Five socio-political ideas were established

as sub-questions which informed the relationships between Western and developing world institutions. This is set out in Chapter Two.

The field research methodology was done in two stages. Stage One surveyed theological educators at an international conference with a follow-up focus group. Stage Two was a series of interviews with leaders of theological institutions in Papua New Guinea and Sri Lanka. This is explained and set out in Chapter Three.

The Third Key Question was explored in Stage One of the field research. It established seven practical issues of Western influence in theological institutions of the developing world. This is presented in Chapter Four.

The Stage One Field Research provided a 'proof of concept' by drawing insights from theological institution leaders in the developing world. Testing the concepts of Western influence in this way with a wider international audience gave confidence for the Stage Two Field Research in the two target countries of Papua New Guinea and Sri Lanka.

Interviews were conducted with leaders of theological institutions in Papua New Guinea (Chapter Five) and the leaders of theological colleges in Sri Lanka (Chapter Six). The Key Questions with their sub-questions were used to analyse the interview responses in Stage Two of the field research.

In Chapter Seven an analysis of the results from the two countries was conducted and conclusions were drawn regarding the whole research.

Chapter two: Historical and Literary Review

Introduction

The aim of the literature review was to consider both the history of theological education and uncover the dominant issues that are part of the current scene. The emphasis was primarily on the post-World War II era and tended to narrow towards two other factors, one geographical and one ecclesiastical.

Although a broad international scene was always in view, a greater emphasis has been placed on the Asia-Pacific region and its issues and history. Focus on this region led to the refining of the target areas for Field Research to the countries of Papua New Guinea and Sri Lanka.

Discussion at times has narrowed towards the Evangelical theological enterprise in the developing world, yet still keeping the wider ecclesiastical scene in view. A significant feature of the field research was to investigate the broad range of Christian denominational theological colleges including Roman Catholic, Lutheran, Seventh Day Adventist and Pentecostal ones alongside the Evangelical colleges. At times, the focus narrowed to the Evangelical theological enterprise in order to limit the size of the task, and at least, to follow one story in greater depth. Also, given the wider commitments of the researcher, this focus provided a deeper appreciation of the issues at hand and allowed for a formulation of professional praxis based on the research.

A) Early Theological Education

The task of selection and training for Christian ministry and leadership begins within the first era of the Christian church. Within the New Testament itself the Apostle Paul outlined the

criteria for selection of church leaders when writing to two of his protégés, and gave encouragement about teaching the leaders and the congregations in their care. Known as the Pastoral Epistles, the letters 1 & 2 Timothy and Titus remain as foundational documents and thus are frequently quoted within the Christian tradition. Soon after the Apostolic Era an otherwise unknown author who clearly had standing within the Christian community, wrote a manual to guide church life including the selection and treatment of the various leaders (Unknown 2nd Century). *The Didache* (The Teaching) as it is generally known, indicated the importance of, and is itself a basis for theological and pastoral education (Draper 1996). As is common with an ancient document like this, it is unclear how widely dispersed it was, given that by the time of its writing (possibly early Second Century AD), the church was well established throughout the major cities of the Roman Empire and beyond.

In the late Sixth Century the influential reforming Pope, Gregory the Great wrote a treatise which became a manual for clerical training and instruction. *Pastoral Care* (Gregory the Great c590/1950) provides a sensitive appreciation of the failings of people and the means by which a caring leader of the church can restore them to a life of faith and good living. The book remained a significant manual for the instruction of church leaders for centuries, receiving a new circulation boost post Gutenberg!(CCEL 2014).

Meanwhile the branch of Christianity known as Nestorianism was centred in Persia. (The key theological teaching that distinguished this group from the Western theological tradition was in regard to the nature of Christ.) Its clerical training school was founded in Edessa in the Fourth Century and later moved east to Nisibis in modern day Turkey. Records indicate that the training included a wide variety of subjects including geography, astronomy, 'profane history' and Greek Studies. These cities were centres of translation and manuscript copying which made available the writings of the great Greek scholars of the Eastern Church in the Nestorians' academic language, Syriac. From the strength of this scholarly base they were

able to send out missionaries to the north and east making a significant impact from the Sixth to the Eighth Centuries amongst the Huns, Turks, Mongols, and Tartar peoples. In the Seventh Century the Silk route reopened. This allowed the Nestorian traders and in particular, doctors to travel to China. Hundreds of monasteries were built in the following couple of centuries, which became the central organising resource for further training and mission work (Tang 2002).

Throughout the Middle Ages in Western Europe the various monastic 'Rules' provided the primary means for both regulating life in the religious orders, and also setting the context for theological education. The monasteries were the primary means the church had for maintaining theological development. This can be seen from the evidence that most of the leading thinkers were part of one monastic order or another. For example, Anselm was a Benedictine and Aquinas was a Dominican. See further the work of Boyle (Boyle 1981).

The Reformation period, in the Sixteenth Century, saw a radical recommitment to theological study. The ministries of the two leading continental reformers, Luther and Calvin were integrally bound up with the training of clergy as they promulgated their evangelical theology. In Calvin's own words, at the age of just twenty two and when he had newly embraced reformation teachings, he was "thunderstruck, when, before the year was out, all those who had some desire for true doctrine had ranged themselves around me to learn, although I was hardly more than a beginner myself." (Ozment 1980).

Theological education in the Eighteenth and Nineteenth Centuries saw two developments which at times complemented each other and at other times were in opposition. There was a movement in Europe towards enfolding theological education within the university scene, but also a growing need for practical biblical and ministry training which was answered by the rise of new Bible Schools. The latter was both a reaction against the former with its more theologically liberal agenda and also part and parcel with the European and then North

American missionary expansion. The critique of the dominant university model and the numerous alternative iterations of pastoral training is the subject of the next section.

For the purpose of this discussion the major issues come further into focus as part of the wider meaning of the social and political changes following the Second World War. As Shipway puts it:

“The Second World War occupies a central position in any account of decolonisation, but it must be recognised that its impact was necessarily multi-layered and pluri-dimensional, with some devastating immediate consequences and others that took time to work themselves out, whether in the manner of a time-delayed fuse or of a pack of dominoes.”(Shipway 2008).

These immediate and time-delayed consequences can be seen in each aspect of the Post-Colonial era including the developments within the Christian church in the developing world and within the area of focus for this research, the church’s world-wide theological enterprise.

B) Post WW II – North America

The dominant conversation in the field of protestant theological education for the last half century has been located in North America. The strength of the American economy is matched by the strength of the American church and thus the influence of its theological activity. The American theological colleges are not only major generators of theological concepts and perspectives but also of theological method. The main accrediting organisation, the Association of Theological Schools (ATS) is limited formally in its scope to the USA and Canada, but is a significant influencer for the rest of the world. As observed by the researcher, this influence is multi-faceted including the publication of reports, the generation

of scholarly conversation amongst constituent members, the offering by member institutions of scholarships to people from around the world, and the incidental but extensive exporting of its conversational framework via mission agencies and theological faculty.

In many ways the North American conversation over the past thirty years has been the outworking of a concept that originated with the German theologian Schleiermacher in the Nineteenth Century. His theological burden was to answer the main academic critics of Christianity at the time, the Rationalists. Schleiermacher responded to the intelligentsia of the day whom he termed 'cultured despisers'. He attempted a reformulation of theology which he hoped would satisfy their philosophical objections to the claims of the historical Christian faith (Schleiermacher 1799/1996). As part of his agenda and to justify the place of theology in the university setting, he both postulated and enacted in his own context a reconceptualisation of theological education as professional training akin to the educational model that lawyers and medicos received.

Schleiermacher's influential theory spread to the United States throughout the nineteenth century at the time when many of its theological institutions were being established. This theory was reinforced in the early twentieth century when many North Americans entered faculty positions at their institutions via the path of doing higher research in Germany. In more recent decades, the professionalisation and the academically oriented focus of pastoral training which was derived from the Teutonic soil, has had both its supporters and detractors in North America. Farley was one who sought to reinvigorate Schleiermacher's model in the 1980's by proposing that his original intention was to integrate the theoretical and practical elements of ministerial formation through a central organising concept which would hold both components together. Farley sought to break down the perceived fragmentation of theological education through an integrative principle that he called a 'theologia' (Farley 1983). One criticism of Farley's approach is that his integrating principle was elusive and gave

no real guidance to the formulation of new curricula to overcome the very fragmentation that he had sought to overcome (Hough and Cobb 1985).

Numerous other options were formulated by various theoreticians throughout the twentieth century to construct an appropriate educational model for theological education. Hough and Cobb noted that a range of guiding metaphors were used to structure the processes of theological education. Some of these included the role of pastor as the 'Master', though they noted that its implicit 'old world' power structure did not really suit the soil of the 'new world', and so was not generally adopted except in the more narrow context of the universities. The 'Builder' suited the pragmatic soil of the United States, but its lack of theological nuance gave it a limited usefulness for a metaphor to guide clerical formation. The 'Pastoral Director' had currency for some church leaders and the combined 'Manager/Therapist' allowed for a model of activity suited to both the congregational setting and the personal counselling setting, which is a hallmark of most pastoral ministry (Hough and Cobb 1985). Hough and Cobb in turn postulated a variety of guiding images for the pastoral leader based on the images of the church such as a human community, a caring community, an evangelistic community, a church for the poor, for the world, for all peoples, for women, the church as an integrator, a community of repentance and a worshipping community. Their summarising concept for theological education was to seek to educate 'Practical Theologians' who were both practical Christian thinkers and reflective practitioners (Hough and Cobb 1985).

Kelsey's contribution was to draw out the competing models of theological education which he typified as representing the educational models of Athens and Berlin. The former focussed on the Platonic educational ideal of building character through a knowledge of The Good, making a person fit for a civic role through the methods of communally enacted provision of inductive learning to gain *gnosis*. The latter model proposed the dominant theory of

Schleiermacher as noted above which became the dominant paradigm in North America (Kelsey 1993). With this analysis, he rejected the professional church leadership model of Hough and Cobb and encouraged in its place, a melding of both Athens and Berlin which allowed for both the subjective and objective element of formation for ministry. He summarised these two ideas as 'vision and discernment' which interact and equip a learner for the task of ministry ahead.

Banks proposed a far wider base for consideration of the issue of how best to educate leaders for their work in the church and society. He included the perspectives of those in the developing world, not just North America. He sought to include more biblical concepts in the formulation of how theological education should proceed. He drew on the concept of the 'school' life which is evident in the conduct of the Old Testament prophets; the Pharisees of the first Century; the ministry of John the Baptist; and also that of Jesus Christ with his disciples. He also sought to draw on the Pauline development which emphasised less 'discipleship' as per Jesus' ministry, and more a sense of collegiality with many different co-workers in different ministry environments. The implications for theological education today therefore are to embrace these ideas and develop models which allow for more 'in-service' training, living and working partnerships with experienced persons, keeping a closer orbit with the church rather than the alienating experience of the 'modern cloister' which sees many students removed from their church context for three or more years while they undertake full-time theological study (Banks 1999).

Furthermore, Banks proposes that the focus of the theological task should not only be on the training of clerical leaders, but the whole church with its engagement in the market place as well as the academy. Its role too is to be missional which is to say, not just engage in conversation about mission (i.e. 'missiology') but to be active in the role of reaching out into

the world. Only then will the learning be truly embedded in the necessary praxis for appropriate learning to take place (Banks 1999).

Each of the writers above has contributed to the broader conversation around the world in the evangelical theological education scene. However, the work of Banks seems to have had more impact by inspiring conversation in the past decade and opening up possibilities to, in his own words, 're-envision theological education'. This perception has been formed by the researcher through numerous conversations over the past decade with faculty from the theological colleges of the developing world and references heard during conferences in presentations. The very fact that he explicitly formulated his 're-envisioning' to incorporate voices from the developing world is a 'world apart' from the primary focus on the North American scene of the other writers.

C) Mission history and theological education

The focus of this section is on the mission activity of the Christian Church in the past two hundred years which is generally referred to as 'The modern missionary movement'. There have been many other periods of significant expansion of the Christian faith in earlier centuries. These include around the Mediterranean in the first two centuries of the Church, then into Northern Europe and Britain, eastwards as far as East Asia in the seventh century under the Nestorian mission (Tang 2002), north east to Russia in the ninth century, to Latin America and South Asia from the fifteenth century and so on. These were complex political, cultural and economic movements as much as they were religious. Similarly the modern missionary movement must be understood as a complex set of concepts being closely aligned with the nineteenth century European colonial expansion, and later the expansion of the economic and political influence of the USA.

The post-colonial 'unwinding' of the Western hegemony in the political, cultural and economic spheres of life, also has its counterpart in the religious sphere and in one of its subsets, Christian theological education.

Over the past few decades, missiologists have often been very critical of the modern missionary movement. In the 1990's Phan summed up that widely held view, drawing attention to both the passivity of the Asian churches and the image of Christ which was presented by the colonising powers:

"In the past the Asian churches were content with rehashing the creedal formulas and the theological systems devised by the West ... Furthermore, since Christian mission in Asia was intimately bound with Western imperialism, the imported portrait of Jesus was what has been called the 'colonial Christ' that is, Jesus as the white, male, all-powerful lord conquering souls and empires for God and implanting his own Church."(Phan 1996) p 399.

Using the metaphor of 'the face of Christ' he summarised several earlier Asian writers to enunciate alternative views of the Christian message. The Sri Lankan Roman Catholic scholar, Pieris responded to the context of poverty and religion in his country by proposing Jesus as the poor monk who brought wisdom and love. One Chinese image drew on the metaphysics of I Ching (The Book of Changes) to suggest that Jesus Christ was the perfect realisation of change, and therefore suited to the cultural environment of yin and yang, being the primordial components of change. He cited another author, Song, who built on the South American theological stream in the post World War 2 era of Liberation Theology, suggesting that Jesus is best understood as the crucified people, identifying with the pain of the oppressed peoples of Asia. Anchored in a similar political reality, the Korean term 'minjung' is used for the mass of the oppressed and marginalised people. Kyung sought to theologise the needs of women who suffer as a significant subset of the society and thus suggested the

portrait of Jesus as the 'minjung within the minjung'. In this way Jesus could be the liberator but also the mother, woman and shaman, as well as the worker who identified with the oppressed workers of Korea. In Asia, therefore, he argued, the face of Jesus is altogether different from the one delivered by the modern missionary movement (Phan 1996).

While Phan's writing is at the more extreme end of contextualised theologising, it does reflect a critique which is shaping many other, even more conservative writers. Onesimu in India is one such example. He writes from an evangelical perspective, but seeks to build a theology to allow for the liberation of the Dalits, the outcaste people of the Hindu religion (Onesimu 2012).

Wanak, an American theologian working in the Philippines, critiqued his own involvement of starting a theological college in the 1980's in these terms:

"Our theology and teaching had not adequately entered the lives of people, their worldviews, their fears, the oppressive elements in their lives and their poverty. Ours was a proclamation oriented school that had little to do with socio-cultural concerns." (Wanak 2000).

He joins the call to reconstruct theological education within the Asian context giving weight to the issues of justice, urbanisation, persecution and technological change. The need to reject the classical Western theology with its partitive construction of life for an holistic theology is clear. Only in this way, he argues, can theological education actually impact the worldview of the future leaders of the region.

KJ Kim has identified that the greatest danger perceived by the Western missionary leaders as they engaged, in particular, with East Asia was the fear of syncretism. The missionaries' apprehension that the Christian faith would be blended with the faiths of the local lands and thus diminish the core truths of the faith led to an imperialistic imposition of the Western

forms and ideas of the Christian faith. In a damning critique of the impact this had on the missionaries' theological and practical methodology, he comments:

“Missionaries set up their fixed form of theological dogma. In a word, they created normative Christian paradigms of theology for all times. As they enforced indigenous culture and religion into their own constructions, cultural conflict and pain occurred inevitably and indescribably in the indigenous society ... without any eschatological reservation they absolutised their conception of Christianity as a historical form of religion by which they enforced indigenous people to conversion and denounced their subjective and independent form of faith as an idolatrous form of syncretism” (Kim 2005).

This is a clear description of the problem of Western influence on a local population with its concomitant implications for theological education. On the basis of this critique, Kim argues for a paradigm shift from this older model of theologising to a more ‘hermeneutical, contextual, and experiential theology of mission’ (Kim 2005).

Kim suggests three possible models of mission work drawing on three metaphors. The ‘Sowing’ metaphor has dominated, he argues, where the emphasis is on the seed rather than the soil and leads to an ‘exclusivist’ approach to faith. Noll has identified the error that exists when such an approach is taken. He draws attention to the error saying that “The contrast between the West and the non-West is never between culture-free Christianity and culturally embedded Christianity, but between varieties of culturally embedded Christianity” (Noll 2009).

Kim’s second metaphor for how the Christian faith can be presented cross culturally is the ‘Yeast’ metaphor which emphasises the transformative penetration of the message and leads to an ‘inclusivist’ approach. His preferred metaphor is that of a ‘Grafting’ process, whereby

the Christian message is grafted onto the existing stock of the receiving culture and religion (Kim 2005 p438).

It is the intention of this research to argue for a rejection of the domination of the Sowing metaphor but without an adoption of Kim's Grafting concept. A more nuanced theological and sociological foundation is called for, to describe the preferred model of the Christian faith as it expands into new cultures. This was alluded to above in Chapter 1 when discussing the three theological concepts driving this research.

Walls comments on the Western framework which was transmitted in the African history of theologising. These concepts apply equally to other parts of the world.

“Most African theological thinking necessarily started within the particular western framework that belonged to those from whom the Christian message was transmitted to much of Africa. Neither party was conscious of how far that framework was the product of a particular period of western cultural history. It is not that the doctrines of the trinity, the incarnation, the atonement, and so on, are western ideas; but rather that the framework which holds them together comes out of western experience”

(Walls 2002)

Building on Wall's perspective, Hovil argues for the need of an integrated leadership model of education in the Ugandan church which takes into account an African framework of theologising and at a structural level allows for three levels of education, the lay leaders of the church, the ordained leaders who operate on a wider scale, and for the specialist theological teachers. The last group are to focus their energy on providing resources for the church rather than an esoteric and irrelevant academic outcome. Only this holistic approach to theological education can produce the transformation of the church which he is seeking (Hovil 2005).

These issues have many practical out workings and can be hard to determine the merit of particular cases such as the choice of word for God in the Korean bible translations. (Noll 2009) Sanneh illustrates the different approaches that were taken to transmit elements of the faith from one mission era to the next. In the nineteenth century the Roman Catholic missionaries in Korea translated the Bible into Korean. They used a borrowed word for 'God' which had formal connotations from the Chinese language. However the Chinese at the time were the political overlords in Korea. The later Protestant missionaries chose a different word in their translation which was a more traditional and local term for God allowing for greater acceptability by the locals. (Sanneh 2008) The Korean author, Sek-Keun O, cites the same translation issue to suggest that the Protestant missionaries' choice inadvertently positioned Korean church leaders as something akin to shamans! (O 1979)

This example illustrates how complex the theological task is to judge the significance of communicating the biblical presentation of God within a new context so that it gives proper weight to both the Scriptures and the context.

In a wide ranging assessment of American missionary influence in the developing world, Noll notices many similarities in the way Christian churches function in the developing world to those of North America. He argues against direct causation for the similarity of style in Christian churches but rather suggests that the key explanatory element lies elsewhere. He posits that it is the similarity in social condition that makes the new churches look like the church in America, as opposed to, say, how churches present in Europe. In particular, similar social conditions in nineteenth century USA are today being experienced in more places around the world. Just as then in the USA, there are now similar factors in operation such as a social fluidity, emphasis on personal choice, the need for innovation, and a search for personal and social anchorage in the face of vanishing traditions. From this perspective, the

similarities in the expression of church can be interpreted not so much as direct American influence, but as modern Christianity adapting to a globalised world (Noll 2009).

The implications of Noll's thesis for the present study are worth enumerating. His thesis draws attention to the concept that culture is not a static reality but constantly shifting, due to the political, economic and religious interactions with which it must deal. Thus, it will not do to read the cultural landscape of Sri Lanka or Papua New Guinea as though those countries have delineated local cultures which can be clearly demarcated from an outside Western culture. Considerable attention is needed to articulate the nature of the local culture and nuance the meaning of that, giving weight to the fact that it is changing in different ways at different rates. As one of the insights from a global inquiry on the current expressions of the church stated, "we are no longer in a world with static identities" (Sogaard 2004).

In the context of Papua New Guinea, Gewertz and Errington draw attention to the 'localisation' policy by the Government of government jobs following independence. They illustrate the impact of a growing middle class and treatment of those 'grass roots' people who are excluded from the rights of the middle class. (Gewertz and Errington 1999) The seminal work of Sahlins (2005) on the nature of cultural change in Melanesia has led to several descriptions of the phenomena cultural humiliation as a core element in change. (Sahlins 2005) His idea of 'Develop-man' describes the first stages of encounter with Western society where Western goods are used to reinforce existing cultural behaviours. A growing sense of cultural humiliation occurs through various means, often associated with Christian mission, before an embracing of economic development and cultural change towards Western forms. (Robbins and Wardlow 2005) This research reinforces the variety of cultural expression and experience in Papua New Guinea.

So much of the political discourse in Sri Lanka, since the 1960's, has been mired in the issues of race and the conflict between the Sinhala and Tamil communities. (Kapferer 2005) As the different stages of the war (wars?) unfolded there were a variety of different ways that sub-groups within each of these two main groups responded. The researcher personally observed how complex this was within the Christian community, being made up of people who had come, some from Sinhala and some from Tamil backgrounds (whether individually or in a previous generation). In some situations these Christians would be treated as members of either the Sinhala or Tamil communities and sometimes as distinct from them since they had embraced a different religion.

Another implication for the current research is that it is necessary to be attuned to the possibility that what was once Western may have in fact become in some sense global. An idea or practice may have been absorbed into a local culture or sub-cultural group for the same reasons they were adopted previously by the West (or at least, according to Noll, by the American church). Since part of the aim of this study is to give guidance to leaders of Western institutions and leaders of Theological Colleges in the developing world to be able to act with greater sensitivity to each other, they will need to be able to distinguish between what influences they can control, and what they cannot.

Appadurai's five dimensions of global cultural flow give shape to the various forces which influence both global cultural homogenisation and heterogenisation. He uses five fields of cultural movement which he terms 'scapes' indicating that they are fluid and overlapping. These concepts are Ethnoscapes, (significant movements of people) Technoscapes (fast movement of technology), Finanscapes (movement of global capital) which feed into the Mediascapes (provision of many images and narratives) and Ideoscapes (the dissemination of the ideologies of state and non-state actors). (Appadurai 1990)

The guide for understanding local, Western, and global complexities, in this research, will be taken from an emic perspective. As the different stages of the field research unfolds it will be the perspectives of the Bible college leaders which will be given priority. As alluded to in the above paragraph, the task of leaders in the Western institutions who interact with them, will need to act with insight and humility to direct their actions, as they encounter the voices of the leaders in the developing world.

Chunakara points to the increasing use of 'religion as polemic' in the political discourse of Asia. He cites examples in several countries where this has led to increasing uncertainty around the interactions of Christian mission with the local population (Chunakara 2004). This has led to a range of legal impediments such as anti-proselytising laws in some countries and informal persecution, which is not just focussed against Christians or Christian missionaries, but certainly includes them.

"A growing concern over the increasing tendency of an aggressive style of Christian missionary activism in most Asian countries by Christian groups from Asia and the West precipitates not only among non-Christians, but also among mainline Christian denominations" (Chunakara 2004 p 456).

Chunakara is concerned that the lack of recognition of local culture and sensitivity to other religions may lead to deepening animosity and confrontation (Chunakara 2004 p 457).

The rhetoric of mission work has, from time to time, employed military language to express its activity. This has been derived from both biblical and church history sources and includes concepts such as 'a spiritual battle', 'defeating the enemy', and particularly in the Muslim context, the most contentious, 'a crusade for Christ'. From the Indian perspective, Howell critiques this language paradigm stating that it is counterproductive for mission work. His

preference is another set of biblical language which is derived from one of the early normative passages in the Old Testament in Genesis 12:1-3 (Howell 2004). Here the promise of God to Abraham is to bless him and his descendants. It is extended further so he is called to be a blessing to all nations. This concept provides an altogether different goal and modus operandi for mission work.

The issue of militaristic language is of particular concern in the context of Sri Lanka, where the field research was undertaken as part of this thesis. Jebanesan, a Sri Lankan theologian, comments on the presentation of the Christian faith within the country: "it is sad to look at the history of Christianity in Sri Lanka and see that Christ is presented as the invincible conqueror of peoples and cultures and religions, trampling on them as the forces of truth attack the domain of Satan. This was the 'crusade mentality' which he sees is still alive in some varieties of Protestant Christianity in Sri Lanka" (Jebanesan 2003).

The antagonism between the communities in this context has numerous antecedents but the outcome is a very practical restraint on conversion experienced by Sri Lankans. Jebanesan reports that one young man said his change of religion could only occur when he fled the country as a refugee. In his home village it was a practical impossibility because of the social pressures, the structure of authority that operates within families and the lack of access to alternative structures of spiritual reality (Jebanesan 2003). The conflictual nature of religious interaction at the grass roots level had taken away the permeability of the faiths thus restricting the movement of a single person from one faith commitment to another. This reality has a major impact on both the theorising about theological education in that country and also on the practical experience of Christian leaders in ministry, as will be seen in Chapter Six below.

P Kim, a Korean missionary working in a theological college in Pakistan contrasts the models of Western and non-Western mission. The latter he asserts has often been forged in a

context of persecution and in relative poverty. He draws on the biblical story of David who rejects the armour of the king which was offered to him when he goes out to fight but instead uses the simple and more appropriate technology of the sling and stone (Kim 2009). Unfortunately Kim uses this militaristic metaphor to make his point, but his aim is to explore an alternative set of theological precepts upon which to base a mission work. In fairness to Kim, the precepts he then draws on are neither militaristic nor imperialistic.

Kim critiques the Western mission model of the colonial period as it was conceived being “from the majority to the minority; from the high to the low; from the civilised to the uncivilised; and from the wealthy to the poor” (Kim 2009). In Pakistan this led to many errors and distortions in the mission efforts. He quotes Sookhdeo, who relates that in the early part of the nineteenth century, the first preaching was done in Urdu, a language only spoken by the educated people. The context was in the markets where only men congregated. At the time, merely 1% of the population were literate. (Sookhdeo 2002) A completely different paradigm later unfolded which was described as a ‘people movement’. This began in the 1870’s and for forty years the message of Christianity was a grass roots movement. At a later stage various mission groups established expensive service organisations such as schools, hospitals and other facilities. This very model has created numerous difficulties in the past fifty years for the churches in Pakistan as the mission agencies have withdrawn and left the capital-rich, maintenance-poor facilities to be managed by unprepared local leaders. Corrupt selling of property has kept most (sic) leaders of the churches in and out of court for decades (Khan 2006).

By contrast Kim argues for a different paradigm for ministry in Pakistan which is free of Western control.

“Non-Western mission agencies are not based in North America, Great Britain, Europe, Australia or New Zealand but founded, administered and financed primarily by their

own people, and sent out from their own people as missionaries across linguistic, racial, cultural and geographical barriers to preach the gospel and to multiply Christian churches. Sometimes they may receive finances from Western Christians, but they are relatively free of Western support and control” Nelson cited in Kim (Kim 2009).

Kim’s argument is that the paradigm for mission which grows out of a minority context will have the characteristics of partnership, equality and mutuality. This generalisation is over-optimistic but he is seeking to propose other models of mission than those experienced in Pakistan. Kim draws on two theological concepts here: Christ’s incarnation which shows the humility of God such that he would enter the world and suffer for it; and the Apostle Paul’s concept of *koinonia* usually translated from Greek as ‘fellowship’ or ‘partnership’.

Furthermore, the paradoxical Christian concept of ‘power in weakness’ which is also seen in Paul’s writings (e.g. 1 Cor 1, 2 Cor 12) underlies the spiritual dimension to the church’s task. It is not something which can be analysed purely in terms of success built on economic and political strength but rather based on the dynamism of personal change within people (Kim 2009).

Kim is just one theologian working with these particular concepts, but he represents a mood of change within the theological scene. As the theological enterprise in the developing world embraces the post-colonial realities, it is seeking not only to critique but to assert rediscovered biblical concepts which had been relegated in the previous era. In the field research for this thesis, both theoretical and practical questions were asked of leaders of theological colleges, as to what influences, past and present, Western organisations have on the conduct of indigenous training for mission and ministry.

Ma discerns the need for a more sophisticated interaction between the deposit of theological resources in the West and the missional theologising in the developing world. Given the issues of resourcing in the latter, this necessitates a clear understanding of the importance of

'grass roots' theologising. He suggests that this theologising even needs to be done at the congregational level. "This is a very tall order, and that's why sound and contextually sensitive theological and ministerial formation is essential." (Ma 2014)

D) Contextualisation

At a major consultation of theological leaders, Lamin Sanneh outlined some of the background issues for the concept of contextualisation (Sanneh 2006). By contrast with Islam, he argued that there was no 'global Christianity' but rather it is faith which is inherently disparate. The Islamic concept of the 'Ummah' carries with it a single community using a single language, Arabic, and single pattern of worship. The many factions within Islam are at times in conflict because the driving concept of the single Ummah is not being realised. This singularity flows from the theological proposition of the simple monotheism inherent within Islam.

By contrast Christianity, although monotheistic has a complexity within that paradigm. Description of God requires an appreciation of the doctrine of the Trinity whereby God is named as Father, Son and Holy Spirit and these three 'persons' interrelate. Furthermore the Christian Scriptures themselves demonstrate diversity with the use of three languages, Hebrew, Greek and Aramaic. Sanneh builds a concept of contextualisation on this core of Christianity. Territoriality, while being central to worship in Islam (with its focus on Mecca), is not significant in Christianity except insofar as it indicates that it is polycentric, based on the location of each believer.

This has a significant meaning for how the Christian faith is expressed. It cannot be a religion of the centre but is a religion of the periphery. It is constantly being 'translated' just as the Bible itself has constantly been translated. It is a religion which strips elite culture of its

pretence and asserts that there is nothing God wants to say which cannot be said in the vernacular to the common person.

The implications of this for the theological enterprise are far reaching. Each cultural group then has the task of building a theological system which interacts with the Scriptures and their original culture.

The importance of moving away from the Western theological framework was recognised in the 1980's within the evangelical theological community. A global conference, 'The Third World Theological Conference' held in Seoul in 1982 outlined the problems of Western theology for their contexts and topics for further consideration. The 'Seoul Declaration' named the unhelpful distinct features of Western theology, being its rationalism and concern for Enlightenment issues, its over-commitment to the intellectual particularly the issue of faith and reason, that is sometimes was used for the colonial enterprise and to oppress, and that its development within the Christendom paradigm meant it did not address the issues of context such as pluralism, secularism, resurgent Islam or Marxist ideology. (ATA 1982)

Such an idea is now embraced by the most influential evangelical theological body in the developing world. The International Council for Evangelical Theological Education in their Manifesto on the Renewal of Evangelical Theological Education stated the following as the first of its dozen principles:

“Our programmes of theological education must be designed with deliberate reference to the contexts in which they serve. We are at fault that our curricula so often appear either to have been imported whole from abroad, or to have been handed down unaltered from the past. The selection of courses for the curriculum, and the content of every course in the curriculum, must be specifically suited to the context of service. To become familiar with the context in which the biblical message is to be lived and

preached is no less vital to a well-rounded programme than to become familiar with the content of that biblical message. Indeed, not only in what is taught, but also in structure and operation our theological programmes must demonstrate that they exist in and for their specific context, in governance and administration, in staffing and finance, in teaching styles and class assignments, in library resources and student services. This we must accomplish, by God's grace" (ICETE 2002).

The Indian scholar, Arles applies the work of Hiebert to the Indian context and the imperative he advocates for in India, to have competent self-theologising.(Hiebert 1985) Hiebert references the well-known concept in Christian mission circles of the modern missionary movement's aim to create indigenous churches according the 'three self' principles. These are indigenous churches which have three key characteristics: they are self-governing; self-supporting; and self-propagating. Although the term has been officially used as the title of the government registered church in China (the Three Self Patriotic Movement), its usage is much broader than just China. To these three it is necessary to add a fourth concept to create a truly indigenous church – self-theologising. Without the ownership of the process of theologising in India, Arles argues the church has not really indigenised.(Arles 2006).

In 2005 Maggay sounded a confident note for the theological enterprise of the developing world. She argued that it is now possible for theologians to move beyond the reactive phase of merely critiquing the Western paradigm. The resources of the church are such that a new constructive phase can begin (Maggay 2005). Maggay draws on the work of Enriquez regarding cross-cultural psychology who distinguishes between indigenisation from without and from within. The former sees an essential Christian message dressed in the local garb. This essence versus form distinction has a Greek philosophical underpinning and implies that

the essence belongs to the West and is condescendingly allowed by the West to be superficially coated in the local forms such as music and style.

A contextualisation from within is a far more radical idea and a greater challenge to the Western church's hegemony of the patterns of global theological construction. For this 'deep' construction of a contextual theology, it is necessary to analyse from within, the meaning-system of the culture-bearers rather than utilising some exterior or foreign meaning system. (Maggay 2005).

The implications of such a concept are far reaching for the conceptualisation and construction of theological education in the developing world. As will be seen in the following section, once the philosophical underpinnings of the Western hegemony are rejected, this necessitates many educational issues to be reconceptualised.

E) Options for theological education multiplied

A range of issues has been presented in the literature as a way to address the educational needs of a contextualised theological activity. Several are worth noting in this context as they pick up different flavours of the current theologising in the developing world.

Acorba seeks to make the locus of theological inquiry based around local story telling. In an effort to avoid the de-contextualised tendency among evangelicals, he goes to the extreme of making theology focussed on a single community or even individual. The theologian becomes a local story teller who is empowered to articulate the developing relationship with God in the ongoing story of that community or person (Acorba 2005).

Shaw suggests that within the Arabic culture the role of hospitality is so significant that it becomes a guide to help structure theological education in that context. He notes that the

concept of hospitality is generally entirely missing from any Western theological discussions even though it is a core concept within the biblical revelation. God's hospitality is on show throughout both Old and New Testaments and is frequently the context for both revelation and reconciliation – two key theological concepts within Christianity. For him, the goal of education is reconciliation and thus the activity of theological education is to embrace and model that goal and thereby live out the new social order inherent in the Christian faith. The reciprocity of relationship implicit in this concept suggests a mutuality of relationship which stands in contrast to the cognitive, formal and relationally distanced education methods of the West (Shaw 2011).

Where Christians are in the minority in a society there are many social issues which require theological reflection. From the Pakistani context, Khan uncovers the distorting personal, social and communal aspects of living as part of a minority which come from routine discrimination and, at times, persecution (Khan 2006). Fernando seeks to theologise for the Sri Lankan context how to understand and respond to the persecution that is common in that country (Fernando 2010). Interestingly he points out that in some cases the more 'inert' elements of the church, the Roman Catholic and Protestant mainline denominations, from time to time even side with the established parts of society, the government and broader Buddhist opinion, to condemn the Christian mission work of the evangelical churches within Sri Lanka. Fernando notes the complication of international relationships in the instances of persecution. On occasions, the USA State Department has intervened effectively on behalf of persecuted Christians in some countries which has unhelpfully made the fortunes of local Christians appear to be aligned to the foreign policy of an external power. In the face of these issues he sets out several practical guidelines for the church in this context, theologising based on biblical, pastoral, and political insights.

Most Christians in Asia live with a low social status being part of a minority, and this is further compounded since they live within a broader religious context which is conflicted. It is not just that there are debates within the public forum, but that community differences can often lead to physical conflict. So different from the Western experience of Christianity, this particular contextual reality has led to a growing interest and even sophistication in the realm of inter-faith dialogue. Aleaz has called for this to be part of the equipment of the theological student in the developing world so that they will have skills as community leaders who engage constructively at the grass roots with conflictual communities (Aleaz 2005). In Sri Lanka, Thevanesan notes the conflictual experiences of the nation and the practical difficulties of overcoming this:

“Even though Buddhist philosophy and Hinduism both speak about the nature of love and self control, neither seem to offer a clear solution to the multi-cultural community-based conflicts which today abound in Sri Lanka because their gods and goddesses are not found with either of these qualities” (Thevanesan 2008).

Drawing inspiration from a Sri Lankan Roman Catholic leader in the middle of the 20th century, Aloysius Pieris, Thevanesan sees that religious dialogue, when well practiced, can have an impact not only for the benefit of the Christians, but for the general good of the nation. Thevanesan argues that such a perspective as this is far removed from the theological issues of the Western church as they were represented by the local missionaries and church leaders of the time, and has required significant examination of the biblical witness to propose this role in interreligious peacemaking.

In order to properly interpret the educational practices of a culture of both theological education and church based religious education, some scholars have sought to better understand the practices of traditional Asian education. From Myanmar, Nyunt has applied communication theory to the practice of religious teaching in the grassroots context of the

Buddhist village to develop a means of delivering the Christian message. He has devised a set of practices, and shaped the presentation of Christian teachings to fit more easily into the cultural and religious background of the people he is seeking to reach (Nyunt 2012). In the Sri Lankan context, Gunasekera has attempted to draw on the elements of classic Buddhist teaching methods to find similarities with the teaching methods of Jesus Christ. In this way he hopes to provide a different paradigm for teaching the faith within the church. Part of his agenda is to overcome the charge that after five hundred years in his country, Christianity is still perceived by many to be a foreign religion (Gunasekera 2008).

Critical to the practice of any educational undertaking is the epistemology of the learners. If a theological college does not examine such an issue, then the activity of teaching may be compromised through repeated category errors occurring between the teacher and the learner. Alternatively, and just as problematic, the subject matter and teaching method may be unrelated to the world where these concepts will be acted upon. Feliciano-Soberano has examined the epistemological commitments of students within a theological college in the Philippines to draw out the differences between them and the assumptions built into the usual Western style delivery of theology (Feliciano-Soberano 2011). She has drawn out significant educational differences that need to be implemented in the Asian context so that students can develop in their understanding of the content and use of their theological studies. Not least of these is the importance of the relationship between the teacher and the student, which in the more content-oriented Western education model is not so significant (Feliciano-Soberano 2011). Furthermore she advocates the need for a more holistic approach to theological education than is usual in the partitive curricula design of the West (Feliciano-Soberano 2011). Shaw sounds a similar note as he identifies the difference between the theological critiques of secular rationalism while at the same time embracing a hidden curriculum in theological education which endorses it. The danger here is that it is the subtle

hidden curriculum which is more powerful than the explicit curriculum in terms of shaping church leaders for their ministry (Shaw 2006).

“As responsible theological educators we can no longer accept the status quo of an imbalanced cognitively-oriented education that is founded on the faulty epistemology of modernist objectivism. The challenge is before us to seek a holistic multi-dimensional approach to learning that alone can lead us on the path to excellence in curricular development” (Shaw 2006).

Shaw, writing within an evangelical framework, outlines several problems with this hidden curriculum as it is based on a faulty or non-biblical epistemology. The knowledge-centred hierarchy which develops in the academic model of theological education reinforces a ‘priestly hierarchy’ which undermines the evangelical commitment to the biblical teaching of the ‘priesthood of all believers’. In their post-theological education ministry positions, church leaders may mimic the hierarchical control they have experienced (contrary to the content) in the theological college where the lecturer is seen as the expert. This results in the graduate taking irrelevant and unhelpful ministerial methods into the church. Furthermore the fragmentation of understanding can lead to a ministry orientation which compartmentalises the teachings of the Bible so that it is not able to be related to the reality of people’s lives.

While many other theological groupings within Christianity, such as Roman Catholicism, would not accept a ‘biblical epistemology’ which gives precedence to the doctrine of the priesthood of all believers, Shaw nonetheless illustrates one instance of a conflict between the hidden and the overt curriculum.

Shaw names several other issues which are inherent in the hidden curriculum which are common place and yet work against the stated curriculum: the competition between students in theological education is the opposite of what is needed for churches to thrive;

the cognitive rather than spiritual development is experienced as the most important thing about life; and mission is peripheral to the real task of ministry. In answer to all this, he outlines several ways to restructure the curriculum design so that the hidden curriculum reflects the core values of Christian theology (Shaw 2006).

Payne has provided a helpful taxonomy of the differences between three meta-models of education that dominate the theological scene – the Classical, Liberal, and Transformational (Table 1) (Payne 2006). It provides a guide to expose some of the different educational underpinnings, metaphors and objectives to interpret the above discussion. In short, the classical and liberal models have dominated the theological education of the modern church and missionary movement. The classical has been the preferred model for evangelical theological colleges and the Liberal has been the preferred model for mainline Protestant theological colleges. Payne’s third model, The Transformational Model enunciates many of the concepts described above as ‘holistic’ and ‘integrated’.

Table 1: Three Educational approaches and their distinctive emphases on students’ committedness or openness. (Payne)

Emphasis on students’:	Committedness		Openness		Relational Open Committedness	
APPROACH TO EDUCATION:	CLASSICAL		LIBERAL		TRANSFORMATIONAL	
	Technological TRANSMISSIVE	Humanistic TRANSMISSIVE	ROMANTIC	DEVELOPMENTAL	Theological Education	General Education
BASIC ENDS OF EDUCATION	Efficient transmission of valued knowledge and skills in order to maintain the group’s heritage		Personal growth and self-fulfilment	Equipping the learner with useful mental tools	Transforming the learner to be equipped to serve God and others	
Ultimate Focus:	Group-centred society, nation or church		Freedom in individual independence	Individual effectiveness and freedom	Freedom and effectiveness in service of God, and of the individual in the group	
Proximate Focus:	Subject-centred in name but teacher-centred in practice		Student-centred	Student-centred: individual in group	Subject-centred:	Subject-centred

					ultimately this is God	
Emphasis on students':	Committedness		Openness		Relational Open Committedness	
APPROACH TO EDUCATION:	CLASSICAL		LIBERAL		TRANSFORMATIONAL	
	Technological TRANSMISSIVE	Humanistic TRANSMISSIVE	ROMANTIC	DEVELOPMENTAL	Theological Education	General Education
OTHER PREMISES ABOUT HUMAN NATURE, LIFE, AND THE WORLD:	Students lack certain things (knowledge, habits, skills, virtues) Change occurs from outside in. Life is for the group's flourishing. The world is static.		Humans are innately good.		Humans are intrinsically valuable as God's creation.	
	Efficiency depends on acceptance of authority. Knowledge is primarily objective/propositional The subject is an object to be mastered. Individual work stressed.	Subjectivity in knowledge recognised. The subject is to be highly valued. Teamwork and group interaction seen as productive	Society's pressures are bad. The individual is unique. Freedom is the supreme good. Life is for pleasure. Punishment is destructive.	Humans are equal. Human knowing is perspectival/subjective. Growth occurs as reason encounters problems. Children construct knowledge by striving to form concepts that 'work'. Action is key to learning. The world is dynamic	Humans need radical change from the inside out. Humans are chosen and summoned by God, and so need to be both passive and active in learning/sanctification. Change is finally dependent on God's grace Humans exist in relationships. Human knowing is perspectival Part of learning is constructing knowledge Action is important in learning The world is a dynamic situation under God's control The purpose of life is to glorify God and enjoy him.	Saving knowledge/faith is God's gift and depends on love for God
Blank						

Emphasis on students':	Committedness		Openness		Relational Open Committedness	
APPROACH TO EDUCATION:	CLASSICAL		LIBERAL		TRANSFORMATIONAL	
	Technological TRANSMISSIVE	Humanistic TRANSMISSIVE	ROMANTIC	DEVELOPMENTAL	Theological Education	General Education
OTHER PREMISES ABOUT HUMAN NATURE, LIFE, AND THE WORLD: Cont...					<p>Humans are intrinsically valuable as God's creation.</p> <p>Humans need radical change from the inside out.</p> <p>Humans are chosen and summoned by God, and so need to be both passive and active in learning/sanctification.</p> <p>Change is finally dependent on God's grace</p> <p>Humans exist in relationships.</p> <p>Human knowing is perspectival</p> <p>Part of learning is constructing knowledge</p> <p>Action is important in learning</p> <p>The world is a dynamic situation under God's control</p> <p>The purpose of life is to glorify God and enjoy him.</p>	
	Individual work stressed.		<p>Society's pressures are bad.</p> <p>The individual is unique.</p> <p>Freedom is the supreme good.</p> <p>Life is for pleasure.</p> <p>Punishment is destructive.</p>	<p>Humans are equal.</p> <p>Human knowing is perspectival/subjective.</p> <p>Growth occurs as reason encounters problems.</p> <p>Children construct knowledge by striving to form concepts that 'work'.</p> <p>Action is key to learning.</p> <p>The world is dynamic</p>	<p>Saving knowledge/faith is God's gift and depends on love for God</p>	<p>Transforming knowledge of the subject depends on love for the subject</p>
EXCELLENCES TO BE PRODUCED:	<p>Assimilation of groups values/virtues</p> <p>Usefulness to society</p> <p>Conformity, good citizenship</p> <p>Mastery of materials</p>		<p>Self-actualisation</p> <p>Autonomy</p> <p>Self-expression</p> <p>Appreciation of variety</p> <p>Pride in uniqueness</p>	<p>Independent critical thinking</p> <p>Ability to solve problems</p> <p>Ability to observe/analyse</p> <p>Ability to control</p> <p>Coherent world-view (self-centred OK)</p>	<p>Love for God and others</p> <p>Relational Open Committedness</p> <p>Coherent world-view (God-centred)</p> <p>Effective stewardship</p> <p>Christ-like maturity</p>	
	Retention of facts	Positive regard for subject encouraged because it			Love for God and his church and mission	Love for subject

	Obedience to authority	increases efficiency Ability to work in team		Effective mastery of changing situations		Ability to work in team
A PEDAGOGY OF:	Conformity		Autonomy	Equipping	Love	
CONCEPT OF KNOWLEDGE:	Highly organised facts and information Knowing about		Experiences and activities which help an individual grow Experiencing	A tool to be used by the individual Knowing how	A loving relationship (involving committedness, openness and involvement), to be worked with in service of God and others Knowing about, how and why	
PEDAGOGICAL PROCESS SEEN AS:	Mental absorption of facts and information vital to the group's heritage		The unfolding of inborn traits and characteristics	Building a map for life through interaction between present experiences, personal perspective and accumulated knowledge of the group	Building a covenant relationship with God by trusting and questioning God, as revealed in his Word, while involved with him, his church and his mission	Fostering a stewardship love for the subject by trusting and questioning the subject, in an ongoing involvement with it, acknowledging the ongoing discourse of group's tradition
Student is seen as:	Passive		Active		Having Purpose (Passive and active and in relationships)	
PEDAGOGICAL PRACTICES:	Teacher chooses materials to be studied Teacher 'covers' the material Material highly organised Memory retention stressed Use of extrinsic rewards/punishment		Student chooses subject Emphasis on experiences and activities Informality	Emphasis on activity and reflection. Group interaction Classroom discussion Questioning encouraged Problem posing/solving Use of intrinsic reward to	Encouragement of passionate respect for subject Listening, activity and group interaction to foster Both self-critical humility and confident exploration Individual accountability, but group involvement for belonging and challenge	Centrality of God, with the loving study Centrality of the subject, with reflection,

	Interaction minimised because no objective	Regard for subject encouraged for utility		encourage regard for the subject	of Scripture, prayer, church involvement, and witness	Involvement and action
School as:	Factory		Garden	Research project	Household on a journey	
Teacher as:	Technician		Gardener	Co-ordinator	Senior Steward/Guide/Mentor	
Student as:	Raw material		Flower/plant	Scientist	Apprentice Steward/ Pilgrim/ Protégé	
Exemplified by	Plato, Aristotle, J.H. Newman, Mortimer, Adler		J-J Rousseau, A. S. Neil	Socrates, J.Dewey J.Piaget, W.G.Perry L.Kohlberg, J.Fowler	Parker J. Palmer, James C. Wilhoit	

Payne's analysis in Table 1 provides a snapshot of the major shifts which are being envisaged by some in the field of theological education in the developing world. The drive is for a more holistic and relational model that transcends the traditional Western models and both captures the cultural milieu of much of the developing world and recaptures the cultural milieu of the biblical era.

Tang makes an assessment of the standard Master of Divinity curriculum of the Association of Theological Schools in North America and draws attention to the obvious fragmentation of the disciplines. He quotes Palmer's insight that 'every epistemology becomes an ethic' which in this case leads to a lack of integration particularly of the spiritual aspects necessary for coherent theological education (Tang 2010). One suggestion he makes to overcome this is the use of Problem Based Learning as is common in medical and legal studies. He argues that for the Asian context, this has the potential to rescue theological education so that it is relevant to the integrated epistemology of the culture. This educational method allows for a constructive process, building on prior knowledge, self-direction with a goal orientation, a mutual dependency through collaboration in a small group of learners and a contextual process that encourages all perspectives needed to resolve the problem (Tang 2010).

As is demonstrated below, the concern about the fragmentation of theological study and the need for holism is a consistent theme in the current theorising around theological education coming from the developing world.

Issues of social justice have particular poignancy in the developing world and hence are gaining increasing attention within the literature of theologians. Sumithra and Fernando have drawn on the experiences of women in Sri Lanka and more broadly in Asia to identify particular needs that the church should address. In some ways there are echoes of the Western feminist agenda, but the particular outworking has a very different hue. The sexual and reproductive roles of women create special needs for women as mothers, and during pregnancy and childbirth. The gap in sharing resources such as land, credit, and services are areas where women are at a social disadvantage. Historically the theological attention of the church has been away from these topics and yet the needs are so considerable in a country like Sri Lanka that they need to be addressed both theoretically and practically (Sumithra and Fernando 2006). One issue that needs to be examined in the wider theological education scene is the way that the acquisition of higher degrees in theology is geared to advantage 'white Western males' and hence restrict the inclusion of women in teaching (Shaw 2010). Naturally the issues of justice which have greater relevance for women are less likely to be addressed within the theological enterprise of the church when few women are able to drive the agenda of what is relevant for consideration.

The wide range of issues canvassed above is illustrative of the dynamism which is now entrenched in the theological scene throughout the developing world, at least at the higher academic levels. Within Asia, this has been due in part to the encouragement of the Asian Theological Association (ATA). The ATA has a major role in accrediting theological colleges throughout Asia but also has been a major promoter of the evangelical theological enterprise

in the region as it has both critiqued Western models and embraced new contextually appropriate ones.

F) The role of the Asia Theological Association

The issue of contextualisation of theology has been a key one in Asia since the 1950's. The first wave of interest in the concept was bound up with the theological agenda of the World Council of Churches and the Ecumenical Movement of the period.

Throughout the 1950's 60's and 70's the World Council of Churches (WCC) had three large tranches of funds donated to their Theological Education Fund (TEF). This fund developed different focuses for each period, which in the 1970's became Contextualisation. Funds were provided for individual scholars and for theological institutions associated with the WCC to develop faculty through scholarships in the West. Funds were also provided for libraries to increase their holdings in contextual issues (Ro 2010). At the WCC's jubilee in 2008 an overview of the contribution of the TEF and its allied bodies to the global theological enterprise was summarised by Kinsler. He emphasised the promulgation of Sapsezian's notion of 'contextualisation' with Freire's notion of 'consentisation', which led to theologies of liberation and liberating theological education programs, influencing both the ecumenical and later evangelical institutions. This led to a deeper awareness of "the structures and dynamics of poverty, marginalisation, and oppression" with resultant "biblical, theological and pastoral tools for personal, ecclesial and social liberation". (Kinsler 2008) The broader aims of the TEF and its later incarnations is outlined by Pobee. These included the broad concept of the sustainability of theological institutions and the development of Theological Education by Extension.(Pobee 2008)

The theological underpinnings of this movement included three concepts which were rejected by the evangelical part of the church: universalism, pluralism, and syncretism.

Within Christian theology, universalism refers to the belief that “in the fullness of time all souls will be released from the penalties of sin and restored to God” (Eller 1984). Pluralism refers to the idea that all faiths have equal legitimacy and that the Christian faith should not assert itself as having a priority on the truth. Syncretism refers to a blending of faiths and in practical terms, often grows where the first two concepts are taught. In syncretistic teaching, the distinctive nature of Christianity is lost and so another religion can be assimilated into Christianity (Imbach 1984).

While many evangelical theologians will demonstrate a nuanced approach to these topics, the general approach within evangelical scholarship has been to reject the full-blown iterations of each of these concepts. In terms of theological content, these are some of the clearest distinctions between the evangelical and liberal ends of the theological scene (See the World Evangelical Alliance Statement of Faith (WEA 2001) and the Lausanne Covenant (Lausanne 1974).)

Nichols identified that it was the theological differences around this cluster of concepts that at one level led to the formation of the Asia Theological Association (ATA) in the 1970's. At this time there were few evangelical theological colleges and most that did exist in Asia were only newly established. The ATA (originally known as Theological Assistance Program Asia until 1974 when the name Asia Theological Association was adopted) was part of a wider international scene that embraced Africa and Latin America under the World Evangelical Fellowship Theological Commission (Nichols 2010). The aim was to allow a contextualised theology to grow within the evangelical theological scene in Asia that was not ‘tainted’ by a liberal theology. While the results of this theologising would take years to be revealed it was

based on the evangelical commitment to the uniqueness of Christ for salvation over against what was seen as the syncretistic impulses of theological liberalism.

The ATA held a number of conferences and set up five commissions to investigate a way ahead to build the capacity of evangelical theological education in the region. Several focus areas were identified to do this: develop closer cooperation in Theological Education; develop more advanced residential options in Asia for the study of higher degrees; provide better options for training Asian faculty members; develop distance education programs known generally as Theological Education by Extension (TEE), and; the production of indigenous theological text books (Ro 2010).

One issue that had to be addressed was accreditation of the evangelical theological colleges. Many institutions existed without any accreditation or were reliant on Western theological institutions for some type of recognition. The WCC aligned colleges had two options in the 1970's for Asian based accreditation. In India the prestigious Senate of Serampore (Serampore) traced its origins back to a Royal Danish charter in the early 1800's and was founded by one of the great missionary statesmen of the era, William Carey. By the 1970's Serampore provided accreditation for thirty two theological colleges. The Association of Theological Schools in South East Asia was begun in 1957 changing its name in 1981 to the Association for Theological Education in South East Asia (ATESEA 2014). In the 1970's, sixty seven theological colleges had their accreditation through this international body. It has since grown slowly to about one hundred colleges. However, with over nine hundred evangelical theological colleges in the region, there was a demand for a new accrediting agency. The ATA began a process of accreditation and by the 1980's, there were forty six accredited colleges at the different levels of acceptance (Ro 2010).

One of the acute problems at the time was that of 'brain drain' to the West. The catchcry 'Train Asians in Asia' had a number of enormous practical impediments. In the mid 1980's

there were only two graduate schools available in Asia and they were both from the liberal end of the theological spectrum. The South East Asia Graduate School of Theology was accredited by ATESEA and the United Theological College in Bangalore was accredited by Serampore. The evangelical programs that were available in Asia were primarily provided through Western based theological colleges offering degrees through a variety of means. The desire was to establish Asian colleges which would be the primary bases for faculty training. Two key initiatives were undertaken. One was the establishment of the Asia Graduate School of Theology (AGST) which had bases throughout Asia. The strongest of these are the AGST-Philippines (AGST-P 2014) which is a consortium of nine colleges in the Philippines, and the AGST-Alliance which is a consortium of several theological colleges in South East Asia (AGST-Alliance). The other initiative was the encouragement of Theological Education by Extension programs (TEE). This was to assist with training people such as subsistence farmers who worked part-time as pastors who could not afford full-time education. TEE also gave options to working pastors in the city who could not take time out from their ministries for full-time study. Many such programs were begun and they were staffed and operated from existing Asian theological colleges (Ro 2010).

The head of the ATA in the 1990's was the Indian scholar Ken Gnanakan. He outlines the difficulties at the time of seeking to develop the capacity of the evangelical colleges of Asia. As new efforts were getting underway, several problems were identified by Gnanakan and the ATA leadership which worked against the building up of strong graduate programs in Asia. When faculty went away to the West for higher studies, teaching programs at home were often suspended as there were insufficient teachers. Some returned with doctoral degrees and Gnanakan judges that they wanted to 'show off their study' which was irrelevant to the local context, and others began teaching at the bachelor level. Furthermore, many did not return to their teaching roles. In some instances to the great loss to Asia, the Western institutions had offered these scholars positions teaching in their Religions and Missions

programs (Gnanakan 2010). As noted elsewhere, at the individual level it represented an opportunity for the Asian scholar to further his or her career. For the Western Institution, it provided an excellent way of expanding their competence and prestige. However, it became a disaster for the sending colleges to lose faculty to another theological college or wider theological enterprise (Brooking 2006).

The retention of developing world scholars in the Western theological colleges is a systemic problem whereby the 'best and brightest' are taken from the place with the least resources and greatest need, and 'given' to the place with the greatest resources and least need. The net effect is to further disadvantage the very church and mission that the scholarships were intended to help. Building on the argument about negative institutional life in Chapter One, this is one example of a 'demonic' systemic practice. Not only are the rhetoric of the system and the reality of its practice in complete contrast to each other, but the negative outcome of further 'brain drain' is often repeated over and over again despite the disastrous antecedents being plain to see.

A number of organisations have been involved with the ATA and its constituent colleges to help build up the competence of the region's theological enterprise. The German mission and aid agency, Hilfe für Brüder (Help for Brothers) was a significant supporter in the early years providing funds for the ATA itself and for other constituent theological colleges (Gnanakan 2010). The Overseas Council Network (for which the researcher works) is another organisation which has contributed at various levels. So too has Langham Partnership International and various foundations, such as Cornerstone Trust, along with many others more recently.

In recent years the ATA has reaffirmed its vision to assist the theological enterprise in Asia which reinforces its original vision (Pwee 2010). This has been stylised into four core activities of the organisation:

1. Contextualising the Gospel - the aim is to generate key topics for consideration in the Asian setting. This will be done primarily through encouraging publication of writing in this field.
2. Championing evangelical theology – the ATA promotes Asia-wide and regional consultations as well as encouraging writing which is generated from within the region.
3. Charting the Way – the ATA sees its role in encouraging new research and models for theological education so that national associations of colleges will have guidance on how to improve their operations and outcomes.
4. Creating platforms – through an Asia-wide approach, the ATA will encourage mutual education and sharing of capabilities between theological colleges.

The agenda and success of the ATA is now firmly established and the whole scene of evangelical theological education has considerable dynamism. While there is much to be done to lift the academic life of the church in Asia, there have been considerable changes. The frequency and attendance at its various consultations and the quality of its publications are a representative example of the whole Asian theological enterprise. Graduate programs in theology are now available in most countries and post-graduate programs are available in several leading institutions, with more being added every few years.

G) Indications for research

As outlined in Chapter One, the theological ideals provide the overarching set of questions that were investigated about the relationships between theological institutions in the developing world and the various institutions in the West which interact with them. Furthermore, throughout the historical and literary survey in this Chapter, several politico-social influences came to light which gave an indication of the types of influences that were

examined in the later field research. In the First Stage of the Field Research further issues of Western influence were uncovered that also fed into the exploration of the topic. Each of these have provided a basis for the Stage Two field research, in order to discover the Western influences on theological colleges in the developing world.

In Chapter One, Question One was established along with its three sub-questions. These were based on core theological understandings of the researcher, and indeed would be held by most of the institutions under review. Three ideals for the international relationships in the theological education sector were created.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals? i.e.

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

From the historical and literature review the way became clearer to further delineate the elements of the Question Two. If Question One was theologically driven, these were more politically-socially oriented and investigated more specifically the influences that Western institutions may have.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?
2. What is the role of the whole Western education system and specifically, the theological education system on the system in the developing world?
3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?
4. What is the role of Western funding bodies on theological colleges?

And for completeness:

5. What other Western influences are noticeable in theological colleges?

Furthermore, from the literature review, two modifying concepts act as guides to the field research:

- A. That culture is not static but moving at different rates within different sub-groups in a society.
- B. That it is necessary to be careful to distinguish what is Western from what has become global.

This concludes the overview of the theological education scene and the relevant literature associated with the topic. The sub-questions for Question Two have been established, to

guide a better analysis of the Western influences on theological colleges in the developing world.

As will be seen in the next two chapters of this thesis, Question Three has been expanded with relevant sub-questions which grew out of the results of the first stage of the field research. Questions One, Two and Three with their sub-questions provided a basis for examining the major part of this work, the second stage of the field research, whereby leaders of various theological colleges were interviewed regarding their perceptions of Western influences in their specific contexts.

In the next chapter the methodology for the field research is outlined and the geographical focus is delineated for the study and then the results of the field research are given.

Chapter Three: Methodology & Geographical Focus

Introduction

From the literature review, a number of Western influences were evident in the theological scene of the developing world. Question Two was nuanced by five further sub-questions which will uncover the socio-political influences in the international relationships in theological education.

In order to seek further insight and eventually to answer the questions, a two stage methodology was developed to organise the field research for this project.

Stage One of the field research was devised to further understand the possible influences on theological education in the developing world. The results of this research determined the sub-questions for Question Three, which considered the practical issues of Western influence on the theological institutions of the developing world.

Once the sub-questions for each of the Three Key Questions had been determined, Stage Two of the field research was conducted, wherein various leaders of theological colleges were interviewed for their insights and experiences.

A) Methodology - overview

A two stage research agenda was devised to explore the role of Western influence on theological education in the developing world. In the first stage, the issues of Western influence were considered, using as broad an international canvas as possible. This acted in a

way, as a 'proof of concept' for the issues already discovered from the literature review. It was hoped also that it would generate further questions relevant to guide the direction for Stage Two of the research.

Stage One Field Research was conducted at an international conference in a two part process as described below.

Stage Two Field Research investigated the perspectives of leaders of specific theological colleges in two different countries to see what Western influences were experienced by the leaders of those colleges.

The research process took the following shape:

Table 2 – Research Process Overview

Field Research Stage 1 – Proof of Concept			
Concept	Test Method	Number of Participants	Intended Outcomes
Global Leaders' Opinions	Survey (Appendix B)	45	i. Further insights about Western influences ii. Determine sub-questions for Question
Global Leaders' Interpretations	Focus Group (Appendix C)	12	Three

Cont.

Field Research Stage 2 – Select Theological Colleges’ Experiences			
Perspectives from College leaders in Papua New Guinea	Individual Interviews (Appendix G)	6	i. Hearing 12 leaders ‘voices’ ii. Answers to the Three Key Questions and their sub- questions
Perspectives from College leaders in Sri Lanka	Individual Interviews (Appendix G)	6	iii. Possible further insights

B) Stage 1 Field Research

The researcher was due to attend an international conference of the International Commission for Evangelical Theological Education in Chiang Mai, Thailand and took this opportunity to conduct a survey and focus group.

Survey

A survey was designed. Sydney University ethics approval was sought and granted (Appendix 4).

The organising committee at the conference gave permission for the survey to be distributed, and for the researcher to hold a follow-up seminar the next day.

The survey asked respondents to supply the following information:

1. The name and details of their tertiary education, and the theological college at which they were currently serving.

2. To explain what they understood were the defining characteristics which differentiated Indigenous and Western education.
3. It asked them to rate their current college on its Indigenised or Western style, giving it a score on a seven point scale for past (20 years ago), current operations and future preferences.
4. Respondents were also asked what they perceived as the reasons for any changes in the college and what restraints they had in reaching what would be their preferred future for their college.
5. Finally, they were asked which theorists and what concepts had influenced their views.

The Survey was seeking to draw on the perceptions of the respondents about what is Western and what is indigenous. No content was given to direct them to interpret in a particular way. As described in Chapter One this emic approach was seeking to elicit the respondents' views about this.

The numerical data from point three was tested statistically for any difference using t-Test for paired means. This was done twice - first comparing data from 20 years ago to the current rating and secondly, the current rating compared to the preferred future.

The Survey was distributed early in the conference and collected on the same day. The results were collated and made ready for presentation the next day

Focus Group

The follow up meeting took the form of a focus group of interested experts who commented on the results of the survey and helped interpret those results (Appendix 3). Further questions for discussion were also determined prior to the focus group's meeting to generate

discussion by the focus group members. This methodology was consistent with the emic approach for determining what was 'Western influence.'

Intended Outcomes

It was hoped that this initial piece of field work would provide collaboration of the issues raised in the literature review and furthermore provide deeper insight to the major focus of Western influences on theological education in the developing world.

That hope was realised and new ideas flowed from the Survey and the Focus Group making it possible to add another layer of understanding and therefore determine the sub-questions for Question Three of the research.

The results of the Survey and the Focus Group are presented in Chapter 4.

In summary, the concept of Western influences on theological education in the developing world proved to be significant for those who took part in the survey and focus group. Helpful insights were gained from the broader global environment to give context to the Stage Two Field Research which was deemed more than sufficient to proceed to Stage 2 Field Research.

C) Stage 2 Field Research

On the strength of the insights from the literature and the Stage 1 Field Research results, the researcher travelled to Papua New Guinea and Sri Lanka to investigate selected theological colleges to gain their leaders' understandings of Western influences in their particular country and context.

In both countries, several theological colleges were approached and six participated in the research. The method of research involved conducting an interview about the particular

college's history and experiences that related to the topic. In each case the researcher spent at least three hours and often much more time in the college, which included a tour of the campus and buildings, including the library and a discussion of holdings, and a meal or a similar expression of hospitality. The formal interviews took between 90 and 120 minutes (Appendix 7).

Request for Interview

There were a number of potential pitfalls in arranging the interviews with the theological college leaders, given the Observer Participant status of the researcher as outlined in Chapter One. If managed poorly, there was a possibility that the researcher would be seen as a representative of a potential Western funding agency, Overseas Council Australia, rather than primarily as a researcher from the University of Sydney. Two problematic outcomes were possible: if the purpose of the interview was not clear, it may have resulted in a manipulative element in gaining the interview, and; secondly it may have led to a distortion of the information given, possibly to impress the researcher.

In order to reduce the possibility for such a misunderstanding, the researcher gained the support of two associates who were members of the administrative staffs at Christian Leaders Training College in PNG and Lanka Bible College in Sri Lanka. Their task was to make clear the research objective and secure permission from the leaders of the college to be visited by the researcher. They were both coached by the researcher on the potential dangers and on how to make the requests to avoid misunderstanding. These colleagues sent out formal letters as directed by the researcher with University letterhead to explain the nature of the research. They also arranged interview times and transport for the researcher to make the visits in both countries.

At the start of the interview the researcher reinforced the purpose of the interview as research associated with the University of Sydney. In the cases where the interview was at an institution other than those already financially supported by Overseas Council Australia, reference was made to the support given to the relevant colleges but indication that the purpose of the visit was not to assess institutions for support. This research objective seemed to the researcher to be readily appreciated within the academic context. The researcher was not subject to 'a sales pitch' in any instance, nor followed up by any of the interviewees which is suggestive that the limited role of the interview was clear. In the cases where the institution was already being supported by Overseas Council Australia there was a degree of personal relationship already established that provided for integrity in the interviewees' responses. Nonetheless, the potential for bias in responses remains.

Interview type

A key decision regarding the structure of the interview was to allow the theological college leaders to raise their own issues about the topic under investigation. The aim was to facilitate their 'voice' to be heard, rather than to determine the specific topics on which they were asked to comment. In order to encourage this form of 'listening', the interview utilised a series of open-ended questions with ample time for clarification of meaning and further exploration as matters came up.

In keeping with this decision, it was decided not to present the interviewees with the results of the Stage 1 research so that their perspectives were neither limited to those topics nor skewed by those answers. During the interview reference would be made by the interviewer to the experiences of other theological colleges but only in general terms to further the conversation or to illustrate meaning e.g. "Some theological colleges find ... is that something you find at this college?"

At the start of the interview, a brief explanation of the researcher's experience in that country was given, together with the role of Overseas Council Australia and the relationship to the associate who arranged the meeting. The primary purpose of the research was reinforced, underlining its association with doctoral research at the University of Sydney. In that context, gratitude was expressed to the interviewee for making time for the meeting. Formal permission was given by each participant on the Participant Permission Form (Appendix 6).

In each case the interviewee was a senior leader of the college or theological department of the institution.

On the whole, interviewees appeared to enjoy the opportunity to talk about their colleges. They were all, at one level 'public figures', well used to speaking about the aims and objectives of their institutions. The opportunity to rehearse some of the joys and difficulties of their ministry to an interested outsider seemed to be engaging for them. The topic appeared to be of interest and as will be seen in the results below, each had their own story to tell, indicating that Western influence on their college was an issue of significance.

The scope of the research did not include seeking to verify the comments of the interviewee through archival material. Rather as public representatives of their institutions it was accepted that their opinions were of intrinsic value to the study.

D) Presentation of results

The results of these interviews are outlined in Chapters Five and Six. As a corollary of the decision not to inform interviewees of the earlier research findings, the results in Chapters Five and Six are in a narrative form which in the first instance deliberately does not interact with the Three Questions.

It was felt that this approach of delaying answering the research questions in this thesis gave the best opportunity for the voices of the college leaders and the experiences of their colleges to be heard in their own terms. This is not to say that in the initial reporting of the interviews in Chapters Five and Six, there is no discussion of the responses or interpretation given of them, but the discussion and interpretation is in a form which is, in the first instance, unencumbered by the Three Questions. It was therefore the aim of the researcher to listen before speaking and through patience, to learn more than if the Three Question agenda took front stage throughout the research.

This method employed the very principles of the theological ideals which were explored in Question One, so that within the confines of this academic work, leaders in the developing world and their experiences were treated with respect through patient listening.

After the presentation of the results from each Theological College, the Three Questions have been outlined and answered for each College.

In Chapter Seven answers to the questions have been summarised and analysed amalgamating the results from the twelve Colleges in the two countries.

Before turning to the results of the Stage 1 Field Research, it is important to note a few other elements of the design of the research. Certain theoretical and practical issues were addressed. These features are discussed partly in the choice of countries for the Stage 2 Field Research.

E) Geographical focus: why Papua New Guinea and Sri Lanka?

The researcher chose two countries to investigate in the Stage 2 Field Research - Papua New Guinea and Sri Lanka. Three key elements drove the choice of these two countries for examination.

Proximity and knowledge by the researcher

The two countries were convenient for travel from Australia, given the anticipated frequency of visits to these countries which would be associated with the researcher's work. Since these countries were part of a normal work schedule, follow up visits could have been readily made, had they been necessary.

The historical, political and ecclesiastical scene in both countries was known well enough by the researcher through prior visits, reading and general knowledge so that conversations about current events and issues relevant to Christianity would have an established base. As it transpired during interviews, only occasionally did national issues or cultural concepts need to be clarified for the researcher.

Another practical matter was that the researcher knew local administrative staff in at least one college in each country. This meant there was someone who could assist in the organisation of the interview times, as well as coordinate transport for the researcher around the country. Given the vagaries of transport in both countries and the competing time table issues, such logistical help was essential.

Small enough to be comprehensive

The focus on two small countries provided the opportunity to greatly reduce the vagaries brought about by the variable of sampling theological colleges within each country. In choosing these relatively small countries, it was possible to cover most colleges. As it transpired, the six colleges that were visited in each country represented most of the main theological colleges of that country. This also allowed for a sense of comprehensive cover of the country. The particular socio-political issues of virtually two whole nations could be reflected upon by different collegiate experiences and histories.

This sense of comprehensiveness would not have been possible to the same degree if, say, countries such as India and the Philippines were chosen which have several hundred theological colleges each. Incidentally, these two large countries have already been places of major research, though not necessarily having the same theme as this study (Bennett 2002) (Kohl 2005). (The former referenced report is a private study for the First Fruit Inc. foundation and not for public distribution. See for general information <http://www.firstfruit.org/>).

Majority/Minority context

As indicated in Chapter 2, one issue that has significant impact on the church in the developing world is the contrast between the Western origin of many theological concepts and the realities of life in the developing world context. This is particularly true in Asia where the experience of most churches is that Christians are in the minority of the population. The implications of this difference are profound.

One way to attempt to control for this potential variable in this research was to investigate one group of theological colleges which operate in the developing world within a majority Christian context, Papua New Guinea, and one group from within a minority Christian context, Sri Lanka. By investigating the differences and similarities of these experiences in the chosen colleges with different majority/minority contexts but still within the developing world, it was hoped it would be possible to understand more fully the way this factor interacts with theological colleges' experiences of influence from the West.

In referencing the concept of 'control' here it is acknowledged that there is "extreme difficulty" in finding examples in this kind of social research which resemble each other in every respect. In George's terminology, any differences found in the results would have a

shallow causal depth due to the many other variables interacting with the results. (George and Bennett 2005)

In this regard, the choice for Papua New Guinea and Sri Lanka offers some possibility. PNG is at least nominally 95% Christian, though as seen in the results below, the animistic (spirit worship) beliefs remain an important part of the religious scene (Mandryk 2010) See also Johnson page 68 (Johnson 2013). In Sri Lanka, Christians represent about 9% of the population, and since Buddhism is the official religion with some 70% of the population adherents, this country is a good representative of a minority status for Christianity (Mandryk 2010) See also Johnson page 68 (Johnson 2013). By choosing these two countries it was possible to investigate if there was a difference in the experience of Western Influence for theological education, conducted in a majority or minority context.

Conclusion

In order to study the range of Western influences on theological education in the developing world this investigation attempted to control a number of factors including geographical differences, denominational differences and the minority/majority status of Christianity. By choosing two rather than one nation to investigate the unique features of a particular country could be somewhat controlled. By investigating a range of denominational theological colleges in each country, the impact of different denominational history, theology and style could be accounted for. By choosing one country where Christianity is in the majority and another where Christianity is in the minority this potential influencing factor could also be controlled. This was considered of significance since Christianity in the West has a majority status and generates its theology from that viewpoint.

With the explanation for the choice of research countries, discussion now proceeds to Stage One of the field research as outlined in Chapter Four. Next the research results from Stage Two are presented in Chapter Five (Papua New Guinea) and Chapter Six (Sri Lanka). All these results are then examined in the light of the Three Questions to seek a deeper understanding of the Western influences on theological education in the developing world. Chapter Seven then discusses all the results and concludes the research.

Chapter Four: Stage 1 Field Research

Global Directions - Proof of Concept

Introduction

When moving from the theoretical to the practical it was important to test the significance of the general topic amongst those people for whom it matters most, the theological college practitioners in the developing world. By listening to the voices of these leaders early in the overall project, it would both validate the importance of the current research topic, and also set the investigation within a wider global context beyond just the two field research countries of Papua New Guinea and Sri Lanka. This would enable the findings of the preliminary research to shape the investigative structure of the next stages of the research. These next stages would involve in-country field research of the theological colleges in the two focus countries.

To achieve these goals, a preliminary research project was devised to test the issues in general terms. Of foundational importance: is the current research topic of Western influence something that has a significant meaning for leaders of theological colleges in the developing world? Furthermore, what are the elements that make up such influence and what does that influence look like in the activity of leaders as they set and manage the direction of their institutions?

As part of his work the researcher attended a global conference of theological college leaders that provided the opportunity for the preliminary research. A survey was devised to be used at the conference enabling as many responses as possible from significant leaders coming from a wide range of countries in the developing world. Ethics clearance from the University of Sydney was obtained and permission from the conference organisers was obtained to distribute the survey. Furthermore in order to process the survey results at a deeper level,

the researcher ran a follow-up seminar at the conference. This seminar functioned as a focus group, ostensibly reflecting on the results of the survey from the day before and exploring extra issues as they arose from the discussion.

Within the wider aims of this research, this Stage 1 Field Research functioned as a 'proof of concept' to see how significant theological educators throughout the world viewed the topic.

A) Context and format of preliminary research

The triennial ICETE (International Commission on Evangelical Theological Education) conference was an ideal occasion to do initial research on a global scale. The World Evangelical Alliance sponsors ICETE which has approximately 800 Evangelical theological colleges under its auspices in affiliated national bodies which are then formed into larger regional bodies.

The conference in August 2006 in Chiang Mai, Thailand had approximately 150 leaders of national bodies and other theological and mission organisations in attendance. Primarily those in attendance were senior members of theological colleges from many different countries. The researcher had permission to circulate a questionnaire to the relevant attendees. Given that the focus of the research was on theologians who taught in the non-Western world, about one half of the attendees, seventy five, fitted the criteria. These people were encouraged to complete the survey by the conference organisers, who explained the scope and purpose of the survey according to the instructions of the researcher. Of the approximately seventy five eligible people, forty five responses were returned. The results were collated and processed that night in preparation for the seminar which was held the next day.

A presentation was devised for the seminar group which summarised and provisionally analysed the results. Further questions were devised flowing out of the results of the survey. These became the basis for the focus group conducted by the researcher at which 12 people were in attendance. This focus group was one of several seminar options that conference attendees could choose as part of the normal conference proceedings. The focus group discussed the results of the survey and probed particular issues that had arisen from the responses. Attendees had the opportunity to speak freely and raise new points that occurred to them as the conversation progressed.

The following results are derived from both the survey and the input of the focus group attendees. Appendix 2 sets out the survey questionnaire.

The focal points of the survey were threefold: to determine any perceived movement of colleges on an 'indigenous/western scale' over time; to see what characteristics the respondents identified as typifying indigenous and western education; and to see what influences respondents could identify in any movement or lack of it.

In the survey, the 'indigenous/western scale' was not given any content by the researcher so as not to influence the interpretation of those terms. Rather the survey participants were asked later in the survey to generate their own meaning for the terms. These definitions were an important element devised to uncover what these leaders meant by the terms and to explore the range of concepts they understood to be constituent of 'Western influence'.

B) Respondents' profiles

Of the forty five relevant respondents, thirty five had doctoral degrees or were enrolled in such programs, nine had Masters level qualifications and one did not indicate qualifications. Most respondents had three, four or five degrees which were obtained from a mix of

institutions including the West and their home country or region. Only two of the respondents had not done at least one degree in the West. In order of frequency, the foreign countries of study were the United States, United Kingdom, The Netherlands, Canada, and South Africa, with the United States representing more than the rest put together.

This question which elicited degrees and the places of study was asked so it might stand as a proxy question for their understanding of Western theological education. It was assumed that if someone has studied in both their home country and a Western country, they would be sensitised to those differences and be attuned to critique the differences. Nearly all had a direct experience of at least two contexts for education in terms of their personal educational experience, and were now teaching at a senior level in their own country. Given the academic competence of the respondents and their senior roles in theological education, this would seem *prima facie* to provide a reasonable proxy question for demonstrating knowledge of this current research topic, i.e. respondents answered the questions from firsthand experience of different cultures and their engagement of delivering theological education in their home culture.

C) Results: overall Western influence

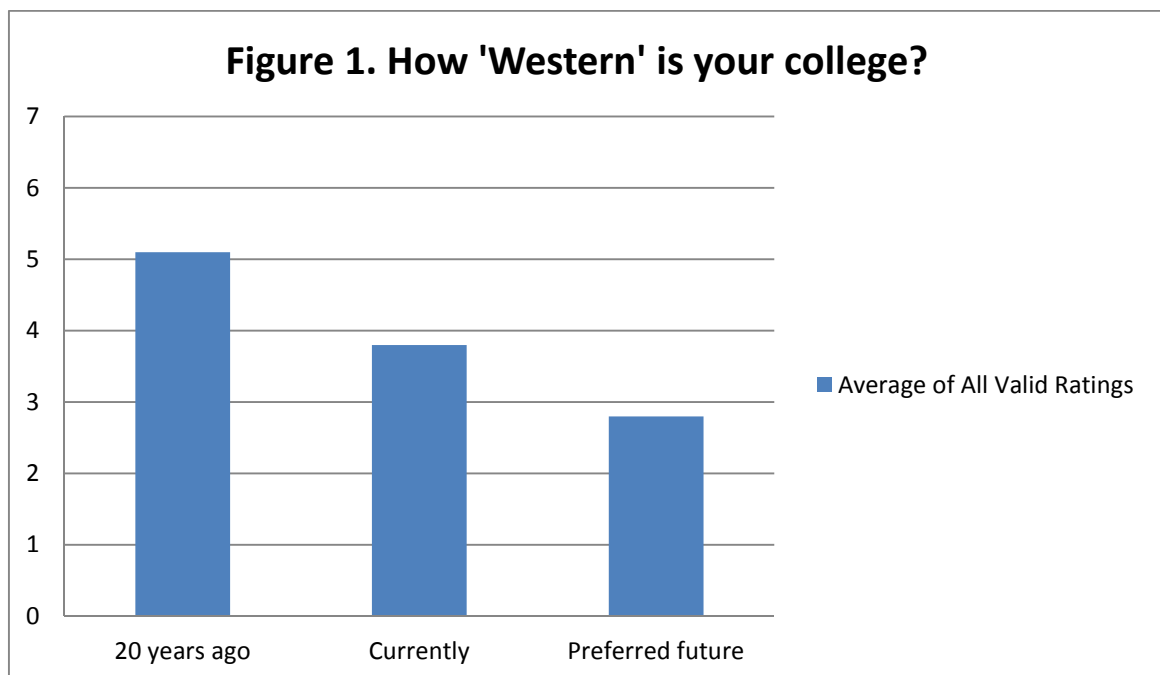
Respondents were asked to rate the theological college where they were currently serving, on a scale indicating their perception of how Indigenous and how Western the college was. Three time points were chosen: twenty years ago, currently, and what their preferred future would be. This last 'time point' was deliberately vague to encourage reflection on an ideal future without limiting respondents to the practicalities of a particular time frame. The aim was not to ask 'what do you think can be done within 5, 10 or 20 years' but rather, 'where do you want your college to end up?'

The scale was a seven-point scale from: 1 – very indigenous to 7 – Western.

A t-Test for paired means was run for valid responses for the difference between the mean ratings for 20 years ago (mean = 5.1) and mean ratings for the current situation (mean = 3.8). There was found to be a significant difference between the two means ($n=39$, $P \leq .05$).

A second t-Test for paired means was run for valid responses for the difference between the mean ratings for the current situation (mean = 3.8) and for the mean ratings of their preferred future (mean = 2.8). There was found to be a significant difference between the two means ($n=44$, $P \leq .05$).

In both cases the null hypothesis was rejected. There were significant differences in both sets of comparisons.



Of the total number of respondents, eleven (about one quarter) had done their undergraduate studies at the institution where they were now teaching after further studies elsewhere so they had direct knowledge of an earlier stage of its history. It is unclear how many others had been teaching for the period of twenty years prior to the survey, so in some

cases respondents would be relying on their impressions of what the institution was like at the earlier stage.

The overall responses to this set of questions showed that there is a perception that a marked shift had taken place away from the Western end of the scale towards the middle of the scale. While the 'numbers' are subjectively scored by each respondent, clearly a significant movement was perceived to have taken place in theological education around the world in the past twenty years, at least in so far as these leading colleges have experienced it.

When looking to the preferred future for theological education, these leaders indicated that they wished for the change to continue even more in the same direction. For these key leaders there is still significant work to be done to shape their colleges, presumably to be more embracing of concepts which flow from their indigenous reality rather than the Western model for theological education. (See Figure 1. How 'Western' is your college?)

Though the average of all scores clearly indicates this general trend, there was a sub group of five leaders who responded in the opposite direction to the majority. They indicated a movement in the past twenty years from more indigenous to more Western influence and a preference to keep moving in that direction. Two respondents were from Singapore and one each from Pakistan, Nepal and India. The researcher inquired privately later about their comments to try to discern why this minority went against the trend. A couple of respondents clarified the perspective which they gave in their surveys. Their explanation was that the shift towards more Western models in theological education was a movement towards quality and away from a second rate form of operations by their college. For them to become more Western was seen as becoming more competent on a range of educational and administrative matters.

This overall result suggests that theological college leaders from around the world found the general concept of 'Western' and 'Indigenous' as meaningful and further that they could plot changes in the operations of their institutions on such a scale, and designate a preferred future in relation to these concepts. The survey then asked the respondents to supply specific content to these concepts.

D) Results: The differences between Western and Indigenous

Respondents were asked to indicate on the survey what they judged were the differences between the practices of Western and indigenous theological education. No prompts were given and any topics were accepted. In total, 117 comments were made by the 45 respondents. All comments were then *a posteriori* analysed by the researcher and grouped into thirteen topics such as 'Curriculum' and 'Funding'. These thirteen topics were further clustered by the researcher into three 'topic groups' which were deemed to be reasonable summaries of the topics: Teaching and Learning; Institutional Leadership; and Institutional Culture.

One interesting feature of the topics provided by the respondents was how very strongly they ranked according to the topic group. The topic group, *Teaching and Learning* had three topics and was clearly the most important to respondents, receiving comments from 34, 19, and 19 people, totalling 72 comments. The second topic group, *Institutional Leadership* received 12, 7, 7 and 4 comments, totalling 30. The third topic group, *Institutional Culture* received 6, 5, 1, 1, 1 and 1 comments, totalling 16.

This suggests that there is a strong and consistent sense of priority among the respondents. Due to the very strong rank order of responses these three topic groups are labelled as First

Order Indicators, Second Order Indicators and Third Order Indicators. (Table 2: Western and Indigenous Indicators in Theological Education)

The number next to each topic shows how many of the 45 respondents made reference to those topics in their survey responses.

Table 3: Western and Indigenous Indicators in Theological Education

First Order Indicators: Teaching and Learning	No.	Second Order Indicators: Institutional Leadership	No.	Third Order Indicators: Institutional Culture	No.
Curriculum	34	Board & governance	12	Language of instruction	6
Faculty	19	Funding	7	Culture/music/architecture	5
Teaching & learning style	19	Ministry Focus	7	History of college	1
		Vision and strategy	4	Language of library	1
				Perception by others	1
				Reward system	1

Topic Group A: First Order Indicators: Teaching and Learning. Not surprisingly, given that the respondents were educators, the curriculum is, for them, the greatest indicator of whether the education is Western or indigenous. The next two highest topics nominated are closely associated, and obviously integrated with curriculum, that is, the composition of the faculty, and the teaching and learning styles the college allows and promotes.

Examples of comments are:

“Indigenised or regionalised faculty.”

“Sensitivity to local and ‘glocal’ (sic) issues.”

“Curriculum addressing local issues, modes of teaching, ministry according to local culture. Faculty that are either local or sensitive to cultural settings, issues.”

“Curriculum design focussed on local issues and needs. Taught by local professors. Use local language.”

“Training and issues gearing toward localised and context-sensitivity. While the content can be ‘imported’, but reflections and critique needed to be localised and regionalised.”

“Theology – deals with pluralistic view versus Western idea of ‘is there a god?’”

“Having its own indigenised theology developed, not depending on but in support of or rather instead of Western theology. Expats are serving and listening, not guiding or leading.”

“Learning styles as reflective of culture, rather than imparted concepts and values.”

“Indigenised leadership; curriculum relevant to indigenous needs and concerns; teaching in the indigenous language; majority indigenous staff.”

Topic Group B: Second Order Indicators: Institutional Leadership has four of the thirteen topics included which were not commented on by the majority of respondents but were commented on by a sizable minority: Board & governance; funding; ministry focus; and vision & strategy. These have to do with the broader influences and direction setting of the college at the leadership level.

Examples of comments are:

“Key leadership positions are taken up by locals; the funding and board (management) are dominantly indigenous.”

“Local president and key administrative officers, local –foreign ratio of Board members.”

“Local leaders have a hand in running the school.”

“Nationals are empowered to lead the institution; Western personnel encourage and enable them to lead.”

Topic Group C: Third Order Indicators: Institutional Culture includes some of the linguistic and aesthetic issues in the life of a college which are part of the context of teaching and learning. It is a moot question as to whether relatively so few respondents indicated these matters because of their possible narrow educational focus, or whether the Indicators of Topic Group A are so significant that the ‘form’ indicators of architecture and so on are of lesser significance for the majority. Perhaps if the curriculum is indigenised then other matters become relatively more significant and thus would be noticed.

Examples of comments are:

“Sensitivity to cultural thought ... [including] rewards system within the structure.”

“Requires vernacular language along with English... Requires indigenous culture studies as part of the liberal arts part of the curriculum.”

“Local culture in terms of music for worship, dress patterns, architecture, contact with local folk in close participation with national life.” Across these various topics respondents made frequent reference to ‘sensitivity to context’. The subtext of these comments would appear to be that a hallmark of Western influences is its insensitivity to the local context.

Presumably the corollary of this is that if the local leadership had a freer hand in determining

the direction and style of a college then they would naturally be more sympathetic to the local context. We return to this issue as a significant topic in subsequent chapters.

One surprise for the researcher was how few respondents actually gave any content to what a 'more indigenous curriculum' and the other similar categories, would look like. Several reasons may exist for this. Would an explanation of the characteristics of an indigenous teaching style, architecture or funding model be too situation-specific for general comments to have been made in the survey instrument? Allied to this, is it too complex an issue to capture in a few words on a survey, and thus can only be discovered by the complex and lengthy process of each college when it does a curriculum review? And might it even be that it is harder to articulate than it is to implement because such cultural indicators are more subtly proscribed *in situ*, than described by most practitioners?

These questions were part of the starting point of the focus group held the next day.

E) Results: Focus Group - the differences between Western and indigenous

Attendees at the focus group arrived having selected this topic over other seminars that were offered simultaneously at the conference. The focus group was designed to process the results of the survey and respond to further questions posed throughout the 75 minute session. In the initial segment of the seminar attendees indicated that their motivations for joining in were partly to assist the researcher in his studies and partly due to the value of the topic. As the conversation went on, there was a high degree of engagement of all attendees and clearly a real interest in the topic. At points the body language and speech patterns of the attendees indicated that they held deep convictions about some of the issues. In some cases there were expressions of hurt and anger since the issue of Western influence is not a mere formality but clearly has an impact on how people conduct their lives and lead their

institutions. Assessing the seminar from the personal reactions of the participants these issues are clearly very significant for some leaders of theological colleges.

As noted above, there was a real lack of specificity in the survey responses regarding what characteristics distinguished Western compared with indigenous theological education. The researchers' surprise at the lack of specificity was only reinforced when pointing out this lack during the seminar. None of the attendees had a ready solution to the researchers' personal puzzlement. Further discussion did however elicit some content to help interpret the general principles. In subsequent stages of this research many examples were provided as indicated in chapters five and six below.

During the seminar, attendees were asked to 'brain storm' what advantages there were for theological colleges to embrace more Western methods in theological education. This approach was taken to try to unearth the underlying drivers for Western influence. This approach was based on the assumption that the theological colleges are not just influenced from a position of ignorance, but that there must be certain advantages to them to be influenced. The concept of 'advantages' for a college to embrace Western ways was taken in a modified sense insofar as it uncovered motivations for the behaviour of which the attendees were generally critical. Participants described why both individuals and institutions prefer to embrace Western influences while speaking against the system that reinforces that behaviour.

The responses indicated both institutional and personal reasons why some faculty members and theological colleges continue to have preferences for a Western style education in their theological colleges. Some of the issues mentioned relate to the market for theological education in the wider church; others relate to the personal ambitions of faculty members and a desire to secure employment in the West. The responses of attendees are given in italics below and a comment is given about each one. These comments are both summaries

of what was said in the seminar and also an explanation by the researcher of the broader context of the comments, where needed, for a fuller understanding.

“Teachers like the outside” – Theological educators often have a more cosmopolitan interest than less educated members of the church and find the cultural and educational competence of the West attractive and informative. (“The West is attractive.”) This is common amongst the well-educated within and outside the church and theological colleges. The more negative expression of this preference for the West, which militates against the development of strong colleges in developing countries, is indicated in the following comment:

“Migration for jobs, (for economic advantage) so develop English skills to migrate” – The systemic problem of the ‘brain drain’ to the West is, at the personal level, an understandable desire for people to improve their lot. At the local institutional level it can be a disaster. In the world of theological education, brain drain to the West is as significant as in many other professions. The general feeling of many in the focus group however was that “it is a betrayal” of the very great needs of the local churches and “it’s a waste of valuable resources” which have been expended to train a lecturer to Masters or doctoral level. Church leaders and lecturers who choose not to settle in the West but rather pay the personal price to stay in their home country generally regard their commitment to that ministry as part of their broader religious commitment.

Another set of reasons for preferring Western ways is encapsulated in the following comments:

“The importance of acceptance from the West” – This indicates the way a dominant culture influences others in a variety of ways. There was a general agreement about the importance of ‘being accepted’ in the wider academic community and also that to have achieved in the West gave recognition and acceptance in one’s own context. (*“European degrees get better*

recognition”) The implication is that the ongoing advantage to faculty extends into their posting within their home country. No doubt this is a subtle psychological reality with which it is difficult to engage when colleges seek to determine the best way to educate for their context.

Other reasons given for functioning in more Western modes in the developing world are as straight forward as:

Accreditation standards – The particular conference where this research was carried out was for national leaders of the eight regional evangelical accrediting agencies in the world.

Naturally the attendees would be conscious of the standards required for accreditation through these bodies. Indeed some of the participants were part of the accrediting teams that assessed the 800 colleges which come under this umbrella organisation. The standards required for degree accreditation are summarised by the very measurable criteria of faculty qualifications, library holdings, and standardised curricula. The same Westernising influence also applies for the other main accrediting bodies which the evangelical colleges sometimes seek i.e. the government tertiary education accrediting bodies in their countries.

Countervailing the above point is that in some cases the evangelical accrediting agencies are proponents of more indigenous styles in education. The influence of the accrediting agencies in this regard is probably a moving target, an example being the Asia Theological Association which has recently been promoting a more integrated view of curriculum than the usual Western view. (For another example, see Chapter Six in the field work discussion of Colombo Theological Seminary in Sri Lanka).

Rather prosaically one attendee suggested that Western educational influences are embraced because they are:

Easier - This is a simple statement of the dominant model's dominance. ("It's easier just to do what's already been done") One does not have to work so hard to teach in a well worn path. On the other hand the task of indigenising theology, when so few others have turned their minds and efforts to do that in a particular country makes it a difficult thing to achieve. In particular that 'ease' is seen in some further responses.

Textbook availability – The commitment to translation work and writing original works needs to be high to overcome this problem for indigenous adaptation of material. The researcher's recent experience when visiting a Sri Lankan Bible college was to observe a faculty member writing extensive notes for students who were not proficient in English. The college's commitment to teach in all three national languages (Tamil, Sinhalese and English) meant that lecturers in the former two languages had a considerably greater task to resource their classes than the well-resourced English-medium teachers.

Funding pressure – Although funding for colleges in the developing world does not come in any significant way directly from Western theological colleges, they nonetheless influence the general scene. The curricular and other norms of Western education can be seen by some donor organisations or denominations to be the guarantors of trustworthiness and credibility of the college in the developing nation. Denominational mission agencies often have a symbiotic relationship to the denominational theological institution. Thus to gain funding from the West, there may be explicit or implicit demands to embrace Western models of education (or some preferred subset of the general scene). Justifying variations from those norms can be complicated and may require of the funding body a greater missiological sophistication than it has, or may require a lengthy explanation by the receiving college that may seem too difficult.

Western visitors' influence – This can be through modelling of preaching or teaching styles, or liturgical forms which gain and retain credibility in the local context, because they are by

definition delivered by the 'expert'. The net effect of this influence carries over from year to year and is reinforced in some contexts by cable or satellite television programs which have Christian ministry programs by a particular style of preacher. If a college seeks to teach a different communication theory, such as one appropriate to predominantly oral learners, it may not have a ready acceptance in the church context. The very fact that it is a novel approach and thus different from the model of the Western experts means it may not be readily accepted.

Other more positive issues raised for a college being more Western are:

"Fight the brain drain" – Providing an education standard which is perceived as 'up to the Western standard' obviates the need for students to study in the West. This reduces the potential risk of students aspiring to study in the West with all the concomitant dangers of their not returning at all, or failing to reintegrate in their home culture and so quickly returning to the West.

Finally, one response recognised the inherent value in some parts of Western style education:

Some things are good – The Western models of theological education have numerous strengths which were acknowledged by the group: "the commitment to academic rigour"; the innovation in many elements of education; and the enormous body of expertise which has been built up. All this is part of the value which the Western theological enterprise has delivered.

As noted above, respondents to the survey frequently commented on the lack of sensitivity to the context that is typified by Western influence in the theological education process. The comments of the members of the focus group reinforced this point and gave more detail to

explain what that may mean. The issue of funding is critical to this discussion which acts as the dominant 'hidden curriculum' issue for many colleges.

The issue of foreign funding - The researcher is not aware of any theological college in the world which is sustained financially based on its student fees alone. While the same could be said of the public education sector, this is in contrast to many institutions among non-theological private providers such as language schools and business schools which by definition have a business model founded on not only providing for operating costs but producing a profit as well. Even the leading theological colleges of the world exist significantly on the strength of their endowment funds and/or their active fund raising departments, usually referred to as Development Departments. In some cases too, significant contribution is made by denominational bodies which commonly have legal ownership of the theological college.

There is however a stark difference between the situation of fund raising for the colleges in the developing world and in the West. In the West, the funds come from sources geographically and culturally near, whereas theological colleges in the developing world often rely on foreign contributions. The Western theological college typically draws on the contribution of alumni, friends, denominations and foundations which are almost exclusively from their own country. Such donors contributions are based on the vision, strategy and credibility of the college, as it sets its direction. The donors benefit directly from the ministry of the theological college as they see graduates minister all around them. By contrast, for colleges in the developing world there is rarely an economic base in the local church to make up the shortfall between fees and running costs. Furthermore, providing for the capital needs of a college in the developing world is even less likely to be met by local contribution. Thus the donor constituency profile that a college in the developing world must serve is markedly different from a Western theological college. It is frequently based on the denominational

agenda of a foreign church or the expectation of a foundation that certain standards of theology or operational methodology continue to be met. So the local leadership agenda becomes focussed on the agenda of a different locality, that is, the Western donors.

While some funding bodies operate at an 'arms length' via funding proposals and written reports, the issue of funding is more complex than just the transfer of money into the college account when they have satisfied the funding body's expectations. The presence of Western missionaries is a common part of the scene in the developing world and is also part of the funding equation. Missionaries' salaries are not part of the operating expenses of a theological college. The only exception is that the college may provide housing in a college house or apartment, though in some instances this will be subsidised by the mission agency. However, generally the cost to the receiving college is minimal and hence their presence can reduce the college's operating expenses. That missionaries can control local agendas has been explored by Williams (Williams 2006). One key dimension of this is that they can be the bridge to bring or withhold foreign funding. Within the operations of the theological college, the missionaries' personal preference for college priorities gets a greater value since they can influence what money is donated. This subtle, or not so subtle influence, is part of the frustration that was expressed by those attending the follow-up seminar. It has an extra significance in relation to leadership transition of the institution. The college boards are often very sensitive to the need to maintain income streams from foreign bodies. One implication is that they can sometimes be reluctant to transition from Western to indigenous leaders, or be inclined to appoint leaders whom they know will be more acceptable to the foreign agenda.

Conclusion

This preliminary field research yielded significant results in terms of the underlying value of the overall topic under consideration. It was evident that Western influence is something of importance to practitioners of theological education leadership in the developing world. On the whole, Western influence is seen in negative terms by the respondents, though not entirely and not by every respondent.

The survey results at a global conference of national theological leaders indicated not only the trend away from Western influence in theological education in the past 20 years but also a clear preference for further movement in that direction. The small group who described a countervailing direction saw the increased Westernisation of their theological colleges as a movement towards their changing culture which was rapidly moving to become more Western and appreciating higher standards of operation.

Respondents clearly articulated numerous topics which indicate Western and Indigenous patterns within institutions. 117 responses were grouped first into thirteen topics and then further collapsed into three Topic Groups. Taken as a whole the responses showed a clear order of significance of these topics as indicators of whether an institution was functioning in a Western or Indigenous way. These topic groups, in order of importance as indicators of Western or indigenous education, were

- 1) Teaching and learning,
- 2) Institutional Leadership and,
- 3) Institutional Culture.

In many ways this result provides the starting place for understanding the 'what' of the topic of Western influence, as seen from the perspective of the leaders of the theological colleges.

In the next stage of the research these topics were compared to others generated from the field research target colleges in Papua New Guinea and Sri Lanka.

The follow-up focus group attendees helped to flesh out these topics and brainstormed around the concept of 'why' and 'how' the Western influence occurs. From the seminar discussion it was found that in some cases individual faculty members prefer the Western ways either as a personal preference or as part of a career strategy to migrate to the West. Other influences that were discussed were the desire to gain informal credibility with other theological institutions or formal accreditation through international accrediting agencies. Practical issues were also discussed regarding library holdings and text book availability which make teaching in English with Western theological themes and issues particularly more appealing than having to translate and interpret issues for the local context. The influence of visiting Western experts and even Christian television programs can set the agenda for topics and styles which are different from what the local context might suggest is more beneficial. Flowing on from this concept is the idea that if a good Western-style education can be delivered in-country, it will prevent brain drain to the West. In this scenario the theological college will want to imitate many aspects of Western theological education. Associated with this, some of the strengths of Western education were raised with its academic rigour and the considerable body of expertise which has been built up. More subtly there are influences through funding bodies and the Western organisation's expectations on how things should be done in the realm of curricula and organisational structure and processes, including such significant matters as what particular staff appointments should be made.

One aspect which was not sufficiently answered from the survey or from the follow-up focus group was some specific examples of Western influence. In the next two chapters the general concepts which have been explored so far became much clearer as individual theological colleges were investigated. As attention is turned to the field research of individual

theological colleges, exploration of the types of influences that occur in specific national and denominational contexts can be conducted. The theological colleges in Papua New Guinea and Sri Lanka were examined.

In Chapter One, Question One with its three sub-questions was outlined which highlighted three theological ideals. Chapter Two provided more detail for Question Two which provided five sub-questions about the socio-political Influences of Western influence.

Now Question Three can be outlined which provides seven sub-questions about practical issues of Western influence.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals, specifically:

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?
2. What is the role of the whole Western education system and specifically the theological education system on the system in the developing world?

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?
4. What is the role of Western funding bodies on theological colleges?

And for completeness:

5. What other Western influences are noticeable on theological colleges?

Furthermore from the literature review two modifying concepts act as guides to the field research:

- A. That culture is not static but moving at different rates within different sub-groups in a society.
- B. That caution is needed to distinguish what is Western from what has become global.

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and Institutional Culture) helpful guides to understanding the issues of theological college leaders?
2. Are the personal agendas of some leaders, an example being furthering their career, driving greater commitment to, and therefore influence from the West?
3. Is the desire for informal credibility or formal accreditation a significant influence?
4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?
5. Is the need to prevent a brain drain leading to the provision of more Western style education?

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges? And finally,
7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

Question 3.7 is framed in terms of 'subtle expectations' by funding bodies which supposes that the blatant expectation are evident to the parties and would normally form part of the criteria for offering support. In other words funding bodies generally have clear selection criteria for which institutions to support and which types of projects they support. However, it is the more subtle unwritten expectations which may reinforce Western influence such as endorsing a particular theological concept as a proof of meriting support. The results will show how different influences operate between the various systems such as the Roman Catholic, Adventist, evangelical and Pentecostal institutions.

The full complement of questions needed to answer the major issue at hand has now been enumerated, namely, what are the Western influences on theological education in the developing world?

The following two chapters present the results of Stage Two of the Field Research based on the interviews of leaders of theological colleges in Papua New Guinea (Chapter Five) and Sri Lanka (Chapter Six).

As explained in Chapter Three, the methodological choice in the first instance was to present the material summarising the responses of the leaders and give a broad interpretation of the meaning of these responses. In this way the Three Key Questions have not overly controlled the information in its initial presentation. Hopefully this has allowed the voice of each principal and the experience of the colleges to be heard in their own right. Having heard that voice, the particular issues of this research can be more formally addressed. Following the

presentation of results for each Theological College, the Three Key Questions with their sub-questions will be answered.

Chapter Seven summarises all the answers to the sub-questions in the Three Key Questions and analyses the results of the twelve Colleges from both countries. This patient, listening method will also give further insights that may not have come if focus had been immediately given to answering the research questions.

Chapter Five: Field Research Stage 2

Papua New Guinea

Introduction

As discussed in Chapter Three, Papua New Guinea provided a context to research theological education in an environment where Christianity has relatively unfettered official acceptance and can be considered to be the dominant religion in the public discourse of the country. In the next chapter, theological education in Sri Lanka is considered. This provides a context where the Christian faith is in the minority.

Context and format of Papua New Guinea field research

In November 2008, the researcher travelled to Papua New Guinea to interview the relevant leaders of the theological colleges in that country. They were senior leaders of the organisation in each case. While there are many Bible schools throughout the country (mostly operating at certificate level), there were just nine colleges in the target group. Six colleges were visited, located in and around four different cities in Papua New Guinea. Two of the four Catholic training institutions were not visited due to remoteness in one case, and time pressures of the researcher in another. The Anglican college was not visited due to its relative remoteness and the fact that it is the smallest of the target group with fewer than 20 students. The colleges visited are briefly profiled below. This is followed by a discussion of the major findings emerging from the investigation undertaken.

The church in Papua New Guinea is vibrant with many local Bible schools in operation. These are predominantly denominationally based. In many cases the better students would progress from the certificate level course at the Bible school to one of the theological colleges under review here.

Interviews were arranged according to the standards of the University of Sydney Ethics Committee guidelines and all participants gave their formal consent to take part. A list of discussion topics that generally guided the discussion appears in Appendix 7. The interviewees were senior leaders of the institutions being investigated.

Words in double quote marks are quotes from the relevant leader.

The following General Assessments are an amalgam of the researcher's observations and the responses of the interviewees. Assessments made by the researcher are flagged in the text. Some developments subsequent to the original research phase have been noted which indicate progress or changes to the institutions.

Following the General Assessments, a more detailed consideration of the research questions in the Three Key Questions will be given for each theological college. The Third Question (Practical Issues) will be discussed first, moving on to the Second (Politico-social Influences) and then to the First (Theological Ideals), thus enabling a move from the specific issues to the particular Western influences, and finally to a consideration of the ideals which will help identify the international relationships experienced by the various colleges. The use of the more general interview questions (Appendix G) made for a more free flowing conversation and allowed the issues relevant to the college leader to be raised. In some cases when it came to the analysis of the Three Key Questions there was no data to draw on. This is indicated in the text.

College 1: Pacific Adventist University, Port Moresby

The Pacific Adventist University (PAU) is set on the outskirts of Port Moresby in a large, well maintained campus of 48 hectares (PAU 2012). The multidisciplinary university is the primary training institution for Adventist church members throughout Papua New Guinea. As well as

a School of Theology, there are also schools of business, education, health science and industrial arts. The campus has student accommodation, and a church for both students and people from the nearby area to attend. It has a well-resourced library. There are two Adventist Bible schools in Papua New Guinea. These feed into the PAU School of Theology. The more able students will complete certificates and diplomas at the Bible schools and then enter PAU. Furthermore, the University attracts students from across Papua New Guinea and Melanesia as well as a small group from Australia and New Zealand.

The PAU School of Theology has about 50 students in its undergraduate program (Bachelor of Arts) and ten in its Master of Arts program. Faculty are primarily drawn from Australia and New Zealand. It has a close connection to Avondale College, the Adventist tertiary institution north of Sydney, Australia (Avondale 2012; PAU 2012).

PAU was founded in the mid-1980s to provide Adventist members with the opportunity to study at tertiary level in their own country. Its beginning reflected the exclusivist theology of Adventism at the time when senior church leaders felt the need for a dedicated training institution for their members in Papua New Guinea. When it began, the standard for entry was the completion of Year 12 at high school. This was “a very high standard for those times” but reflected the importance that the Church put on developing more competent local leadership for its congregational, medical and other ministries.

The primary ideological influences for the School of Theology come from the issues within the wider Adventist Church. Initially rejecting many elements of the local culture was of primary importance as the culture was inextricably linked to the religious practice and commitments of the indigenous people. The desideratum for both Church and Theological College therefore was to enculturate the people with a lifestyle which was seen as compatible with the new spirituality rather than the old one. There has been a gradual shift in terms of how the Adventist Church relates to culture within Papua New Guinea. “There has

been a 'de-spiritualising' of culture generally within Adventism" with the result that the entirely negative view of traditional culture is no longer the dominant concept in the Church. One example of this change is the view of traditional dance. Previously it was rejected entirely, being seen as incompatible with the Christian faith. While it is not yet judged acceptable within Adventist church services and would "horrify older Christians", nonetheless dance is seen as appropriate for Papua New Guinea Independence Day or other celebrations on the PUA campus. This variation in practice may be seen as a midpoint of transition.

Two other complementary ways to understand this shift in attitudes to local culture are also possible. These were not suggested by the PAU leader. It may be that the general secularising in the Papua New Guinea culture through urbanisation and the consequent reduction in traditional lifestyles has also led to a reinterpretation of the meaning of the dances more broadly in the culture. Furthermore, since the Adventist Church is more established in the country and its institutions are much more legitimated, it may be that it is less threatened by this traditional practice. It may be that it now has the ideological strength to begin to embrace what was seen as a symbolic threat to its earlier authority.

General Assessment

In general terms, "the theological scene in Papua New Guinea is more conservative than in many other parts of the world" including its international Church partners. The example which was given in the interview was that the Papua New Guinea United Church is more conservative in its theology and practice than its nearest corresponding Church entity, the Uniting Church in Australia. Within the Adventist context of Papua New Guinea, this means that there is an acceptance of the significance of the wider Adventist Church and its agenda, particularly the high commitment to staying faithful to the Scriptures. On the critical issue of theological contextualisation to the culture, the PAU is very cautious. The example given was

the historical approach of the World Council of Churches, (see discussion in Chapter Two). This was seen as tending towards “the heretical and syncretistic”. The WCC approach is judged by the PAU leader to not give due weight to “the importance of the Christian message transforming culture”.

The School of Theology has a mission statement which is a subset of the PAU mission statement. It emphasises academic excellence in preparing students for their ministries. The scope of the University’s task is a broad one including training for the whole Pacific region. This puts the question of context and influences in a very fluid place, geographically and sub-culturally. Some of the cultural issues PAU must contend with are:

- The self-perceived cultural superiority of those from the eastern Pacific islands who are training within a western Pacific, Melanesian context (“they tend to look down on western island groups”);
- The movement of people from villages to the city with a subsequent breakdown in tribal culture “calls into question what is ‘local’ culture”;
- There is great discrepancy in life experiences in that some students are very mobile and engage on the international stage while their student peers may “just be out of huts”, and;
- The personal backgrounds may differ greatly. For example there are those who have come from a drug culture and so entering the ministry can be very difficult. They often have become very conservative in their personal lifestyle and ministry commitments, (“very strong and narrow in their views and so want to share this and so become pastors”) whereas those with more stable backgrounds may not approach the faith and ministry in the same manner.

As will be seen with the colleges below, this illustrates well the concept that the culture of Papua New Guinea is neither unified nor stable. There are many divergent, conflicting and

competing realities that make it necessary to talk about 'sub-cultures in transition' rather than single cultures. The task of educating in this context is complex.

There are other influences that impact the operations of PAU's School of Theology which relate to its denominational leadership. Within the wider Adventist administration, there is a movement towards a more corporatised style of operating. While the intention is to make the administration of the Adventist Church (Australia and Pacific regions) more purposeful in fulfilling its mission, there are many countervailing practices which for the School of Theology call the success of this into question. In particular is the matrix of several competing factors which are not resolved in the life of the university or more broadly in the denomination:

- The setting of high academic standards for lecturers. The expectation is that faculty will have doctoral level degrees. This is complicated by;
- The reliance on, but also the difficulty of, attracting Western lecturers. A posting to Papua New Guinea is not the preference of most of those with the qualifications, and this tends to create the situation where there are competency gaps in fields which need to be taught, and;
- The failure to set in place achievable pipelines for indigenous faculty. This is exacerbated by the denominational demand for leaders outside the university. Since, in the Papua New Guinea context, higher education gives someone the opportunity to be what is termed 'a big man', the academic path is relatively undervalued. Competent MA graduates from the program are encouraged into the various Adventist Church departments rather than into PhD programs and thus becoming qualified for lecturing positions. The opportunity, after obtaining a Masters degree to head up a department, control budgets and lead in the Church is also considered culturally more

likely a choice than to delay the career further by doing more study, only to end up as a junior faculty member.

The unintended consequence of this lack of coordination (“an ad hoc-ery concept”) is that PAU has very few indigenous faculty members. Indeed with just two indigenous faculty members out of six, the School of Theology is in a relatively stronger position than the other faculties of PAU. This matrix of issues is compounded by the underlying question of the purpose of a School of Theology. Is its focus on the academic or the training for ministry? Different types of faculty competence are required depending on the answer to that question. (See the discussion of how this fits within the wider issues of the purpose of theological education raised in Chapter Two).

The experience of the School of Theology in seeking to raise up indigenous faculty has been disappointing because of the unintended ‘brain drain’. After a number of nationals stayed away from Papua New Guinea upon obtaining their doctorates, there was a reluctance to fund more. Having the normal expectation that doctoral work would take place at Avondale or elsewhere in the West, ironically increases the likelihood of the most promising future faculty being taken out of the system. While encouraging distance education as an alternative seems an obvious solution, that idea has yet to be implemented. Indeed there would be uncertainty about the appropriateness of that method from the Church hierarchy, as it would mean faculty would not be ‘filtered’ through a Western institution.

The School of Theology has set in place strategies to overcome some of these difficulties and to help move it to be more relevant for the context of Papua New Guinea. There has been a growing awareness in the Adventist Church to understand anthropological issues in a new way. In part, this is due to some Adventist theologians and mission leaders studying doctoral programs at Fuller Theological Seminary in the United States of America. This seminary is a world leader in the area of intercultural studies and has been a significant leader in reshaping

the missiological scene worldwide to have a greater sensitivity to local culture and context (FTS 2014). Its influence in the Adventist Church is still nascent but making some progress.

The PAU School of Theology has recognised the lack of resources for ministry appropriate to Papua New Guinea and has sought to encourage the Masters students to do further research in topics that are directly relevant to their particular contexts. They hope to build up an electronic journal from this research that will assist to disseminate more widely the relevant thinking on ministry in the local scene.

The School of Theology at Pacific Adventist University shows indicators of being very much dominated by the agenda of the West, though it is making early steps to becoming an institution that comes from the local people. This is seen in the standards set and type of education being offered; in the preponderance of Western faculty and failure to provide a workable pipeline for indigenous faculty to be identified, educated and deployed; and in the fact that it is still in its nascent stage of developing a research base to underpin the ministry education of its future pastors. Small steps have been made in this direction but many more are yet to be taken.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The various issues addressed in the Stage One Field Research results are clearly significant in PAU. The First Order indicator of the predominance of Westerners on the

faculty is considerable. The broader issue of leadership (Second Order) that relates to the denomination as a whole is also significant as it is impacting the way PAU conducts itself. The institutional culture of the wider denomination (Third Order) is another constant influencer of the Department of Theology.

These Indicators are clearly helpful guides to understand the issues of the college leaders and show the ongoing Western hegemony of the theological education.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This is not seen directly in the way the college operates. Given the high number of Westerners already present, this issue is less significant.

However, one comment that does relate to this practical issue is the previous history of indigenous leaders being trained to PhD level in the West who subsequently did not return to PAU.

3. Is the desire for informal credibility or formal accreditation a significant influence?

Formal accreditation for PAU is bound up with the international Adventist Church and the Papua New Guinea Government. Informally the comments indicated a very strong issue relating to credibility. This is linked to the oversight role that Avondale College in Australia has with PAU.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The well-stocked library is predominantly in English. Given that in Papua New Guinea most higher education is conducted in English this may be an instance of globalisation rather than 'Western influence' as such.

The attempt to increase competence in indigenous issues can be seen by the move to encourage graduate students to write on topics of local concern and to publish these papers in an online journal.

Most lecturers are Western missionaries so the role of visitors was not singled out as a particular concern over against the current practice.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The founding of the PAU was based on the desire to provide training opportunities 'in country'. The Graduate program also was introduced to provide further opportunities. However, these steps were not identified as an influence to provide more Western style education. The predominant Western influences come from elsewhere.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element that influences theological colleges?

While not commented on directly, it is clear that this is an ideal for the higher level leadership of the Denomination and the University. Their commitment to academic excellence and the standards of the overseas colleges into which PAU would feed its graduates for doctoral studies is clearly an important influencer.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The influence of the denominational funding bodies can be seen at several levels. The provision of missionary faculty and the oversight by Avondale College are clearly geared towards influencing the conduct of theological teaching in PAU.

These expectations are not particularly subtle, but rather part and parcel of the close relationship between the denomination at the international level and the PAU.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of the founding Western mission and denominational bodies on the theological colleges?

This is the strongest influence on the way PAU teaches its theological students. The PAU functions as a denominational college and does not seek to have much of a role beyond that.

The ongoing difficulty for building up the indigenous faculty can be seen where the College is usually second in line for 'the best and brightest' graduates behind the leadership needs of the local denomination.

The Adventist denomination functions with a regional international body overseeing the work in Papua New Guinea. The majority of the theology department faculty are sent from Australia by the denominational mission society and as these faculty have doctoral

degrees they hold the senior positions. Some missionary faculty stay long term while others come for just a few years. Indigenous faculty usually last just a few years in their teaching roles as they tend to then be appointed to local denominational roles. The University is financially dependent on denominational funds from overseas for operational costs and also from the subsidisation that comes from having missionary faculty who are funded by the sending country. Through personnel and funding allocations the international arms of the denomination have significant ongoing influences on the education of the pastors in Papua New Guinea.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The theological enterprise of the World Council of Churches affiliated theological colleges is a negative example for the Adventist Church and for PAU. Its contextualisation agenda is considered to have gone too far and so PAU stands over and against that. Nonetheless, the wider theological scene with its academic standards is very much a part of the way PAU conducts itself.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The PAU relies greatly on Western theological colleges to train and the denomination to provide Western faculty with doctoral qualifications to teach at the College.

For indigenous faculty to get higher degrees the only practical option is to send them to Australia, USA or elsewhere. Even with the history of people failing to return there remains no other approved option open to the College.

4. What is the role of Western funding bodies on theological colleges?

The issue of funding did not arise specifically in the interview. The background understanding of the interview and what was evident in the tour of the campus however, was that most funds have come from international donations. This is true of both capital and ongoing expenses. The centralised organisation and funding decisions of the Adventist Church were evident in the whole conversation.

5. What other Western influences are noticeable on theological colleges?

The general theological conservatism of the Adventist Church is a major influence on the theological agenda of the PAU. While in recent years some relaxation of the interpretation of, for example, tribal dancing has occurred, nonetheless the primary generation of theological concepts occurs outside the Papua New Guinea context.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

The intention in examining these Three Theological Ideals was to uncover more than just the intentions of the Western agencies and the leaders who are involved in them. It was also not seeking to make a judgment about their goodwill or efforts to bring about good outcomes. Rather the aim was to better understand the outcomes of the activities of the Western agencies from the perspectives of the leaders of the institutions in the developing world. In this way the voice of the theological college in the developing world is able to be heard and the whole system can therefore be discussed with a different weight given to the

conversation partners. Thus the usually dominant Western agenda can be relativised and the outcomes of the multiple international contributors can be described not just the intentions of the actions.

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect to and for the benefit of the other rather than with a self-serving agenda?

As will be seen by comparison with the theological colleges assessed below, the Pacific Adventist College is at the extreme in terms of the dominance of the Western agenda as expressed through various institutions.

Being the denominational college for a smaller denomination which, due to its history and theology, is not very porous to the wider Christian Church opens it to be particularly influenced by its relevant Western institutions.

The Western based denomination and its institutional mission arm are the major agenda setters for the PAU and in particular the Theology Department.

Perhaps the disappointment of 'losing' potential indigenous faculty to the West has been felt at all levels of the organisation but as yet a method of redressing the issue is not on the agenda. The preferred institutional response is to deploy Western missionaries to teach, though a steady supply of them is not possible.

The relationships, in terms of institutional culture setting and empowerment of local leaders, are at the more paternalistic end of the spectrum.

The dominance of the Western theological institutions as part of the denominational apparatus in setting the agenda for curriculum, staffing, and operation is evident. They function to protect their own standards and to serve the integrity of their institutions rather than seeking to bring ultimate benefit to the PAU. While there is much 'giving' it is not empowering for the growth of independence and for building local capacity in the theological enterprise in PNG.

College 2: Martin Luther Seminary, Lae

The Martin Luther Seminary (MLS) was founded in 1965 by American, Australian and German Lutherans. It is the primary training college for the Evangelical Lutheran Church of Papua New Guinea. It began with principals who were consecutively appointed from the USA but since the mid 1980s has had indigenous principals. The College now has five full-time faculty members all of whom are indigenous. The faculty all have Masters degrees but are working towards one form of doctorate or another (professional such as Doctor of Ministry, Doctor of Missiology or academic such as Doctor of Philosophy or Doctor of Theology). The 56 students study the Bachelor of Theology for five years and complete their studies with one further year of full-time work in Church ministry. Students come from one of the two Lutheran Bible schools in Papua New Guinea where the main language used is Tok Pisin. At MLS they are required to complete their Bachelor studies in English.

Churches determine from which of these three institutions they will derive their pastors and evangelists. The graduates of MLS tend to be recruited to city churches and to chaplaincy roles. The village churches are typically pastored by those from the lower level Bible schools.

There seemed to be some ambiguity around the expectations of graduates from the three institutions. On the one hand the better educated graduates will more naturally fit within a city based ministry as their life experience and training help them to understand that context better. On the other hand there seemed to be an ideal that graduates from MLS should be able to fit into and be willing to take up a ministry position at the village level. This ideal seemed to be based on the ideological commitment to the key Christian value of humility that is expected of its leaders.

The MLS campus and library has a 'tired' feel. There is a sense that the initial input of resources can no longer be maintained. This seemed to be due to a reduction of international financial support in more recent years.

The College leader explained that the Seminary sees its role as threefold: producing pastors for the existing Lutheran churches; generating evangelists to work alongside the pastors; and providing lecturers for the two Bible schools and the Seminary itself.

The curriculum has gradually shifted in recent decades. "Originally it was designed like other theological colleges" with a Western curriculum and style. However, in more recent years more practical courses have been introduced to help students better understand the cultural context. The seminary has developed courses on sociology and anthropology to meet this need. While these disciplines have a Western origin, the incorporation of them into the theological curriculum is designed to sensitise the students to their own context. This strategy makes use of the wider Western academic enterprise, in a way, to subvert the dominance of the Western theological education curriculum that they inherited. The Seminary also seeks to give students a greater understanding of their indigenous context by requiring assessment which involves "observation and interviews with people in the villages and others".

At the time of researching, the Seminary was accredited by the Melanesian Theological Schools Association which is under the Melanesian Council of Churches. However, it was working towards amalgamating with other Lutheran institutions to form a University recognised by the Papua New Guinea Government. In 2011 the next formal steps were taken and, with an associated teachers' college, it opened as an Institute of Higher Education. Prior to its recognition as an Institute it could accept students from School Year 10. The new status means that students must have completed Year 12 at school to enter the programs. The Bachelor's course will now be four years. The Papua New Guinea government has been working more generally to increase the tertiary offerings throughout the country. A number of existing colleges of various disciplines have been encouraged to combine and form universities. The hope is that this will provide more places for the growing number of school leavers. It was expressed that the new Lutheran entity will feel considerable pressure to perform in a growing competitive market as a university. While it has functioned as a denominational college, it has had a guaranteed role and place, but with more faculties and many competitors its place will not be as secure. "The concern is that we will be in a competitive market when we have university status."

While this drive by the Papua New Guinea government to create more universities is unfolding currently, it is uncertain what impact this will have on a denominational college such as MLS. The potential diminishing of links to the denomination may have implications for the way the education of pastors takes place. Furthermore there may be a reduced capacity to foster denominational allegiance amongst the more capable students, who will conceivably look to other institutions for their higher qualifications.

The college leader judges that one of the strengths of MLS is the way staff and students see themselves within the broader international theological scene, yet as specialists within Papua New Guinea. This is indicative of a healthy institutional self-image. The contextualisation

process that has been undertaken for over 20 years at MLS and is so evident in its self-description has given rise to a sense of identity that owns the strengths of the organisation in a self-aware manner. This has meant that it has developed very deliberate elements in its educational offering that are linked to the needs of the local context. One example is the training on HIV awareness and ministry, which was conducted with the other denominations through the Melanesian Council of Churches. This specialist focus, which is not part of the usual Western curriculum, is self-consciously part of the necessary indigenisation of its own curriculum.

One difficulty that is being faced by the Seminary is the reality that some graduates do not pursue ministry after their studies. Achieving a degree qualifies a person for work in the secular workforce, particularly with the government or in commercial office positions. Graduates are generally able to function well in English, organise themselves and have a good understanding of the culture and people. As the economy expands, such educated people are in increasing demand.

General Assessment

The direction taken in the early history of the College has meant that it has been actively indigenising its operations for over two decades at the formal and organisational level. The key indicator of this is seen by the appointment of indigenous principals. It is rare to have an entirely indigenous faculty in the Papua New Guinea context and this speaks strongly of the independence of the organisation. It has taken decisive steps towards seeing itself as a specialist educator for its own country.

One possible downside to this independence, indicated by the state of the buildings and library, is that it may not be able to attract the resources that come from having external, particularly missionary faculty involved in the College. As Williams outlines, this is one of the

benefits (and potential hindrances) of Western missionary involvement (Williams 2006).

When direct missionary support is withdrawn, the capacity to attract other outside funds can dry up, thus exposing the institution to unsustainable models of operations and maintenance costs for the infrastructure.

The College is significantly impacted by the push of the government to amalgamate groups of colleges to work towards accreditation with the Papua New Guinea government body. (“We will be in a competitive market with other universities!”) This is in line with the stated aims of the Papua New Guinea Office of Higher Education which is seeking to provide increasing opportunities for school leavers to study at tertiary level and thus contribute to the development of the nation (PNGOHE 2011). This is part of a wider international movement towards increasing the percentage of citizens accessing higher education (Rena 2011).

The Martin Luther Seminary has a high degree of independence from the West in terms of formal oversight. It has been gradually reforming its curriculum to match the context in which its graduates serve. In particular they have sought to help students to adapt to their context through field study and fieldwork, and thus move away from the ministry training style which is dominated by Western patterns. The relatively early appointment of local leadership in the history of the College has allowed them to make these moves with fewer constraints than if the institutional control remained with missionary leaders.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The principal of Martin Luther Seminary specifically raised these concepts which were seen in the Field Research Stage One to be indicators of more indigenous patterns of theological education. The First Order indicator of curriculum change and the Second Order indicator of leadership were clearly things of relevance as the story of the MLS was told. The adaptation of the teaching methods to incorporate fieldwork, field study and various content topics to include sociology and anthropology was clearly significant for helping contextualise the learning of students.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This factor was not raised as an issue at MLS.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The primary issue in this regard is the move away from the accreditation by the Melanesian Theological Schools Association to come under the Papua New Guinea Office of Higher Education. This has caught MLS up in a much wider educational issue impacting not just Papua New Guinea. Currently, this is an issue in many other countries as well.

The accreditation by the Papua New Guinea government has led to a considerable amount of uncertainty around the identity and role of the MLS.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The use of English is a given for study at this level. There is a heavy reliance on English in the library but other factors were not mentioned.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The way the College seems to be avoiding the brain drain of their faculty is by encouraging faculty to do their higher studies through distance or modular programs. Each of the five full-time faculty members was completing doctoral studies in this way. However, there was a hint that this form of study is difficult to complete.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

There were clear indications of the opposite attitude to this at one level, but also a sense of participation in the wider theological scene at another level. The shortcomings of Western style education which has an approach that is too cognitive had been partly rejected. This was demonstrated by the inclusion of local fieldwork in the curriculum. Then again, this was conceived in terms that it was the particular specialisation of MLS in Papua New Guinea which was appropriate as a member of the international theological community. This displayed a healthy confidence in the place MLS had internationally.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

For MLS this was only identified in the broader context of the movement of international education towards forming universities. The degree to which Papua New Guinea is going along the same path as other countries, has impacted MLS.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The founding mission work moved within 20 years to encourage indigenous leadership in the Martin Luther Seminary so that local principals and faculty have been engaged since the 1980s. This is a very positive foundation, though as noted, there are some pressures on the funding model that results from not having missionary 'attention' from overseas bodies. It is clear that the local Lutheran denomination is an integral part of the operation of the Theological College. However this does not seem to have its agenda set by other Western bodies.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The MLS interacts in two key ways with the Western education system. In the first place, the Seminary sees itself as part of the wider international scene acting as a specialist provider for Papua New Guinea. The other major influence is seen with the move to grow the number of universities by the Papua New Guinea government. This drive is the major issue facing the College and causing it to question its place in the unfolding educational

scene. It will bring greater financial uncertainty for the College and cause a reconsideration of its core functions.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The faculty are all required to obtain their higher degrees from institutions outside the country. In particular the College has opted for part-time study of some form or other. In this way the loss to the College of active teachers and the potential brain drain is reduced.

4. What is the role of Western funding bodies on theological colleges?

The role of Western funding bodies was not in the forefront of discussion. It would seem that the MLS was more focussed on the denominational contributions from within Papua New Guinea, but this was not clear. Presumably there were international bodies supporting the College through the Lutheran Church overseas, but this was not a leading topic when discussing Western influences.

5. What other Western influences are noticeable on theological colleges?

Other issues were not raised.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The Martin Luther Seminary has had the great benefit of having an early indigenisation process for the principal and faculty. Presumably the leaders of the day saw either the theoretical or practical value of this, or both. Appointing local leaders has allowed the College to be able to make a number of specific choices to contextualise the learning and outcomes of the College.

The interview with the principal proceeded without a sense that he saw Western institutions as being a problem. In fact there was a dignity evident in the rhetoric about the specific competencies of the College compared to Western theological colleges. The task of MLS to contextualise the learning environment was part of the self-evaluation of academic competence.

While it is difficult to derive ideas from an *argumentum e silentio* it would seem that the Western relationships were not the primary reference point for the College. Rather, local denominational and government issues dominated its reference points.

Having been the recipients of good practices in its early stages, the College, while not without difficulties, had benefited from its international relationships.

College 3: Evangelical Brotherhood Church College, Lae

The Evangelical Brotherhood Church was founded in 1954 by a Swiss based ministry which now extends to several countries around the world (EBC 2012). The Swiss Evangelical Brotherhood Mission has a small but dynamic base growing out of the ministry of an independent church. It nonetheless fits within the wider evangelical movement with an emphasis on proclaiming the gospel of Christ, furthering the kingdom of God, and combating the abusive impact of alcohol and drugs. It has a holiness base (a theological commitment to living a holy life, emphasising the renunciation of personal sin) and a missional commitment to helping local ministry gain independence. There are about 30 missionaries from various countries still in leadership and support roles in the denomination.

“The vision is train national men and women who will be equipped with the word of God to teach the Bible, follow the Great Commission, and be practical.”

The Evangelical Brotherhood Church in Papua New Guinea has grown to have 300 pastors and 100,000 members organised into 17 circuits each with a senior pastor. It operates the Evangelical Brotherhood Church Bible College as well as three other lower level Bible schools that are feeders into the College. The Evangelical Brotherhood Church also runs holistic ministries in vocational training, health services and other welfare work such as prison ministries and children’s ministries. The holiness teaching is not a form of asceticism, but rather promotes active engagement in the lives of people and the problems of the world.

The EBC College began in Papua New Guinea in 1963 in the Eastern Highlands Province, but moved to the city of Lae soon after. There are different options for study given the existence of smaller connected Bible Schools. Students may do all three years study at the Bible College or they may study in one of the three Bible schools, doing the first year of their course over

two years. These students then complete their second and third years at the Bible College.

There is a seamless articulation of the courses from the lower level to the Bible College.

From the beginning, the EBC College had an emphasis on both the spiritual and practical elements of pastoral training. Students are equipped to be teachers of the Bible, to baptise and plant new churches as well as do practical work. The College operates a functioning farm where the students take part in working. This activity not only helps cover costs for the College, but the work itself is seen as integral to the students' education. "They are not trained to be 'white collar' pastors but are to have a Bible in one hand and spade in the other".

The College has 60 students, 40 of whom are from the EBC and 20 from other denominations. The College runs classes in both Tok Pisin and English but they have more of the former students. Each year they are able to run three separate year classes in Tok Pisin, while English speaking students join a single class with a revolving curriculum. The EBC College grants an advanced certificate which is equivalent to a diploma.

The College administration is very integrated into the denomination's wider activity. This has a number of strengths but also adds complications for the operation of the College. On the positive side, the College enjoys a close relationship with senior leaders of the Evangelical Brotherhood Church. All of the 17 senior pastors of EGC are members of the College Board. They are able to give feedback about graduates and discuss issues relating to prospective or present students. This improves the relevance of the College activity to the needs of the denomination. This is a great strength.

The board meets quarterly in conjunction with the denominational administrative meetings. Being a part of a larger meeting agenda means it is usually not held on the campus with the unfortunate effect that knowledge of the College's activities is only second hand or not up to

date. “They have a small knowledge of the daily operations. [If they met on campus] they would better understand the issues such as discipline of the students”.

Another major complication of the integration of the College with the denomination is that it gets caught up in the Wantok system.

To be a Wantok with a group of people brings significant obligations to each member of that tribe. The Wantok system may be regarded from different perspectives: it operates as a type of insurance scheme when medical or other problems arise or a ceremony needs to be paid for; it provides a pool for cheap labour for the entrepreneur of the group; it is a drain on finances for those who are earning as they have to cover the needs of all Wantok members; in the political arena it can become a support base for local, regional or national leadership aspirations; and it provides the primary sense of a person’s identity.

One relevant aspect of the system is the phenomena of ‘Bigmen’. A Bigman is one who builds social capital within the Wantok group through being able to give preferment to their Wantoks. This system is well known to lead to nepotism within the public service (de Renzio 2000) where an official will function to benefit his own people rather than the wider public interest.

The impact of the Wantok system influences life in the various parts of the Papua New Guinea church at many levels. In this case the close integration of the EBC Denomination and the College makes it particularly pertinent.

The leaders of the EBC denomination come from various regions throughout the country and function to some degree like Bigmen do in the traditional culture. While this is more or less ameliorated through practicing the Christian virtue of servant leadership (as per Mark 10:35-45) it nonetheless has an impact. Sometimes the leaders send students for training who are inappropriate, either due to their lack of moral commitment or overall inappropriateness for

Christian leadership. In some cases it may be hoped that two or three years of Bible College may 'sort the candidate out'. This can be frustrating for the College leadership. The principal expressed his frustration: "don't expect me to change them if they are poor candidates". Other reasons for sending inappropriate candidates are "bribery and the Wantok system". For example, it may be one family's turn to have someone be invited to go off to college, or it may be to secure support in some other area of church politics. "This shows the wrong motive in the first place".

It is significant that the principal indicated that often the candidates from non-EBC churches are judged by the College to be of a higher quality. ("Often the non-EBC students are better behaved".) The dynamic of choosing and sponsoring a student to the College seems to function differently when they are sent from outside the Denomination. In particular they don't have the expectations of entitlement expressed by Church leaders, the students themselves and sometimes their families.

The College has a rather insular sense of its identity. It appears to be blinkered to wider influences in theological education. There is an accepted way as to how things are done. While operations and curriculum are modified and expanded, this is done within its own frame of reference, rather than due to engagement with the wider theological scene.

General Assessment

The College has a strong sense of its foundation and adherence to the original vision of the Swiss Evangelical Brotherhood Mission. The EBC denomination has self-consciously adopted the founding Mission's purpose as its own purpose.

The first missionaries worked hard to understand the culture they were entering. They rejected the prevailing animist belief system of Papua New Guinea, that is the worshipping and deferring to (often evil) spirits. Their emphasis was to focus on the Bible and its teachings

without the encumbrances of a strong denominational history. This remains a key focus of the College and the denomination. The missionaries overtly rejected the negative parts of Western Culture, in particular immodest clothing, the use of alcohol and pornography.

The Denomination, and derivatively the College, had been in a process formally of reducing the leadership role of the missionaries. There was a real sense in the College that this was being done well and with an ongoing appreciation of the founding and continuing partnership with the missionary leaders.

The College places a high value on training for grass roots ministry and not on academic 'white collar' ministry. This is belied to some degree by the operation of the classes in English for the better students but generally is in evidence in other parts of the curriculum. Typically the English speaking graduates will be placed in city churches and have better leadership prospects than those studying in Tok Pisin.

A further issue may also be playing out due to the wider national agenda of the Government to push the country towards embracing more opportunities for higher education. Young English speaking graduates, particularly given the proximity of working in the city near other denominational pastors, may find that their qualifications, both in appearance and reality, under-equip them for the complexity of urban ministry. This may be all the more emphasised in a fast transitioning economy and society such as Papua New Guinea. The founding vision of grass roots ministry competence may have served the denomination well for the first five decades of its existence, but the need for more sophisticated leaders may drive the College to have to examine its academic offerings. It risks being left behind both in the aspirations of the more able students to get more education and in the reality of the choices they make to get higher qualifications. The potential dynamic that may develop is that graduates may seek further training elsewhere and thus open up opportunities for ministry outside the

denomination. The strength of the denomination may be diluted as they lose their more able leaders to other activities.

The description of the founding missionaries' ministry foci was: the adherence to 'just the Bible' teaching; and personal ethical concerns, such as rejecting alcohol. While typical of the holiness and evangelical roots of the mission, these principles were in a sense naively accepted as core to the Christian faith, not just parts of the complex whole. The interpretive grid of 'just the Bible' was unexamined and thus lacked the sophistication that is evident in the wider Evangelical world. Furthermore the wider social concerns of the faith which go beyond the personal ethical issues and critiques societal ethical concepts such as power relationships, ecology, and economics, are not even agenda items within the College let alone part of the curriculum. As discussed in Chapter Two, the Lausanne documents demonstrate a commitment to a much broader agenda for evangelical scholarship (Lausanne 2008).

The role of the founding and subsequent missionaries was seen in a very positive light. Their attempts to increasingly hand over control to indigenous leaders was seen as proactive and appropriate to the capacity of the locals to take up that leadership. This issue raised the possibility that there was a naivety in the description of their actions or perhaps there was a genuinely enlightened approach by the missionaries. Probably both concepts are needed to explain the way the transition is taking place. Whatever the case, there has been and remains a definite agenda by the missionaries to transfer greater autonomy to the local Church and the College.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

These indicators of Western and Indigenous issues in theological education are largely unconsidered within the formal discussion of the College. The curriculum and activities of the College are understood and assumed appropriate. Indications of change to the way things are done are not driven by the desire to move from Western to Indigenous methods based on a philosophy of contextualisation but rather by the needs of the particular situation. The leadership perspective of the College is set within its own context without much awareness of the wider theological scene.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This factor does not seem to be an issue. The founding mission has been committed to raising up local leaders for the local ministry. In this context there are not really opportunities for seeking further opportunities in the West. The current principal is a graduate of the College with no further training beyond that, which suggests that there is little value placed on higher degrees.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The College has an anti-academic bent with its preference for 'blue collar' ministry. However, there is an inconsistent attitude evidenced by the operation of English classes provided for the academically more able students. The College also may experience

pressure from the Government to provide higher qualifications as part of their drive to increase the options for school leavers across the nation.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

Within the EBC College the dominant influence is the founding Swiss based church with the ongoing presence of missionaries in the College structure. The academic level at which the College functions is relatively low and so the role of the library is not a critical determinant to the influences upon the educational offerings. The relative insularity of the denomination makes it less susceptible to influence from Christian media.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The ideology of the founding mission is contrary to a strong academic focus. Indeed, there is a value on not being too academically oriented. There is no tendency for students to seek further training outside the confines of the denominational College.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

The founding mission agency had a value of critiquing the Western culture generally. A part of that tradition also calls into question the academic theological enterprise. Consequently the Western model that has been delivered to the College is accepted

without much critique at the same time as rejecting a more elite academic expression of theological study.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The primary expectation comes from the founding mission agency which has established the ethos and structure of the College. There is a strong expectation that the primary values that have been handed on will be maintained. The close link to the EBC denomination is a part of this received structural expectation. The College is very much the handmaiden to the wider denomination's activities. It is telling that the non EBC students tend to be of a higher standard than the EBC students. This indicates the 'required passivity' of the College which is part of the ethos of the broader institutional structure.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The founding mission agency had and continues to have a positive attitude to encouraging local leadership to run the ministry. Their founding perspectives encouraged this. As noted in Question Three sub-question 7, the ongoing influence operates at many

levels including the structure of the relationship between the denomination and the College.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The College operates in an insular way with an anti-academic orientation. This means that the wider education system and the theological system have less influence than in other places. In some ways they act as a foil from which the EBC College stands apart.

There may be some variation to this in the years ahead if the Papua New Guinea Government's drive to increase attendances at colleges impacts EBC College.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The College functions largely on its own with little connection to other theological colleges. Since training of faculty is an in-house activity they do not send lecturers out to get more qualifications. If there is any degree of some influence by Western theological colleges, it is behind the scenes. The missionaries may have some theological education beyond the Swiss Evangelical Brotherhood Church, but that is not promoted as an option for the Papua New Guinea faculty.

4. What is the role of Western funding bodies on theological colleges?

The founding Church has a high value on churches being self-funding. While this puts pressure on the Church in many ways, it also liberates it from other forms of pressure

from funding bodies. However, the ongoing role of the Swiss missionaries remains in the background.

5. What other Western influences are noticeable on theological colleges?

No other Western influences were mentioned.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

It is clear within the core tenets of the Swiss Evangelical Brotherhood Church that they have sought to establish an independent church within Papua New Guinea. The ethos of the organisation is towards partnership rather than domination. This attitude was clearly part of the way the founding mission group had established the Papua New Guinea EBC and the EBC College. The College leader was appreciative of the way local leadership had been encouraged and saw this as reflective of their Christian commitment. The founding mission agency appears to be anything but self-serving.

The primary issue for the College was the relationship that it had to the wider Papua New Guinea EBC denomination. The almost total integration of the College's affairs with the denomination left it subject to a number of difficulties, not least of these being the sense that its agenda was not high on the denomination's agenda. Furthermore core issues such as the selection of students were compromised by the influence of the denominational leaders.

It would seem that the underlying reason for these difficulties for the College relate to the anti-academic position of the Church, the relative insularity of the Church as it relates to other churches, and its singular commitment to grass roots ministry. None of these elements encourage an academically robust and capable theological college.

One wonders whether some of the wider leadership issues with which the Church grapples may be a symptom of a relatively weak theological education process. The fact that the College runs only diploma level courses does not suggest that there is a strong culture of training for senior leadership.

The net result of all this is that the international relationships, while being positive in many respects, nonetheless have created in-country structures and processes which mitigate against growing a healthy church in Papua New Guinea.

College 4: Christian Leaders' Training College, Banz

Declaration of interest: Overseas Council Australia, of which the author is the Executive Director, is a major contributor of funds and consultancy to this College.

The Christian Leaders Training College (CLTC) was founded in the mid-1960s through the efforts of Australian and New Zealand missionaries. The campus occupies about 180 hectares in a valley in the Western Highlands province near the country's third largest city, Mount Hagen. From the beginning, the vision was to place importance on teaching the Word of God and promoting the development of the nation. It was also founded in the context of the error of the 'cargo-cult' and unbiblical views of prosperity which were in the PNG church more widely. "The missionaries had a view that there was a problem in the Christian understanding in Papua New Guinea". The cargo-cult was a mix of traditional beliefs which expected the return of the people's dead ancestors coming back to the country bearing many gifts. This was built upon through the experience of the coming of white people in ships and planes with actual goods used in trade. Within some Christian churches this led to a distortion that belief in Christ led necessarily to material blessing and that God would give anything that was requested (Sanders 1978). These theological emphases remain in the life of the College and its teaching, though recently one indigenous faculty member of CLTC has revised some of the understanding of the cargo cult concept in the way it was originally understood by foreign missionaries (Mani 2012).

CLTC draws students from many evangelical denominations and missions. Usually a student will have attended a Bible school and studied at certificate level before entering the Diploma course. More recently, the majority of diploma graduates would articulate into the Bachelors course. Often graduation from CLTC is the gateway to higher leadership within the sending denomination. While many graduates would take up pastoral roles, others have become teachers and principals at the Bible school they first attended, or gone on to take up leadership roles in their denominational Church departments.

The College has three campuses. The main one is situated in Banz, near Mount Hagen and the other centres are in Port Moresby and Lae. They are all operated under the auspices of

one national Board. At the main campus there are about 100 students in the diploma and bachelor courses. The other campuses run part-time courses at certificate and diploma level. Subsequently these have now been streamlined with the courses at the main campus. More recently a Master of Theology course has been developed with funding from Overseas Council Australia.

At the main campus, there is also a certificate course in Tok Pisin for wives who are not able to study in English. They concentrate on learning the Bible and numerous issues relating to leadership amongst women. Due to the general values in the society, women tend to be allowed less educational opportunities, so this course provides a basis for them to engage in education. The focus is especially for rural ministry, as together with their husbands, they will usually return to a rural setting. The wives are assisted in their understanding of the issues of child care, community health and basic administration as well as church leadership and Bible teaching. They often re-enter their sending churches as a key agent of social change, with ability to improve the lives of women in their village.

The College operates a distance education program at the certificate level. Even with the difficulties of transport and communication in Papua New Guinea over 1,000 students are enrolled.

The College was founded with a commitment to national development and not just growth within the Church. As such, the College operates a farm with a significant commercial operation in chicken and egg production. It is the third largest producer in the country. The farm provides about half the income for the College and employs several dozen people. Over the years the business has had both good and bad times due to competition from a commercial competitor in Lae, and weather events which have closed the highway and stopped the supply routes to major centres. Most recently the company working on the new

liquefied natural gas venture in a nearby province has signed a contract for supply of eggs.

The College has invested in expanding their production factory to meet this demand.

The farm also raises cattle which are sold, and operates a school to train young men (sic) in rice production. The graduates of this program, usually ten per year, return to their local regions as instructors to help others. Rice is a recently introduced but increasingly important staple in Papua New Guinea. Other activities at the College include the growing of root crops and vegetables for consumption by the students, staff and faculty. With over 500 people on the campus, including young families, a school has been set up, which caters for approximately 50 children, conducted in Tok Pisin. The College has a medical clinic with general and maternity sections, This is available for both the College community and the local villagers in the surrounding district. The nearest hospital is a relatively long way off, so this clinic is a way of contributing to the wider community.

The College principal related that one “Western perception of the Melanesian Church is that it is a problem to fix”. Since the frequent rhetoric of the politicians is that Papua New Guinea is a Christian country, there are many issues immediately evident to the Western missionaries that need to be addressed so that the reality matches that rhetoric. This reinforces the perceived need of Western control generally in the Church and forms part of the backdrop for the way the College has functioned. An example of this is the reaction to the reality of the weakness of the Melanesian Association of Theological Schools. The comments of Westerners are more likely to disparage the Association than to work to help the Melanesians in their task of strengthening it.

The principal outlined his concern that there has been a pattern of fear-based leadership by the Western missionaries who have a role in the College. This anxiety is driven by an underlying concern that the Melanesian leadership will not be able to set the College’s course to competently negotiate the theological and cultural issues. There are particular

concerns about the endemic animistic foundation of traditional Papua New Guinea religious belief which has combined with some forms of Pentecostalism thus reducing the significance of biblical study. Being taught 'just by the Holy Spirit' is seen as a value in some Church quarters. However, within CLTC this is judged to be sub-Christian as it implicitly rejects the written revelation of God as a control on excesses of spiritual experience. This is a complex issue and highlights the "problem many Westerners have with the Melanesian view of the spirit world". Because of this cultural complexity, the need is therefore all the greater to facilitate the training of more Melanesians to take up roles on the faculty. They will then be able to address these issues as cultural insiders and with a commitment to the biblical perspective.

In recent years the College has had to address an issue of the increasing academic standards of the College and the relevance of that for the churches in which graduates are serving. The stereotypical approach of new graduates (from many colleges) was of particular concern whereby they were imparting their new knowledge without compassion or sensitivity to their context, often at the village level. This is illustrative of a wider issue within the church and society. The sub groups within society are changing at very different rates. There is both a great need for increasingly sophisticated leaders in every field, but also a need within the Church to be able to relate to those who are still living at or just above a subsistence level.

In trying to balance the academic standards that are required of the College while still maintaining the sense of the Melanesian context, the College is working towards 'sustainable excellence' in all its operations. This seeks to balance these sometimes competing concepts in order to gain accreditation with the government, but also to keep grounded in social, church and biblical realities. The frequent observation of the operation of outside mission work is that it is unsustainable in processes and structure because the local context is not sufficiently taken into account. When the missionary input is taken away, the enterprise

collapses (Williams 2006). The key feature identified to bring about the sustainability of CLTC, and indeed the wider theological enterprise, is Melanesian faculty and leaders. Subsequent to the research undertaken for this study, the College has begun a new Master of Theology course. The first graduates completed their degree in 2012 and five of the eight have taken up or continued roles as teachers in the College.

Another developing initiative at the College is in building stronger relationships with approximately 20 smaller Bible schools. Often CLTC graduates have taken up leadership roles within these Bible schools, and they look to the College to provide ongoing support and guidance. This growth in relationship is at a more informal level, as the schools' primary allegiance is still towards their denomination within the local context. The College is investigating the process of accrediting these colleges to teach the first year of the CLTC Diploma of Theology course. In part this is a response to the Papua New Guinea Office of Higher Education's drive to provide more tertiary places for secondary school graduates. It is also a way of helping lift the standards of these Bible schools.

During recent accreditation discussions, the Papua New Guinea Office of Higher Education asked whether CLTC might move towards combining with other institutions or introducing other departments, thus moving towards a multi-faculty university. The initiative of assisting the feeder Bible schools to provide Diploma courses would provide more places for graduating High School students, but the concept of expanding into multiple faculties is more problematic for the College. They are concerned about losing focus on their core task of training leaders for the church. Also the practicalities of accommodation and infrastructure would be a financial and planning burden. Another difficulty which impacts any such planning is the general decline in competence of school leavers particularly in English proficiency (Philemon 2012). This is a national issue affecting many tertiary institutions and complicates matters for a specialist college such as CLTC.

General Assessment

While there is an appreciation of the founding vision and contribution of Western leaders in the life of the College, there is a perception that control has extended beyond an appropriate time frame. The Western influence in the College is not formalised, such as with a denominationally owned Bible College. Rather it is a network of interested Christian leaders who continue to provide input to the structure and processes. The Board has a number of members who are former lecturers and others who live in Australia and New Zealand. This speaks of their ongoing commitment to the ministry of CLTC. It also demonstrates the complexity of timing and processes involved in successful handover of control of an organisation. In many cases the Westerners on the Board are former and sometimes current teachers of the Melanesian faculty. Both deep appreciation for the contribution and yet a desire for change in Western influence seem to coexist in the ethos of the College.

The new venture of establishing a Master of Theology program is essential for developing the academic standard of faculty for CLTC, and also for other colleges and mission work in Papua New Guinea and indeed throughout the Pacific. It is worth noting that the only way this can begin is with Western faculty at the College and with adjunct lecturers especially from New Zealand who are committed to teach the modules. It will be several years at the earliest before such a program could be taught with a majority of indigenous faculty. The current faculty involved in the program fortunately have much experience in the Papua New Guinea context and so bring cultural sensitivity to the task. Their goal is to assist the Masters students in their research of topics that will help them relate to the moving culture of Papua New Guinea, and to build a knowledge base that can inform the issues of their country and the Pacific.

With its three campuses and distance program, as well as initiatives for helping other Bible schools, combined with the potential to raise up senior leaders through the Masters

program, the College is making a substantial contribution to the theological enterprise of Papua New Guinea and beyond.

One of the greatest historic problems of the College has been the incapacity to produce a pipeline of competent faculty for senior leadership of the College. Until recently the faculty has been dominated by Westerners from Australia, New Zealand, USA and Europe.

Compounding this lack of indigenisation has been the reality that many Western faculty members (and support staff) have only stayed for relatively short periods of a few years. This has meant that their capacity to teach from within the context has been limited. Typically the first few years of a missionary's service are spent learning what the issues are and the best way to teach them. Soon after getting to this point many leave. While there have been some teachers who stay longer, or return to teach at later times, the relatively short periods of teaching have worked against a truly enculturised learning experience.

The fact that CLTC is not linked to any particular denomination is at one level a weakness that has been felt over the decades as the College has no guaranteed support. However, its interdenominational approach has also been a strength, as the College has been able to contribute significantly by helping develop many denominations and mission groups. Also its denominational independence has meant that it has been able to model cooperation between groups, and thereby influence an increasing number of ministries. Graduates from CLTC have firsthand experience of interdenominational cooperation that leads to a greater tolerance of others. The personal relationships built during study also lead to opportunities to cooperate in later years of ministry.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

At Christian Leaders Training College these indicators were relevant for the leadership.

The key issue in this College is the group of Second Order Indicators that were revealed in the First Stage of this research. Most of the issues seem to relate to the questions of institutional leadership. Issues of Teaching and Learning and Institutional Culture seem to be of less importance.

There seems to be a sense that when the leadership is more fully in indigenous hands, then other issues will more easily be raised. It could be expected that Teaching and Learning styles and some of the Institutional Culture issues would be addressed as a matter of course.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

While there is a keenness for some of the faculty to attain higher degrees, there is little aspiration for establishing a career in the West. There is a high commitment to CLTC from the faculty and to further the broader ministry within Papua New Guinea.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The issue of credibility seems to operate in terms of the direct relationships with Western leaders still involved in the College. It is not so much a general sense of Western theological education that underpins the self-perception of the College but the attitudes

and expressed opinions of the Western missionaries who are either on the faculty or who continue their involvement through the College Board.

The Papua New Guinean government's Office of Higher Education is a significant influence on the College as well. As discussed above, its drive to increase positions for High School graduates is putting pressure on the College. The accreditation process with the Government is caught up in this conversation which impacts the discussion about the College's future direction.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The library is primarily in English as are all lectures, except the certificate course taught in Tok Pisin which is conducted for some of the students' wives. This influences the agenda of the teaching. The College is involved with publication of the Melanesian Journal of Theology which seeks to provide theological reflection on local issues.

Visiting lecturers continue to influence the College. Helpfully many have long association with Papua New Guinea and CLTC in particular, so have a deeper understanding of the local issues when they teach.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The problem of a brain drain to the West has not been a significant issue in the context of Papua New Guinea. Rather the issue has been that there are insufficient opportunities for higher education available to indigenous leaders. The introduction of the Master of

Theology program has been an attempt to seek to redress this lack. The structure of the course mimics the Western models but the content is primarily geared towards the local context. It is designed to allow the better students to be able to apply directly to international PhD programs.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

Western academic competence is something that the College aspires to within each of its degrees. This is part of the wider Papua New Guinean education scene as the country seeks to upskill its population for a more dynamic economy. The desire to have some Masters graduates progress to doctoral studies is part of the College's appreciation of what Western style education can bring. (The OCA contribution to doctoral studies will be targeted at providing scholarships to leading Theological Colleges in Asia rather than in Western countries).

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

CLTC has two advisory bodies in Australia and New Zealand that provide a range of services including encouraging missionaries to join the faculty and staff of the College. It also provides funding for various projects. Overseas Council Australia is the other significant funder for the College. There are clear expectations from these organisations in relation to the operations of the College which interact at both a background ideological level, and from time to time with direct involvement in the main Council of the College.

Given the position the author holds within Overseas Council Australia, the role of OCA in the life of CLTC will need to be assessed by others.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The influence of the founders is not so much via formal institutional bodies but it continues through a cadre of leaders who have had some role or other with the College. Their influence continues through occasional lecturing at the College, through the Advisory Boards and through the College Council.

The original vision to provide both training for church leaders and the economic empowerment of the region and country, continues to be a major influence in the College's decision making processes. The commitment to an evangelical biblical scholarship is also part of the ethos. This issue is a constant one as the College navigates numerous issues of contextualisation.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The primary issue is the activity of the Papua New Guinean government to accredit the College and request a diversity of faculties to be established. This is still unresolved in the future plans of the College.

The desire to facilitate some Masters graduates into doctoral studies also impacts on the structure of their degrees. One example is the teaching of Greek to Masters students to facilitate the study of the New Testament. In the West this would commonly be done in undergraduate programs but has been introduced into the Masters program so graduates can move into doctoral programs that customarily require at least Greek language proficiency for entry.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

There has been over the years a small number of faculty members who have studied at Masters or doctoral level in the West, particularly in Australia or New Zealand. The cost and dislocation has been a major impediment to this occurring very often.

The Masters program was only able to get started by individual teachers coming from the West to teach the modules. While this was not a formal program of a Western College, it did have close links to Laidlaw College in New Zealand and the Australian College of Theology. The second iteration of the course is accredited through the Papua New Guinea Office of Higher Education but still adheres to the general standards of the former accreditation.

4. What is the role of Western funding bodies on theological colleges?

The primary Western funding body is Overseas Council Australia. The author has been a keen promoter of the Masters program and numerous other developments in the life of

the College including the mentoring role with the smaller colleges. The significance of this funding remains for others to assess.

5. What other Western influences are noticeable on theological colleges?

Within Papua New Guinea the new mining ventures owned by foreign companies have brought with them considerable extra wealth and a demand for workers in both mining and services. CLTC is not directly impacted by this but is generally influenced through higher labour costs and loss of some staff to the mining industry.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The 'problem of the Observer Participant' status of the author is at its greatest as these ideals are assessed.

The ongoing role of the international institutions that relate to CLTC is both an instance of benefit and control. There are demonstrable capacities that are lacking in the life of

the College which are not able to be made up from local leadership. This is particularly noticeable in the farm management and financial side of the College. Dependence on Western assistance is likely for many years to come. In terms of the competence of the indigenous faculty, the College will be reliant on missionary support for at least several more years. It will require several new doctoral level lecturers before the College no longer 'requires' the input of Western faculty, particularly in being able to teach the Masters program.

One other issue that will arise in the coming years is the choice of institution for doctoral studies of relevant graduates from the Masters program.

The normal policy of OCA is to provide faculty study grants for study in non-Western theological colleges. This is a matter of core principle for OCA though occasionally it has not been possible. OCA's aim is to reduce potential brain drain due to the problem of the non-returning of faculty, and to ensure that learning takes place in an institution which is embedded in the cultural context of the developing world. OCA's preference is for leading theological colleges in Asia to be the place of doctoral study.

Contrary to this principle, offers have been made by New Zealand colleges for some graduates to do their doctoral study in New Zealand.

It remains for others to judge in this instance the value to CLTC for their faculty to study in the West or in an Asian setting.

College 5: Good Shepherd Seminary, Banz

The Good Shepherd Seminary (GSS) is one of four training institutions within the Roman Catholic Church of Papua New Guinea. It is part of the Congregation of Divine Word Mission

(Soceitas Verbi Divini) which globally focuses its ministries where the church is not well established. The GSS is one of the two entry level colleges where young men (exclusively men) do their initial training for the Catholic priesthood. They complete a three year course before doing a year's pastoral field work and then some of the students are able to progress on to a further three years theological study at the Catholic Theological Institute near Port Moresby.

The College is located near Mount Hagen in the Western Province on a campus of a few hectares. The general feel of the campus is of a well ordered site with a well-resourced library. Given the length of training in the Catholic system, the focus of the GSS is to give the students who are usually Year 12 school leavers an undergraduate degree in philosophy and humanities. The general educational level in the country has been dropping, notwithstanding the government's push to make more tertiary positions available, which means that the seminary also has to conduct remedial English lessons to help the students adapt to their studies.

GSS is strategically located within a "flourishing Roman Catholic parish, so students are able to get good pastoral experience in the parish as part of their training". By entering this system they are able to make the shift from teenage parishioner to nascent leader, discovering in practice what pastoral ministry entails. "The focus is on evangelisation and hence the importance of being based in a parish for learning experiences." This rural based experience is all the more important for their preparation, as the context of the graduate seminary near Port Moresby is quite different from where most parish priests will be expected to minister.

The Seminary is highly influenced by the wider agenda of the Roman Catholic Church. The Bishops' Conference (the ruling body of the Church in each country) has pushed for a higher academic standard at the College which has been in line with the growing expectations in the

Papua New Guinea education system and society. Following a major review of ministry training commissioned from the Catholic hierarchy in Rome in 1999, the emphasis of the Seminary has been more academic and less pastoral.

In order to assist those students who do not proceed to priestly training, the Seminary is accredited through the Divine Word University in Madang, Papua New Guinea, (see below) to offer a two year Diploma, or three year Advanced Diploma in Religious Studies. This equips graduates to do further studies at one of the Universities or to work in one of the many Catholic agencies. The college leader explained that there is a growing awareness of the importance of preparing people for non-pastoral work for the sake of the students, but also for the sake of the agencies who need trained leaders for their positions.

Consistent with the findings in Chapter Two, the shifting nature of Papua New Guinea culture at variable rates is evident in the lives and experience of the students. Many of the students are from educated households and have come from places where the traditional culture has been breaking down. "Most students' parents have been educated – they grew up in towns being relatively isolated from their tribes." In general terms within the society, the traditional structures of tribal authority with its resultant social cohesion is in some places diminishing. One development is that people tend to focus more on their particular family cluster than they do on the traditional social unit, the wider tribe. This change has led to a breakdown of the social and moral values which has led to worsening law and order. The impact of this on Papua New Guinea society at large is far-reaching but it includes a greater propensity within society to bribery and corruption throughout the wider community. Learning to minister in these changing contexts is complex and the education is not always in tune with perceiving the various layers of life that people have in a changing context.

One major difficulty in the College's education for this complex and changing context, is that all but one faculty member is from the West. Lacking the insight which comes from having

more local faculty, the embracing of Western ideas by students was described by the College leader as merely “a mask. The real person is still there and different – the world view remains”. This underlying worldview remains, despite the appearance in class and in their conduct with Church authorities. Issues of individuality and community are foundational differences between the Western and Melanesian cultures which need to be worked through in many ways.

The difference between Western and Melanesian ways is also apparent in the details of College life such as the discipline processes of the Seminary. By adopting a Western standard and implementing it as one would in a Western seminary, the traditional ways of relating in a discipline situation which are less confrontational and more communal are disregarded. One fundamental educational issue was raised concerning the methods of learning. Most notably, the traditional method of learning is through imitation not instruction e.g. agricultural competence in the village is learned by copying behaviour rather than through listening to a lecture. By increasing the academic input and reducing the pastoral activity of students, the College is removing students not only from their traditional way of learning, but also from the normal contextual methods of communicating the faith. One may argue too, that this is away from the biblical notions of discipleship with the overtones of lived instruction as was explored in Chapter Two.

In many ways these shifts in the Seminary are part of the wider issues of the Catholic Church in Papua New Guinea. Most priests and nearly all Bishops are from Australia or Europe, and there has been a move towards more a conservative expression of the faith in recent years. There was a general determination by the 1999 investigation that priests and even some bishops had failed in their moral and doctrinal stance. An outcome of this finding was that Rome made more conservative appointments, mostly Westerners, into leadership. “There is a clash of cultures around issues such as celibacy, wealth and position. Most priests struggle

with alcohol and sexuality". The Bigman culture of Papua New Guinea has been in conflict with the standards of the Church and the hierarchy's response has not been to try to find a middle road but rather to impose a more restrictive way of operating. This is a complex situation and differs in various parts of the country. In the southern part of the country (Papua) the status of priesthood is significant, symbolised by the fact that priests are given a car as part of their role. In the north, the situation is less about positional authority. A priest is measured according to his ability to relate to the people as servant within the community. The degree to which the students have been shaped by Western education ideals rather than enculturating their leadership is the degree to which they risk potential irrelevance in their ministries.

General Assessment

The official actions of the Catholic hierarchy over the past dozen years were no doubt deemed to be necessary corrections to the abuses of some local bishops whose level of personal integrity was questionable in the areas of sexuality and finances. From the perspective of indigenising the Church and the training of its clergy, this has been a major setback. There is clearly a distrust of local leadership, so Episcopal and faculty appointments are primarily held by Westerners. The GSS has only one Melanesian faculty member and the educational direction of the Seminary suggests a kind of Western recalibration of the curriculum. No doubt underlying cultural contentions remain, some of which are reflected in other parts of the world, including the West, such as the question of celibacy as a requirement for ordination. Other issues, while not unique to Papua New Guinea, have their own local flavour. For example, the cargo cult mentality and the Wantok system are being addressed in the Roman Catholic Church of Papua New Guinea primarily through a demonstration of power exercised through clerical appointment.

Within the life of the Seminary the Western influence is seen in everything from campus design to curriculum and a growing emphasis on the academic over the practical training for ministry.

With the increasing academic standards, oversight of the curriculum and College processes by Rome, and the dominance of the Western faculty, the Seminary has little opportunity to adapt teaching and learning processes to the Papua New Guinea context. There is an *a priori* commitment by the denomination towards centralised control from Rome that makes this authority largely unassailable. The Seminary is part of this wider denominational picture and looks to Rome for its appointments with little local input or influence.

The attempts that were previously made towards indigenising the leadership of the denomination have the feel of a 'failed experiment' which has brought about a major reversion to Western control of the Church and, as a part of that, the Seminary. In this context, some of the issues around cultural adaptation and transitioning to local leadership have been subsumed because of the institutional need to re-establish the standards and behaviour of its clergy.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

All three of these Indicators have significance to the leadership of Good Shepherd Seminary. Teaching and Learning is increasingly Western with its reversion of focus to academics over practical ministry training. The Institutional Leadership has been strongly Westernised by the Roman Catholic hierarchy from outside the country. The Institutional Culture is such that the College continues to apply Western forms of student discipline and social arrangements in order to reign in an 'aberrant culture'. This is a subset of the wider social issues being experienced in the Roman Catholic Church of Papua New Guinea where significant customary behaviours are at variance with Catholic teaching.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

Insofar as the faculty of the College are primarily Westerners appointed by the Church in Rome, they are clearly committed to the agenda of the outside power. It is not possible to comment on any personal agendas that may be operating.

3. Is the desire for informal credibility or formal accreditation a significant influence?

Informal credibility is not the issue for the conduct of GSS, but rather it is the formal accreditation by Rome which determines the majority of the issues of the College's conduct. Faculty appointments, the curriculum, and administration of the College were all determined by the Papua New Guinea Church review conducted by the Roman hierarchy.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The availability of textbooks and library resources is consistent with the Western influence of the international curriculum laid down by the Roman hierarchy.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The Roman Catholic Church's education system for leaders is international in its scope. The question of brain drain is not a major item for the College. There is an expectation that more competent students would have international experience at some point. The wider question of the declining numbers of Roman Catholic priests in the West was not considered in the interview.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

This issue is not a major one for the College. The international nature of theological education in the Roman Catholic Church is accepted within the system.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The ownership and control of the GSS is explicit. It is required to comply with the expectations of the Roman Catholic Church hierarchy. The 'failed experiment' which preceded the 1999 Review has led to an even greater control of the College.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The Roman Catholic Church has ownership of the College through its Conference of Bishops in Papua New Guinea. The Bishops in turn operate at the will of the Pope and are obligated to conform to the directives from the Roman hierarchy. Far from promoting the sense of releasing the College to set its own course, there is rather an ongoing expectation that the College will fulfil its obligation ultimately to the Papal authority.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

Given the Roman Catholic Church operates with a nearly singular curriculum for its 7,000 seminaries, there is a very great influence from outside Papua New Guinea. This method, although practiced globally is quintessentially a Western method of education. While there has been regular revision of the training of clergy over the centuries, it derives specifically from the monastic emphasis on a study of philosophy and theology as core to the preparation for ministry.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The GSS faculty are nearly all missionaries who have been trained in the West. Promising graduates from GSS will go to the Papua New Guinea national seminary and those who

stand out may anticipate being offered further study opportunities in other parts of the world.

The courses conducted by the GSS are those required to be taught by the international Roman Catholic Church theological hierarchy.

4. What is the role of Western funding bodies on theological colleges?

The College, being responsible to the Bishops Conference is funded through that body. In turn GSS may receive various funds from international bodies, but this does not directly influence the operation of the seminary.

5. What other Western influences are noticeable on theological colleges?

Other influences were not raised.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?

3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

When seeking to address these ideals, the differences between the author's Protestant Church commitments and the Roman Catholic Church seem to be in starkest contrast. The three ideals outlined in Chapter One are driven by the implications of a certain group of theological concepts that are derived from biblical principles growing out of the researcher's evangelical commitments as discussed in earlier. Within the Roman Catholic Church there is an overriding theological grid through which most concepts must fit – the inherent right to the centralised power of the Papacy. In practice this concept prevails over other theological precepts giving them only a relative importance.

Within the framework of the Roman Catholic Church, the 1999 Commission was a response to defective ministry by many priests and some bishops of Papua New Guinea. The consequences of this were to recommend a change in both the Church leadership and the College leadership, among other things. Given the theory of centralised power which is inherent in Roman Catholic teaching, this is not only understandable but required by that teaching.

The researcher has speculated what the outcome of such behaviour might have been within a Protestant denomination if such defective ministry had occurred. The capacity to directly intervene would not exist, so most likely a slower and more disparate set of actions may have ensued. Possibly external funding would have ceased as foreign mission agencies would have lost confidence in the ministry. In response to this, a new break away denomination may have begun which was more in line with the outside powers. Alternatively the constituent churches may have disintegrated and melded into other denominations.

In terms of the focus of this research the actions of the Roman Catholic hierarchy appears to be pre-eminently paternalistic. The appointment of foreign faculty to the College and the several restrictions on the teaching and learning methods show a significant degree of control by the Western dominated institution. As indicated above, the great danger for setting such a Western agenda in the core of the theological education system is that priests may not themselves get beyond a 'mask' of Christian faith let alone be capable of leading their own flocks once they get into ministry.

College 6: Divine Word University, Madang

The Divine Word University (DWU) in Madang is a multidisciplinary university accredited by the Papua New Guinea Office of Higher Education. Like the Good Shepherd Seminary above, it has grown out of the work of the Divine Word Mission which began in the late 1950s in Papua New Guinea. It has an impressive campus with 1200 students many of whom live on site. It has another 650 students enrolled in various distance programs. The University was formed through the combination of three independent Catholic colleges catering originally for nursing, teaching and theology. Since then these faculties have expanded and other departments have been added including Business, Informatics and Arts (DWU 2012). The motivation for the combination was to impact the whole of society with professionals who act from a Christian framework and with the ethical standards implicit in that. From the start every degree has included study on ethics to help shape the formation of each young professional. In many ways DWU is a model for the Papua New Guinea Office of Higher Education which it hopes other groups (such as CLTC) will emulate to help cater for the educational needs for the future development of the nation.

The University's Theology department is not geared towards the preparation of priests but rather to provide the Church's agencies and various government departments and Non

Government Organisations with a supply of religious workers, lay pastoral workers, social workers and chaplains. There are about 80 students in the four year degree program and while it is one of the smaller departments, it has a significant status because of the Catholic origins and focus of the University. The DWU's constitutional foundation is deliberately broadly Christian and not just Roman Catholic which has allowed it to enrol a much broader range of students. This wider ranging scope has also allowed an impact on many more tertiary institutions than if it had begun as solely a Roman Catholic institution. The University functions as an accrediting agency for many other institutions including those in the field of theology. Good Shepherd Seminary, for example is accredited through DWU.

The Theology Department within the University does offer an alternative career path for those who are interested in pastoral ministry yet are not suited to the priesthood for one reason or other. The department leader explained that the family pressure for young men to marry goes against the expectation of celibacy within priestly ministry. Unlike Western traditions there are no cultural antecedents for celibacy in Papua New Guinea. The University also offers the option for women to be trained for positions in the Church as the Roman Catholic seminaries are restricted to men only. While there are other options for women such as work within a women's religious order, the expectations of celibacy exclude some women, just as it does for men in the priesthood.

The status of DWU regarding its nomination of faculty to the Theology Department is different from most Catholic seminaries around the world, which have most appointments made by the Roman Curia (Vatican 2012). The Papua New Guinea Government accreditation of DWU means that it is able to make its own appointments independently. Not being a seminary makes this independence viable vis-a-vis Rome, but there are interesting dynamics relating to the main Roman accrediting system in that DWU accredits the diplomas of GSS. However, an attempt to offer accreditation to the country's main Catholic seminary, The

Catholic Theological Institute (CTI) was thwarted, so the CTI does not have local government accreditation. In many ways this issue around whether DWU can accredit a seminary is like the stereotypical medieval dynamic of conflict between the abbot and the bishop with their different power bases and rival jurisdictional claims. The CTI does not require national accreditation insofar as its primary task is to train priests for the Church, and its primary reference point for this is Rome.

“Parents want the best. That equals a Western style education to get jobs. This influences all education.” The issue of an educational institution relating to the culture is a complex one. DWU aims to respect and develop indigenous culture, but at the same time its method of education is inherently Western. Consequently the process of education will distance students from some of their traditional roots while it equips them for work and life in a changing society. The parents of the students are keen for their children to get the best education to secure good work. However, the irony is that many positions are based back in the rural and regional context. This means that graduates who have been trained in a more Western style are less equipped for those realities. This quandary highlights the complexity of education in a fast changing society. The national desideratum for a more highly educated population and the desire of families to have better positioned and better paid children coalesce, while the distance between the skills gained and the skills needed for effective work in many part of the country widens.

It is interesting to reflect on these phenomena. At least a part of this dynamic is a manifestation of the Wantok system, and yet in a curious way it will likely lead to the further breaking down of that system. The more deeply the Western educational methods are propagated in the society, the more individualistically people will behave and as noted above, people’s allegiance will be less based on their tribe and more based on the narrower

family concept. It is a moot point as to whether it may also lead to a greater commitment to the national interest.

General Assessment

Given the perceived failure of the indigenous leadership in the 1980s and 90s, the Catholic Church has made consistent decisions to impose more Western ways of operating on the Church and the theological training institutions. While DWU is not directly responsible to Rome for its appointments, and has even been founded as a 'Christian' and not just a 'Catholic' institution, it is nonetheless deeply embedded in the Catholic context, particularly in relation to the Theology Department which has graduates filling positions in the Roman Catholic parishes, and the education and welfare agencies controlled by the Roman Catholic Church.

As a university, DWU is one of the significant Westernising influences within the nation of Papua New Guinea helping move the culture towards a global education and ideological system. This is reinforced all the more by the choices the Catholic Church made in the late 1990s to reduce the indigenous voices in the leadership of the Church and its religious institutions.

The DWU is a major contributor to the educational enterprise of Papua New Guinea. It is both a benchmark and an accreditation body for other institutions. Its graduates are valued around the country and many find employment throughout the various levels of government, business, the church and the not-for-profit sector.

The DWU's accreditation issues illustrate a wider issue within the Catholic Church regarding the breadth of influence of the Roman Curia. The University operates within its wider religious context which means that significant control comes from outside the institution and

the country. This feature impacts directly on the questions of Western influence and contextualisation of the teaching and learning.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The Divine Word University operates with a primary object to bring Western style education to the country of Papua New Guinea. It is one of six universities in the country, and has a good reputation and a wide influence. Given this commitment the DWU is not seeking to put its emphasis on indigenising its courses so these Indicators are relevant only insofar as they point to a Western style.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This issue was not commented on.

3. Is the desire for informal credibility or formal accreditation a significant influence?

There is a significant interplay at the DWU between the role of the Papua New Guinea Office of Higher Education for accreditation and the Roman Catholic hierarchy. The former is the legal accreditor of the University. The latter is part of the religious backdrop

of the Divine Word Mission that is not needed for accreditation by DWU but nonetheless provides an oversight on the work it does. Since DWU does not train men for ordination, it sits outside the direct control of the Bishops' Conference. However, since its theology graduates take up roles primarily within the Roman Catholic Church's agencies, there is a considerable control exerted by the Church.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

These are not issues for the DWU and its agenda.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The DWU does not engage in these issues in the same way that most theological colleges would.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

This is very much part of the DWU's approach. They are seeking to bring high standards of education to emulate the Western University style of education.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The DWU interacts with its sponsoring mission agency, the Divine Word Mission and with the hierarchy of the Roman Catholic Church both inside Papua New Guinea and internationally. It has been restricted from having academic oversight for the national seminary, the Catholic Theological Institute. The latter gains its accreditation from Rome and as an institution which is focussed purely on the training of priests could not be permitted to answer to another organisation.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The Divine Word University is a key ministry of the Divine Word Mission in Papua New Guinea. The leadership of both are integrated and the commitments of the priests and brothers involved are subject to the rules of that Congregation. This means that while decisions are made at the local level they are in concert with the wider international agenda of the Mission.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The Theology Department of the DWU is very much integrated into a Western method of education. Being embedded in the University the Department necessarily conforms to patterns of learning and assessment that are standard in the University.

The Department also has a reciprocal role with the rest of the University in that all disciplines are required to have input from the Department in the area of professional ethics. This is obviously taught from the position of the Christian faith.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The Department of Theology at DWU draws considerably from the international ranks of the Mission for faculty. They are foreigners trained in Western institutions and serve in Papua New Guinea.

4. What is the role of Western funding bodies on theological colleges?

This topic was not raised in the interview.

5. What other Western influences are noticeable on theological colleges?

The general change in the Papua New Guinea society was a constant theme in discussing the education of the students. The need for a variety of specialist Church workers was evident due to the break down in elements of the society. The Western models of chaplaincy, social workers and religious education workers were assumed.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

Since the Divine Word University is a ministry of the Divine Word Mission, it presents a different relationship to most of the Theological Colleges under review. The leaders of the University are integrally connected to the hierarchy of the Mission and see their primary allegiance to the Mission. In that regard, the primary international body to which they relate is not 'other' but 'us'. Consequently the issue of developing an independent body in Papua New Guinea over and against other Western institutions is a non-issue. While the leaders seek to provide a contextually relevant learning environment suited to the needs of the changing Papua New Guinea, they do not do this as an expression of indigenising leadership.

This relationship to the local theological scene is a key example of the difference of theological approach by the Roman Catholic Church from what is envisioned in Question One. As discussed in Chapter One when formulating this question it is at this point that the difference between an evangelical reading of international relationships will be most distinct from the Roman Catholic view. This is reinforced by the following point.

From outside the system the Mission may be understood as an agent for Westernising education. There is not an ethos of enabling a local leadership to set its own course to

create an indigenous way of operating. Rather the aim is to provide for Papua New Guinea indigenous leaders in various fields, including Church ministries, who can function in an increasingly Western style society.

Conclusion

The results of interviews of six leaders of theological colleges in Papua New Guinea have been presented. Information was presented about the colleges, their history and operations. The perceptions of Western influence and other influential factors on the operations have also been discussed. Finally for each College there has been an attempt to answer the Three Key Questions with their sub-questions.

These results have provided numerous insights for understanding the international relationships in the theological education scene. The various Western influences on theological colleges are shown to be multi-dimensional and a complex interaction of several factors including the founding of the College, the current primary relationships, the government education policies, the ministry focus of the College and a host of unique factors.

In the next Chapter the results of interviews of theological college leaders in Sri Lanka with the same format will be presented. The results of all twelve theological colleges will be summarised and analysed in Chapter Seven.

Chapter Six: Field Research Stage 2

Sri Lanka

Introduction

Sri Lanka provides a contrast to Papua New Guinea for this research in terms of the status of the Christian religion within the country. Where Christianity is the dominant religious affiliation in Papua New Guinea, in Sri Lanka it is a minority religion after Buddhism (70%) and Hinduism (13%). Adherents to Islam make up about 10% and Christianity about 7.5% of the population. (CIA 2016)

The issues of Western influence on theological education have an added political dimension where Christianity is a minority religion, as is the case in most of Asia. This is particularly poignant in the post-colonial era where former European overlords and, more recently, US diplomatic influence have been closely identified with the Christian faith (Tenibemas 2006).

In Sri Lanka the issues of each religion are highly politicised at the core of the society. This flows particularly from the conflict between the groups associated with the Buddhist and Hindu religions. These two religions are very closely associated with the people groups of the Sinhala (primarily Buddhist) and Tamil (primarily Hindu) people and their two languages. Tensions between the groups became evident soon after independence was granted by the British in 1948, and escalated following the passing of laws enforcing Sinhala only as the national language, with implications for schools and government employment. (Kapferer 2005) The independence group known as the Liberation Tigers of Tamil Elam (LTTE) became the dominant opposition militia seeking separation from the rest of the country for Tamils in the north and east (Nissan 1996). There have been various periods of greater military activity interspersed with peace conferences, but in 2009 the Government stepped up their offensive. This led to a bloody and decisive victory over the LTTE.

For the Christian church in Sri Lanka this conflictual context has been an opportunity for demonstrating counter-cultural nation building. It has also shone a light on some of the issues within the people groups of the Church. While there are long standing traditional churches in Sri Lanka, most Christians have Buddhist or Hindu backgrounds. Most have come to the faith recently, or their families had come to faith within the last couple of generations. Numerous issues relating to this phenomenon are relevant to the way the Bible colleges conduct their intakes and education.

A more long standing Christian group, known as the Burghers, come from a mix of the various European groups who ruled or inhabited the country, and ruled the local people over the past few centuries. They tend to be members of the mainline denominations and represent an influential but very small percentage of the Christian population. With English as their first language they have found emigrating relatively easy. Their numbers within Sri Lanka have decreased over the past 30 years as people have left the dangers and economic malaise of the country.

Context and format of Sri Lanka field research

In May 2009 the author travelled to Sri Lanka to interview leaders of the various Bible Colleges throughout the country. Due to the security issues relating to the war current at the time, two colleges in the country could not be visited in the north and east where the fighting was significant and travel was restricted.

Interviews were arranged according to the standards of the University of Sydney Ethics Committee guidelines and all participants gave their formal consent to take part. A list of discussion topics that generally guided the discussions is in Appendix 7. Interviewees were leaders of the colleges.

The following descriptions is an amalgam of the researcher's observations and the responses of the interviewees. Assessments made by the researcher are flagged in the text. Some developments subsequent to the original research phase have been noted which indicate progress or changes to the institutions.

Following the description of the results for each College, the Three Key Questions will be answered.

College 1: Assembly of God Bible College, Weligampitiya

The Assembly of God Bible College (AGBC) is situated about 20 km south of the capital, Colombo. It was begun in the 1940s by US missionaries but, as a consequence of the post-independence nationalism, the missionaries were required to leave the country in 1958, and the College was closed in 1960. In 1971 it was reopened and has been growing steadily since that time. The biggest advances happened in the 1990s when the College had five full-time Indigenous faculty members with just two part-time missionary lecturers. The College gained accreditation from the Asia Theological Association and was able to offer Diploma and Bachelor degrees in Theology. AGBC now has 200 students in the Diploma of Theology and Bachelor of Theology program as well as 75 in the Diploma and Bachelor of Christian Ministry. A further program in conjunction with a sister Assembly of God College in India allows them to offer a Master of Divinity program whereby students spend four months out of twelve at the other campus.

The college leader reported that there is a strong emphasis within the College on mission and ministry rather than just academic activity. The twelve current full-time faculty members are all resident on campus. This underlies the value placed on learning outside the classroom as students are able to interact freely with faculty members. Mentoring relationships and

mission activity are blended with academic study in the College's program. Students spend all weekend from Friday afternoon to Monday lunchtime in their church placements, giving students experience in ministry. The churches that they work for pay small stipends to the students. This assists them with their study and personal expenses.

Another dimension to the learning at AGBC which the leader described is the operation of a 'laboratory church' within the campus. The students have a ministry through this to the local area, conducting weddings and funerals and other activities. The educational value is multiplied as the students take part in a broad range of activities associated with a church, beyond just the upfront ministry roles. They take part in elections for various offices, learn official procedures as they run meetings, raise money, and allocate it to spend on what they need. This is all overseen by a senior faculty member. While it is a functioning church, there is a strong emphasis on the learning of the students for their future ministries.

The College emphasises cross cultural mission education and encourages the commitment of the students. With the money the campus Church raises a mission team of about 15 students is sent to India each year. There are also outreaches each month in the local area and a mission convention each year calling students to full-time commitment to cross cultural mission work. Often 10 to 15 will commit to this work each year. This international cross-cultural focus came from one of the USA missionary couples in the 1990s and has remained a key element in the life of the College.

The College's work is very integrated with the Assembly of God denomination which has a Pentecostal theology at its core. Given the denomination's emphasis on Spiritual endowment, the College is occasionally criticised for being too academically oriented. The leadership feels it is a balancing act to use the time in College well to equip the students both practically and theoretically for their future ministry. As with other colleges, the emphasis on

formation of the pastoral character, not just knowledge and skills, is considered to be of great importance.

The college leader explained that in the past the AGBC and the denomination has suffered from 'brain drain' because it could not provide sufficiently high educational opportunities for the up and coming leaders. The introduction of the graduate program, Master of Divinity, has helped close that gap. However, this problem is not specific to young students. Faculty members also struggle to find appropriate graduate and post-graduate courses in Sri Lanka. The solution that AGBC has implemented is to release faculty for short periods to do higher degrees overseas in modular formats. This provides the faculty with the needed opportunities for study but also keeps them anchored in their context which enriches their teaching. Furthermore and very importantly, it reduces the likelihood that they will stay away from the College and country after they graduate. This strategy also eliminates any problems of families resettling back into Sri Lanka after extended study time away. The principal noted that it frequently had been observed to be a particularly difficult time for the families when they return and this had motivated some faculty to leave the country soon after completing higher studies.

The College is growing quickly. "This speaks well for the success of its graduates in the field". The strong emphasis on church planting is paying dividends through denominational growth and a consequent increase in student numbers. One new program being proposed is to introduce a translation department for textbooks, for although there are Bibles in the local languages there is a great need to develop more resources to encourage and provide education for grass roots pastoral work.

General Assessment

AGBC is very conscious of the shifting nature of Sri Lankan culture and society. In education generally throughout the country, there is a movement away from the traditional view that “the teacher is the ‘guru’ who knows all and gives the answers”. The Western view is gradually being introduced, which expands the mind and allows students to discover knowledge for themselves. The accoutrements of air conditioning in classes, computers, English as the medium of instruction, and even that students wear shoes and not slippers are all tokens of Western influence. This is part of a deliberate attempt to position their graduates to minister in a changing society where literacy is increasing and expectations are shifting upwards. “We are training people for the society where [it is] now”.

The College sees itself as “taking Western concepts and integrating them into the local context”. In an earlier stage of the College’s existence it was seen by many in the denomination to be too Western and was criticised for that. In more recent years it has worked to adapt more to the context in its content and methods. The end result is that graduates are more able to adjust to the demands of pastoral and evangelistic ministry with fewer difficulties in relationships. The ambiguity of the college’s positions in the discussion of local and Western practices in the college life was not lost on the leader as he spoke. He acknowledged that the college could be open to criticism for inconsistency but indicated that these choices suited the situation as it was now.

Having accreditation from the Asia Theological Association imposes certain expectations on each course that is taught. There are standards in terms of the hours of instruction for each subject and qualifications of faculty and holdings in the library. This Western approach to education means that the College has to include many non-academic classes outside of the core diploma or degree. The College teaches many practical skills about Christian family life,

'parliamentary' procedures for meetings, and evangelism which do not easily fit within the classic classroom setting.

It has been a goal of the College to reduce the need for Western financial assistance and to work towards being fully funded, as far as operational costs are concerned, from within the country. The College has reached this important goal and for a couple of years has covered operating costs with fees, and donations from churches and individuals.

In keeping with the denominational emphasis of the Assembly of God church, the College is somewhat independent of other denominations. Despite the interesting dynamic that most of the Theological College leaders in Sri Lanka all attended the same high school, (this being Wesley, the premier Christian school of Sri Lanka) and know each other, AGBC is less integrated in the wider Christian scene with its organisations and activities.

There is a commendable adaptation taking place in the College which is leading to success in many areas, not least demonstrated in the growth of the College's student numbers.

Nonetheless there seems a lack of theological reflection regarding the influence of Western ideas and forms. The College has moved along on the journey to be more responsive to indigenous ways of operating in ministry. However, it is still viewing its role as adapting from the outside and fitting to the context. A further step is yet to be taken whereby the College sees itself as generating its theology 'from the soil' as it interprets the Bible and applies it to the Sri Lanka context.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

8. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The Assembly of God Bible College has confronted a range of issues around Western and indigenous education approaches. The three indicators do have some value in helping describe these differences. It is interesting to note that there has been a self-conscious indigenisation process in reaction to criticism from the denomination. Clearly the founding missionaries from the USA set the College up in its second iteration in the 1970s in a very Western style. The indigenous leadership of the College through the 1990s and subsequently, has gradually introduced certain elements that have a more indigenous flavour. This remains an issue for the College as they seek to find the balance between their academic requirements set down by the Asia Theological Association and the need for students to be able to relate in their rural church settings.

Institutional Cultural indicators still show elements of Western education such as the classroom format and dress styles on campus.

9. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This does not seem to be an issue in the conduct of the College. The policy of training faculty through modular courses overseas is in reaction to the problem they faced previously of faculty either not returning after study, or leaving for overseas soon after returning.

10. Is the desire for informal credibility or formal accreditation a significant influence?

The accreditation process from the Asia Theological Association is a major influence on the way the College works. While the ATA is generally more context sensitive to the variety of colleges in Asia, it is nonetheless focussed on maintaining academic standards of the colleges it accredits. As noted in Chapter Two, this is a phenomena not just of Western standards but of what is now global education practice.

11. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

These issues were not raised specifically. The desire to do more translation work is an indicator of the need for local resources. As noted above, it is still a long way from having adequate locally written material that truly grows from the context.

12. Is the need to prevent a brain drain leading to the provision of more Western style education?

This is very clearly an issue for the Assembly of God Denomination and the College. There is a general attitude amongst families in South Asia that students who have a bachelor's degree in one field should not do another bachelor's degree, but proceed to a Masters. Hence graduates were unlikely to enrol in a Bachelor of Theology program. The AGBC introduced the graduate program of Master of Divinity to allow better educated students an opportunity to train for ministry in Sri Lanka at this higher level.

The issue of faculty and other leaders studying overseas has clearly been a major source of brain drain in the past for the Denomination and College. The strategy of releasing faculty for a short time to do modular study is a solution to this major problem.

13. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

The general movement of the College has been to go from a very Western form of education to bringing in more appropriate indigenous elements. One key characteristic that the College appreciates about Western education is the commitment to interrogate a topic on its own merits. They have attempted to move away from the Asian concept of the teacher as the 'guru' to embrace a method which allows for students to form their own opinions. This is a major shift in the Asian education scene and is counter cultural.

14. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

This issue did not arise in the interview. The College has achieved the rare standard of deriving its operational expenditure from within the country. Clearly this is an attempt to reduce the unhelpful influence from overseas but is also part of a demonstration that Christianity is not a foreign faith dependent on the West.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

A major organisational cultural marker occurred in the life of the College when all the faculty appointments were Sri Lankan. This allowed for a gradual move away from the very Western style of education which was brought by the founding missionaries. The criticisms from the churches about the College being too Western and not properly preparing graduates for their ministries have been addressed, to some degree, by the College.

The Assembly of God Denomination's role is clearly very significant, but the influence seems to be more linked now with the Sri Lankan leadership than international leadership.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The primary external control on the AGBC seems to be more Asian than Western. The relationships with the Asia Theological Association and with the Indian based theological College are examples of the phenomenon that what is Western has become global. The College has to conform to its Indian sister College's standards in order to allow them to offer their Master of Divinity program.

The Western educational ideal of students being encouraged to question their teachers is a growing part of the Sri Lankan education scene. This is impacting the teaching methods in the AGBC.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The AGBC has moved away from using Western theological colleges for full-time study. It still relies on a variety of Western colleges for their higher degrees for faculty. These are colleges which provide modular programs at research Masters and doctoral level.

4. What is the role of Western funding bodies on theological colleges?

The College has set a goal of deriving its operational expenses from the local scene including fees, church contributions and private donations. This is a major achievement for a college in the developing world and is one of the benefits of being a denominational college. Capital projects are still funded from overseas and, given the history of the Sri Lankan denomination, presumably this is primarily through Assembly of God churches in America.

5. What other Western influences are noticeable on theological colleges?

Other influences were not raised.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?

2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The primary focus of the interview regarding these concepts with the leader of the Assembly of God Bible College was focussed on the way the College had changed in the past 20 years. It had gone from being dominated by a Western mission agenda and American style of education to gradually becoming more indigenous. The earlier incongruity of the education on offer was felt sorely by the local churches who complained about the graduates' inappropriate learning for the context.

The pattern of sending potential lecturers and leaders overseas was no doubt part of this system which led to a considerable brain drain for the Sri Lankan Assemblies of God Church. It represents a systemic failure to provide for the real needs of a country on the presumption of helping the development of local leadership.

These signs of paternalism by the American based mission agency were able to be changed with the appointment of a completely local faculty.

Meanwhile there has been a strong movement towards self-sufficiency in financial provision as a matter of self-determination.

The AGBC is clearly still in transition managing multiple influences of Westernisation. Some of these influences are part of the moving Sri Lankan society where general education standards are lifting and becoming more Western. Others are the remnants of a 'too Western' original pattern of theological education which was first introduced.

To counteract the negative Western influences, the College has sought out Asian based institutional relationships to encourage a more contextually relevant approach to preparing their students for future ministry.

College 2: Theological College of Lanka, Nandana Uyana

The Theological College of Lanka (TCL) was begun as a cooperative effort between various mainline denominations. Up until that point there had been different denominational colleges. However, in the early 1960s there was a desire for ecumenical cooperation. Two Anglican dioceses and the Methodist Church of Sri Lanka joined together, and then involved the Presbyterian and Baptist churches.

The National Government had confiscated a particular High School, near the 'second city of the country' Kandy, belonging to the Methodist Church, as it did with many others, but the boarding facility remained under Church ownership. The TCL began from 1963 to lease these boarding facilities for its campus and has remained there since. With the encouragement of the Church owners the College has gradually adapted the campus to better suit their purposes as the College grew.

The College has two educational foci, seeking to train about 50 ordinands from various denominations and also to equip 110 students through its three diploma courses. The diplomas are in the fields of teaching, counselling and disability studies. Each of these diplomas has grown directly out of the social and political context of Sri Lanka.

The teaching course makes an important contribution to the Christian church, fulfilling the obligations of the Government Education Department, which, although it provides time for religious instruction in the school timetable, requires that religion can only be taught in schools by qualified people. This rule has historically been to the obvious advantage of the

Buddhist religion as most school teachers are Sinhala Buddhists and can teach in the religious program of their school while other religions have gone untaught. The running of an Education Department accredited course, by TCL and others has enabled Christian teachers to work in the schools and subsequently teach the Christian children in the religion classes.

The counselling course is a six month diploma. It was begun soon after the tsunami which impacted many countries in December 2004. The trauma to the general population was so great that many church members wanted to help through local churches and other relief agencies as an expression of their Christian commitment to their neighbours. A second need and opportunity for this course soon developed. The military activity of the LTTE escalated and the Government response to this was to deploy more soldiers. The result was many non-combatants being caught up in the fighting. This became another important context for counselling. Traumatized people were able to gain counselling help through the skills of TCL graduates who again worked through local churches and relief agencies. The course is taught in both Sinhala and Tamil to assist this ministry among both groups.

An important 'institutional teachable moment' occurred when a person applied to study in the College's degree program that required a wheelchair for mobility. With a previously stated value on access ("We have a moral obligation as Christians to work with disability.") this challenged TCL to cater for this student and it increased the sensitivity of the College to disability issues. Also, throughout the country there was a high level of physical trauma such as amputations and other disabilities as a result of the war. The College then began a 10 month diploma in Disability Studies. Graduates work for the many church organisations which are involved in care for the victims of the war on both sides of the political divide.

The College has formalised a policy of access for students which includes not allowing "the barriers of denominationalism, genderism, or racism to hinder them from attending any of

the courses". These ideals are 'works in progress' and specific challenges have been met by the College in recent years.

About 50% of students at TCL are Anglican which, in the Sri Lankan context, means that church services are conducted with an emphasis on highly ritualised liturgy. This presented a difficulty for the other students who come from less liturgically oriented church backgrounds. To overcome this sense of alienation by some students, the College instituted Community Service on Wednesdays whereby all students participate in a rotation of different forms of worship to expose the whole community to the variety of traditions in the wider church.

While the Anglican, Methodists and Baptists in Sri Lanka ordain women, the underlying patriarchal nature of society means that few women would offer themselves for ordination. The College actively seeks to recruit women to its courses with a policy of having 20% attendees who are women. They have recently built extra dormitory facilities (from 10 to 20) to house more women. Furthermore all students are required to study the subject "Women and the Church" to orient them to relevant issues for women. These are deliberate attempts to undermine the dominant culture and assert "a different culture from the society around". This is seen by the College as an expression of their Christian commitment to value all people and particularly those who are discriminated against through, in this case, the dominant patriarchy.

The experience of the war over several decades has built up underlying resentments from the two people groups in the country. No family is untouched by both the perpetration and the suffering of military service, militia activity, injury and death. An overt and covert racism works in all levels of society and relationships. Within the Church there are people from both Sinhala and Tamil backgrounds, who, while they have given up the Buddhist and Hindu religions and adapted their cultural expressions, nonetheless identify with one or other people group. To deliberately overcome incipient racism the classes for Year 1 and 2 of the

degree program are bilingual classes. Each faculty member teaches in both languages or with a translator. Classes in Years 3 and 4 are conducted in English after students have lifted their proficiency in the earlier years. This allows a growing together and mutual understanding of students from the two main groups in the society.

The College leader explained that the College has made deliberate attempts to symbolise their activity as contextualised. Students sit on mats in chapel rather than chairs. In Kandy, the nearby major city, the king, historically, had a banner over his seat, so in chapel the cross has a banner over it. In chapel Sri Lankan idioms in liturgy are used and the music is sung in Tamil and Sinhala, without electric instruments. Some of the urbanised students push back against this as they are more used to worship in what was considered to be the more Western style. The researcher has observed that the use of popular music from North America and Australia, especially Hillsong, is common in these contexts amongst younger people.

“The mainline denominations have a strong feeling they should be part of the Sri Lankan society. It is very important to live harmoniously with the other religions”. The College embodies this by recently singing Christmas carols at the invitation of the Buddhist monk in the temple. During the Vesak festival which commemorates the birth and enlightenment of Buddha (Buddhanet 2012), the students processed in the streets and sang Christian songs in the chapel. At the meeting “The Monk said how he appreciates Christians for harmony between religions and harmony in the College between Sinhala and Tamil”.

Actions such as singing in the temple and processing for the Vesak festival function at a number of different levels. The leader explained that the College aims to live peaceably amongst its neighbours and to honour their presence and traditions. However, sometimes the College is charged by local Buddhist leaders with seeking to proselytise in the local area. This is a particularly significant issue since Kandy is the stronghold of Buddhist teaching in the

country with the main national temple located there. From the perspective of other evangelical and Pentecostal denominations, the charge against TCL is sometimes in the other direction. TCL's actions are seen as compromising the Christian message and considered to be reflective of the College's and its constituent denominations' more liberal theological stance.

The accreditation of the College is with the Indian based Serampore Senate which, although it has evangelical colleges affiliated, is seen to be more liberal in the structure of its curriculum and thus its theological leanings. A scan of the TCL journal shows the tendency towards a theologically liberal hermeneutic, with the conference proceedings recorded in 2006 as an example (Jebanesan 2006).

In an interesting move, in order to rebalance the theological position of the College, new courses have been added which are more typically only seen in evangelical Theological Colleges such as 'Mission and Evangelism' and 'Church growth in Sri Lanka'. "We are trying to remove the 'liberal college' branding" Shifts in the library acquisition and also some changes in faculty are also suggestive of a broader description than the liberal 'tag' that the College has had. ("This reputation is a black mark [against us] for some".) Along with that, TCL has also sought to link with its constituent churches more by holding TCL Sunday where students go out from the College to speak at churches. New courses have also been developed for lay people so they can come and benefit from the work of the College. "We are trying to be more transparent about what the college is and does."

One restraint on the functioning of TCL is that faculty are not recruited by the principal but are rather supplied by the constituent denominational members. The theology and style of their teaching and their commitment to the central vision of the College are not able to be regulated, or at least, can be regulated only through extensive negotiation with the denominational leaders. This factor alone means any cohesion is harder won, and that

turnover and determining which faculty go for further study and when are further from the principal's control than usual.

General Assessment

From the start TCL has been funded through the membership of its constituent organisations. Affiliation fees cover the library and administration costs including staffing. Each student sent by the denomination is funded by that denomination for tuition and board. Each member is also responsible to provide faculty in a predetermined ratio which may include missionaries. Other capital and refurbishment expenses are covered by appeals to organisations, local churches and alumni. This funding arrangement gives the College a sense of independence from the West though missionary faculty of course have their own influences.

As the Sri Lankan society shifts, the College is moving in two directions. Classes in Years 3 and 4 are in English which reflects the higher level of English spoken in country. This also makes library acquisitions and use by the students easier since English texts are abundant. At the same time TCL is producing textbooks in Sinhala and Tamil to cater for the entry level students and for a wider market amongst church members.

The high commitment to 'access' has a very Western feel to it, though the particular content of that concept is steeped in the reality of Sri Lanka's politics and history. This is an instance where, because of explicit theological commitments, the College is seeking to challenge the culture of the dominant society and work towards different standards of gender and racial relationships. These commitments are part of the wider Christian vision in, for example, the World Council of Churches (WCC 2012) programs for justice, disability, women and inclusion.

TCL suffers from a number of institutional difficulties due to the nature of its amalgamation. While the local funding is a strength of the College, the denominational control of faculty is a key weakness. Long term development planning of the faculty and the implementation of

new strategies are hindered through this decentralised control of faculty. This makes the new courses for teaching, counselling, and disability services that have been developed in the past several years all the more impressive. No doubt lifting the standards of these courses beyond their current offering of short diplomas will be a challenge due to this faculty appointment system.

The College has an impressive capacity to distinguish the points at which it blends with culture and the points at which it challenges culture. There are clearly competing voices in this mix, but what stands out is a clarity of voice from the College, based on theological axioms rather than pressure from constituent groups. There is also an institutional humility which is evident from the example of accepting a person who needed wheelchair access which grew into the development of a new ministry training opportunity.

The development of TCL's courses shows the political and historical realities of ministry formation in an Asian context such as Sri Lanka, and the embracing of the needs of the country in an holistic way. In an earlier era this was one of the strengths of the colleges at the Liberal end of the theological spectrum with their concern for this world and working for the betterment of people. As TCL rebalances its offerings to include those concerns which are traditionally at the evangelical end of the spectrum, it promises to round out the College so as to have significant strengths in the whole of its ministry.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The Theological College of Lanka in some ways breaks the mould in terms of Western and indigenous indicators. At one level the College is very Western in the content of its theology, holding to a more Liberal theological position. However the adaption of that theology to the context is unusually robust. This is seen in the focus on the development of courses that are driven by the local needs such as trauma counselling and disability services, as well as the expressions of enculturation in Church service forms and the attempts to integrate into the community.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This is not easy to discern due to the way TCL staff appointments function. The decentralised process of appointment of faculty by the denominational leaders, means that the role of shaping one's career is not just a function of the College activity but relates to the denominational base from which one comes.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The College is accredited through the Indian based accrediting agency, the Serampore Senate. Their guidelines for curriculum are strict and stand in the tradition of the Liberal theological college in the Western theological scene.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The issue of library resources is a major one which requires students to study in the final two years in English.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The TCL was founded with a desire to improve the offering of theological education for the mainline churches in Sri Lanka. These Churches represent a well-educated subset within the society. The problem of a brain drain in these Churches is linked to the broader issue of the people in the mainline Churches. Due to the civil war over the past three decades, many emigrants have left from these Churches as they are people who are more internationally mobile than other groups in society.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

The College is the oldest Protestant theological college in the country and, as the one serving the mainline denominations, does see itself as the most academically able of the Protestant colleges. Western academic competence is something which it embraces as an aspiration and as part of its tradition. The regular publication of the Sri Lanka Journal of Theological Reflection is part of this appreciation.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The primary funding for the TCL comes from the constituent denominational members. One subtle influence comes through appointments by those denominations of their own faculty. These may be local people or missionaries sent by a related overseas mission agency. Given the diffuse power of the principal in this context, there is a constant danger of the agenda coming from the overseas body. This can relate to theological and teaching preferences and the potential of funding flowing or drying up which may be associated with the overseas mission.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The TCL does not have the close links to a Western founding body since its origins are anchored in the long established local denominations. It was beyond the scope of the interview to determine how each denomination's agendas impacts the operations of the College.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The TCL has taken much of its theological and practical agenda from the interests of the World Council of Churches. As noted above the issues of access and care for those with disabilities are part of this Western influence.

The Senate of Serampore's curriculum is part of a global phenomenon derived from the originally Western Liberal theological approach.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The faculty have a variety of educational experiences depending on the preferences of their denomination. Some have done higher degrees through the Serampore Senate. Others have studied in Singapore, the Netherlands, the United Kingdom and America. This is not something under the control of the College due to the denominational appointment system. There are few options in Sri Lanka for higher theological study so there is an ongoing reliance on institutions overseas.

4. What is the role of Western funding bodies on theological colleges?

Given the denominational ownership of the College many funding issues tend to sit beyond the immediate control of the College.

5. What other Western influences are noticeable on theological colleges?

Other issues were not evident.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The Western relationships are not the primary issue for the operations of the Theological College of Lanka. The primary focus is on the local situation and the denominational leaders.

The occasional appointment of missionaries by the constituent denominational leaders creates a dynamic of Western influence, but this is not primarily an institutional relationship. Behind the missionaries stand mission agencies, but they are not the primary focus for TCL.

College 3: Colombo Theological Seminary, Colombo

The Colombo Theological Seminary (CTS) was founded in 1994 by a small group of evangelical leaders who were responding to a number of difficulties for their constituency. The Theological College of Lanka was at the time not accepting of evangelical students and so one of two avenues were open. In many cases a student would be sent to India, (“this was a cheap fall-back position”) but as they went on missionary visas, the Indian government would not permit many to go. Missionaries also repeatedly encouraged able young leaders to study in the United Kingdom or America with all the consequent difficulties that such relocation entailed. At that time there was no encouragement to develop the local theological education enterprise (CTS 2012). (“Missionaries came to Sri Lanka already trained. If they

found a bright guy they'd send them to the US or UK for training. There was no interest in indigenous training".)

There was an additional difficulty that "Protestant Christianity was a later entry in theological education". Consequently there were many pastors in ministry who had low levels of education. There was a need for education in all three languages, Sinhala, Tamil as well as the already established English, "so that training for pastoral ministry would be 'in the soil'". ("Previously the only training was in English so it was no help to the indigenous speakers".) Given that the founders were leaders in the evangelical movement they also had a high value on interdenominational cooperation so the new college would not exclude one group or other. The goal was to work towards a degree program, though it would take time to develop to that level of delivery.

In the 1980s a general educational emphasis was placed on the villages of Sri Lanka through the Navodaya movement which came from India and sought to help gifted children to access schooling no matter where they lived (Navodaya 2012). Building on this concept the Christian leaders asked "how can we reach the villages if we stay Western?" The missionary influence had led to a sharp division between the urban Christian experience and the life and practices of the rural person. In 1985 a nation-wide conference was held to explore these concepts and "to root Christianity into the soil especially with the languages" that is, with particular application to using all three languages in ministry and not just English. The church grew rapidly with new evangelical church planting occurring and after a time the need for theological education became apparent. ("There was a drive to plant rural churches. People were doing it, but they did not have training so there was a great need.") This need, however, was not for the Western style which at the time was experienced as having a disconnect between knowledge and action but a new model which would focus on integration of theory and praxis. The Indian scholar, Ken Gnanakan, who was leader of the Asia Theological

Association through the 1990s was of great significance in encouraging the concept of integration in theological education not just in Sri Lanka but throughout Asia (Gnanakan 2010).

The Colombo Theological Seminary was born in this context and the concept of integration remains relevant to the core concerns. One early decision was to teach courses for part-time study with the expectation that the student body would primarily be drawn from the large number of lowly trained pastors already in ministry. In more recent years this student body has changed such that many students are in secular employment, not intending to do full-time ministry. Their motivation is that they want to be more able to understand the integration of their faith and work. A recent revision of the curriculum has continued to ask of each course “how does it integrate the cognitive, the affective and the skills of the students”. The very practical textbook, *Excellence in Theological Education: Effective Training for Church Leaders* by Steve Hardy, which is being widely used in the developing world has been a helpful guide in this endeavour (Hardy 2008). In this context lecturers at CTS may specialise, but “all are to be generalists, teaching across a number of disciplines” thus helping to avoid the Western tendency towards fragmentation of knowledge. This has been an abiding theme in the leadership of CTS’s founding and current President of the council, Dr Ajith Fernando who is a well-known leader not just within Asia, but within world Evangelicalism.

Since CTS is not a denomination-based college, it is able to make a contribution to both the evangelical scene and the mainline churches of the country. Eight out of nine full-time faculty members come from the mainline churches though the firm theological commitment of the College is to an evangelical position on the authority of Scripture. While this commitment to Scripture necessarily impacts on the explication of other doctrines, CTS embraces the variety of denominational practice. Consequently the College has a wide representation of different

denominations including many evangelical churches, but also the mainline churches and even a few Catholic students. The College leader explained that the academic quality of the College has been important to develop in order to gain credibility with the denominations and although not all the mainline churches accept its graduates for ordination (for example Anglican) others will (for example Dutch Reformed and Methodist). Another benefit is that students have learnt to work with each other across denominational boundaries. (“A recent alumnus said the big benefit of CTS was its interdenominational student body so now he can work with many different groups”.)

The College is accredited by Asia Theological Association at the certificate, diploma, bachelor and Masters level. The value of recently being able to offer a Master of Divinity course is significant in the Sri Lankan context, where for many, study abroad is a goal because it is a permanent ticket out of the country. CTS also has three outlying campuses in the north and south of the country which operate at Diploma level and have about 100 students involved. The local committees for these campuses are overseen by CTS and the College is currently working towards being able to offer a degree program in these extension campuses.

CTS works cooperatively with Lanka Bible College which shares the same evangelical commitments as it does (see below). The two cooperate in some program delivery, coordination of their publishing endeavours and sponsoring conferences together. Both Colleges have publishing departments geared towards translating and writing original theology works in Sinhala and Tamil as part of their commitment to indigenising the Christian ministry. In some ways, moving in the opposite direction in terms of rejecting Western influence, conferences for church leaders often involve bringing Westerners to Sri Lanka as main speakers. Similarly to provide sufficient teachers at the Masters level requires Western lecturers to teach modules who come to the College for a week or two-week intensive course.

General Assessment

“The West’ is a pejorative cliché in Sri Lanka” which often enters the local political rhetoric. In the context of the war with the LTTE, it suited the government to dismiss the resolutions of the UN against the government, and indeed the pattern in the post-war period remains the same (Buncombe 2012). This concept has become part of the Sri Lankan culture and indeed elements of the Church have the same view as the general population. The colonial past of Sri Lanka has led to a loss of self-confidence. This tends towards creating an animus towards the Western church and its influences. CTS seeks to both critique the West and also appreciate the history of mission and the foundation of the Church in Sri Lanka.

The faculty of CTS are more Western than the ‘average Sri Lankan’. All have English as their first language and have done some of their education in the West. The College therefore is actively recruiting teachers who have Sinhalese as their first language and culture. (This is judged to be more critical than to employ Tamil speakers. The reason for this is that the wider Church leadership is generally dominated by Tamils. Seeking Sinhala appointments will help avoid the easy identification of Christians just with the Tamil community.) This will assist with both a perceptual change about the College, but also help forge a new reality of identity with the benefit to students that they will recognise the College as a potential alma mater.

The importance of the English language and the Western education of the faculty members are key components of informal Western influence on the theological agenda. However, the process of change is necessarily slow and especially so in a wider social context which promotes these things as part of the preferred form of higher education.

The College is taking several initiatives to indigenise its teaching style and focus. The lack of rancour about this shows a maturity in the leadership and an appreciation of their role as

both responders and shapers of the church sub-culture. The deliberate attempt to promote young leaders who are not just in the “polished Western mould” is an acknowledgement of the various needs of the country. Similarly, the institutional energy put into the distance campuses which are much more connected to the regional and rural lifestyles of the local people shows the commitment to indigenising the education of CTS.

The broadness of the interdenominational commitment of the College also shows a courageous approach to its work. This has allowed it to contribute to many groups within the country and be a force for unity as graduates, wherever they have come from, have an appreciation of others in the Christian community.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

From the outset Colombo Theological Seminary sought to distance itself from what it saw as the failings of Western style education. The influence of Gnanakan and Fernando in this process was significant as the College got underway. The key issue perceived by the leadership was in relation to the First Order indicators of Teaching and Learning.

CTS grew out of local leaders raising the need and so it has not suffered as some Colleges have under a transition from Western to local leadership. The key Institutional Cultural indicators are linked to language and the specific attempts of CTS to provide education for the rural and less educated leaders in the church. These come from the leadership

who themselves are self-described as 'more Western' than the average Sri Lankan, and this shows their commitment to reach out to the whole country.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This issue was not evident in the interview.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The College began with a desire to get accreditation through the Asia Theological Association. However, in general the aim of the College was to establish a local education institution which stood apart from the Western influences.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

There seems to be a deliberate differentiation between what is needed for education in the city context (particularly the capital, Colombo) and the rest of the country. CTS at the same time is seeking to translate and produce new materials in the local languages while also being part of a movement to get international speakers to address the city based church leaders. This differentiation speaks loudly to the concept of how a society's culture operates at different speeds and how sub-cultural groups have very different characteristics.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The founding of the College was in part a response to the brain drain already occurring.

This was part of a wider issue relating to the difficulties exacerbated by the civil war. The introduction of a Master of Divinity program has been an attempt to forestall potential students leaving the country by offering a graduate level of study in Colombo.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

The founding of CTS was by people who themselves were part of the English speaking minority who are the natural leaders of the church. Their educational disposition and their later theological studies in the West have given them an appreciation of many elements of Western academic rigour.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The College does not have a denominational backing and so is reliant on many sources for funding. Their campus capital works have been possible through Western funding agencies including Overseas Council Australia's counterpart in the USA.

There are expectations associated with these donations in relation to handling of finances but not to shape curriculum and other elements of operations in a Western way. The general commitment of the Overseas Council Network is to encourage contextualisation of the curriculum. However the assessment of this influence needs to be done by others.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The Origins of the Colombo Theological Seminary were bound up with the aspirations of local evangelical leaders. As such it does not have a Western foundation, nor does it have denominational bodies controlling it. The Sri Lankan Evangelical Alliance, a national member of the World Evangelical Alliance, is the sponsoring body. This, in turn, is made up of different denominational and mission bodies.

2. What is the role of the whole Western education system and specifically the theological education system on the system in the developing world?

The College was established to provide an education model different from the dominant Western models. In particular CTS has attempted to reduce the lack of connection between knowledge and praxis.

The College continues to relate to a variety of other theological institutions throughout the world. Participation in these relationships results in elements of influence from the wider theological system.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

CTS is reliant on sending its faculty overseas for higher degrees. On the whole this has worked smoothly.

On one occasion, a funding agency sought to influence the leadership regarding the place of study for a faculty member which was not in keeping with their core theological commitments. They refused the offer of funding.

The annual training conferences (Leadership Institutes) which are run by Overseas Council USA were named as being significant training events for senior faculty. These are run in the region and seek to improve the competence of the leadership in a range of theological administration and strategic ideas.

4. What is the role of Western funding bodies on theological colleges?

The College has had very positive relationships with a number of international funding bodies such as Overseas Council, Barnabas Fund, Korea Support Mission and others.

There have also been experiences where overseas bodies have sought to shape the theological agenda of the College. In particular this would have led them away from fostering 'credible and incarnate Christian leadership in context'. They refused the funding in an environment where they felt the rhetoric of 'partnership' was violated in reality.

5. What other Western influences are noticeable on theological colleges?

No others were discussed.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The leader of CTS provided examples of where Western funding bodies had sought to influence the College in directions other than where it wanted to go. This related to both the overall theological direction of the College and the specific place of faculty to be trained.

Such interactions show the strength of the agenda of Western organisations to conform other colleges into their pattern. The relationships were not ones of mutuality and respect but rather of paternalism and attempted control.

Other relationships have been of a different order including funding organisations and other organisations which have worked more in partnership to secure outcomes that are in line with the College's aims. These have been strengthening for the direction of the College and allowed it to extend its ministry throughout the city of Colombo and indeed via the distance programs more widely throughout the country.

College 4: Lanka Bible College, Kandy

Declaration of interest: Overseas Council Australia, of which the author is the Executive Director, is a major contributor of funds and consultancy to this College and the Centre for Graduate Studies below.

The Lanka Bible College (LBC) began in 1970 as a denominational college for the Fellowship of Free Churches of Sri Lanka (LBC 2012). This was formed out of the mission activities of the Swedish Pentecostal movement. The missionaries were very active visiting homes and holding crusade meetings, often in the open air. (“There were many conversions happening and many churches were experiencing growth. There was a freedom for such meetings and no problems to hold them”.) This led to considerable church growth and a consequent desire to see trained local leaders who could lead the fledgling congregations.

The College leader explained that in the first instance LBC had a “totally Western program” in terms of both its content and style “with no indigenisation or contextualisation”. As none of the founding missionaries themselves had formal theological education, the program was very practical, focussing on Pentecostal theology and teaching about evangelism. The outward symbol of the educated converts was that they stopped wearing sarongs and wore pants, which later became synonymous with being able to speak English. There was no understanding of contextualisation by the leaders until the concept was taught at LBC. (“It was in the LBC hall during a seminar for pastors - that was the first time to hear the word ‘contextualisation’.”) Subsequently numerous seminars were held by overseas experts and local leaders who had a vision for developing a ministry style appropriate to the culture.

The early phase of the College’s attempts to contextualise was motivated in part by the opposition they experienced from the Buddhist and Hindu leaders around them. This led to a feeling that the church was being irrelevant to the main culture and so they sought to

address the issues. The concern, theologically, was to not go too far and potentially embrace a syncretistic faith with the likely result that the church would become ineffective in reaching out to others. This in fact was the usual evangelical critique of the conduct of the Roman Catholic and Anglican churches in Sri Lanka. "They are contextualised, but too much so now they are not effective in reaching out." The Evangelical churches considered their approach to be a theologically safe option but it led to disagreement with the mainline denominations. When issues of conversions to Christianity became politically sensitive, these mainline churches at times would assert their distinction from the evangelical churches in order to avoid recriminations from the Buddhist political and community leaders.

The College received accreditation in 1980 with the Asia Theological Association. this had a number of effects on how it developed. The Swedish missionaries were no longer able to teach at the College as they did not have the required qualifications. The missionaries consequently left the College and some chose to leave the country at that time. A local board made up primarily of senior pastors ran the College and they appointed local faculty who had been formally educated. Another shift was that the College became open to the intake of students from other denominations. However, the church planting zeal of the founders was not lost even with the significant changes in leadership. Indeed it continues to be the case that about 80% of graduates from LBC are engaged in church planting in the villages of Sri Lanka within a year or two of completing their course. The College has helped students to do this in ways which are very sensitive to the local cultural practices and village politics. In some ways this is a mark of the success of their contextualising experiment in that they have continued to reach out amongst the other religious groups.

Interdenominationalism has become a value in the life of the College. It is hoped that if students mix with others Christian traditions while in their time of study, they will be more likely to work co-operatively with other church leaders later in their ministries. The College

sets a high importance on integrating its work with the various churches through close liaison with the different denominational leaders. While most Protestant denominations will credential graduates from LBC for ministry, not all will. This is particularly the case where the denomination has its own college, such as some of the mainline churches and the Assembly of God. While LBC does have some students from these denominations, the numbers are small.

The campus is located in the university city of Peradeniya near the Buddhist heartland city of Kandy. It is set on the side of a hill and has well landscaped terraces containing attractively designed buildings. A concern of the College has been to reduce its ecological footprint and thus the College was an innovator in water retention and recycling, so much so that it was often used as a case study to examine sustainability by classes from the nearby public university.

The College has 100 students in the Diploma and Bachelors programs. First they study a Diploma in either the Sinhala or Tamil streams, while they learn the other language and also English. This ensures a greater sympathy for their compatriots of the other cultural group. They then do a year of practical ministry back with their sponsoring church. Then the more academically able students return to study in the Bachelors program which is conducted in English. This allows a better use of the library resource and also equips them to engage in the wider public scene after they graduate, where English is mainly used. It also gives the College and the students an alternative to the narrow band of textbooks their home languages afford. One practical example of the way language functions in a politically charged environment relates to the playing of music publically. On the campus during certain times of the day they broadcast Christian music through loud speakers. Being located in a Sinhala village would cause problems if Tamil, or a mix of the two local languages was played, so the

music is always in English. If only Sinhala songs were played, it might reinforce the sense of discrimination for Tamil students who are in the minority in the country.

The use of language is an important exemplar of the issues of contextualisation. In a country which is conflicted around language, the outsiders' language, in this case English, can be a means of rapprochement between the two parts within the church. ("The context is conflicted over language. English is a way around that".) The complication comes when the use of the outside language reinforces the otherness of the belief system both within the church and in its relationships with those outside the church. It can predispose the users to adopt uncritically, or develop a preference for a foreign style of Christian practice. Music and liturgy are such a critical part of the expression of most faiths. Where the Buddhist worship style is reflective and repetitive, the Western style is very different. American and Australian music dominates particularly in the charismatic churches. The impact of Australia's Hillsong Music (Hillsong 2012) is significant as a shaper of many churches' music preferences but in a form which differs greatly from the traditional music of Sri Lanka. With the recent resurgence in Buddhism associated with anti-Tamil nationalism, these Western forms are increasingly seen as out of step with the local culture. ("The Buddhist style of spirituality has a repetitive liturgy and is reflective. The Hillsong concept does not fit this form of spirituality".)

One difficulty in small population groups is to develop and maintain resources in the vernacular. While Bible commentaries and theological and ministry texts are readily available in English, it is not the case in Sinhala and Tamil. The College has developed both a translation and publishing department which they coordinate with other Colleges and ministries in the country. Key textbooks are either translated or commissioned to be written through the faculty and other authors to help local leaders be able to access the benefit of scholarship in their local language. The rate of publication is slow but it provides added employment for graduates and results in a growing list of titles for use by pastors and by lay

people. The policy to have books in both Sinhala and Tamil is an important one to ensure they do not appear to favour one cultural group or the other.

The college leader explained that these publications are particularly important for those who are studying in one of the dozen distance education centres that the College operates. Both because of the limitations brought about by restricted travel during the war and more generally because of the poor transport infrastructure, students had been restricted to attending the main campus. Using the expertise of their many graduates and using strategic centres around the country, the College has been able to take lecturers to the student groups. Library resources are the biggest limitation. Hence the importance of translating works which have concepts that are transferable to the context, and more importantly generate new books from within the context which are then available for the rural church leaders.

Two significant outside institutions for LBC are the Asia Theological Association and the Overseas Council Network. Both have encouraged contextualising the educational content and style of the College. The key focus for indigenising the curriculum rests with the faculty who informally are expected to contextualise as they teach. The College has just five full-time faculty members but 25 part-time members who predominantly have pastoral and other ministries as their main focus. This is driven in part by financial constraints, but the use of many part-time lecturers also contributes to an emphasis in teaching which is more relevant to the real life context of the ministry that graduates will have.

The College has a number of initiatives which they are seeking to embed more deeply in the life of the nation. "What are the people's needs? We start there so courses are designed around that." It has accreditation with the government to offer a Bachelor of Education. This allows teachers to be trained so they qualify to be employed in the government system. The added advantage is that these Christian teachers are then permitted to teach Christian

studies in the schools. This both assists the church with wider employment opportunities, and also furthers the standing of the church in the community and assists to promote the religious development of the minority (Christian) members who attend the government schools. Without a recognised degree in education, a person is unable to teach the Christian studies classes. Consequently many Christian students do not have the provision of religious education at school appropriate to their faith. This Bachelors course is at a higher standard than the Diploma offered by the Theological College of Lanka.

Another program which meets an important need in the community is the diploma in Holistic Child Development. This course is designed to equip people to work in the many church organisations and Non Government Organisations throughout the country. It has helped to lift the competence of the Christians offering assistance particularly in the time of the war, as they were often the only groups who could work across the divide of the Tamil and Sinhala communities.

There has been an uneven appreciation of the value of theological education in the wider church of Sri Lanka. While some have been keen to enrol in formal training for themselves, this has not always been encouraged, nor are the graduates always accepted by the churches after their course. In particular where the denomination has not had formally trained leaders, they have been reticent to allow younger members to get higher education. This is grounded both in a theology of the Spirit's sufficiency as teacher and also a fear of better educated younger pastors who are influenced by the experience of College life. ("Churches which don't [value theological education] typically have non-formal trained pastors with formally trained assistants, so there is conflict".) Even now the majority of pastors in Sri Lanka have not been formally trained, although the balance is shifting through the work of the several colleges.

General Assessment

Lanka Bible College has been working to revise its teaching style and curriculum so that it is more integrated, and consequently graduates can have a more holistic approach to their ministries. (“Integration means pastors can be more relevant and holistic... even thinking about preaching is more relevant, not just the Western view of expository preaching”.) This is perceived as a significant shift from the Western style of education which tends to be more partitive. The basic starting point for the curriculum is the needs of the people that the graduates will minister amongst. Assignments are more practical to reflect the real life situations of the people of Sri Lanka rather than the agenda of Western text books. One significant example of the difference in the originating context of the theology relates to the likelihood and frequency of persecution. Unlike the Western context where persecution is very uncommon, in Sri Lanka it is an accepted part of the social landscape. It is understood that some graduates will face significant local opposition and sometimes physical assault and burning of their homes and churches. Somewhere in the country a pastor may be killed, perhaps once a year or so. Doing theology in this context requires a robust understanding of the dynamics of such opposition, how to minister in a way which does not encourage it, and a character and faith commitment developed such that they can handle persecution when it comes.

The minority status of the Christian faith is a significant factor for the church more broadly and for the Bible colleges in the political context of Sri Lanka. This is particularly poignant given the commitment that the College has to fostering new church planting by the graduates amongst both Tamil and Sinhala communities.

Some of the Western methods of training leaders have been found wanting, so new ways of equipping leaders are being developed. (“How does the course help in behaviour, attitude formation and intellectual development?”) This incorporates the drive towards more

integrated education and also more contextualised ways of working. Further insights to LBC will be seen when the LBC Graduate School is examined below.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The leaders of Lanka Bible College made frequent references to the issues of these Three Indicators. The Western forms of teaching and learning have been considerably adapted for the context with a far greater emphasis on the practical and on holistic learning.

Historically there has been an interesting shift from the early days of the College where the Western leadership was less academically able than the next phase of indigenous teachers. The local leadership has also worked hard to integrate the College into the functioning of the various denominations it serves.

Issues of Institutional Culture figure large in expressing the purpose of LBC particularly in the context of the conflicted issue of language and culture.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This was not a topic specifically addressed.

3. Is the desire for informal credibility or formal accreditation a significant influence?

In the earlier stage of the College's life the desire to receive accreditation from the Asia Theological Association led to a significant realignment of the relationship with the founding missionaries.

The Bachelor of Education degree is accredited through the Government Department of Education. It has been a significant part of the College's concept of nation building to participate in developing this course.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

Text book availability is a significant issue in the way courses are taught with the emphasis on English in the Bachelor of Theology course.

There are a number of Western influences evident in terms of music styles used within the campus. While not all are Australian Hillsong and American Gospel music inspired, many are.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

In the earlier stages of the College's life the drive for diplomas and later degrees was a local concern, in opposition to the style of the Western missionaries. The brain drain issue was not evident as a cause for this level of study.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

At LBC there is an appreciation of the standards of Western education. While this informs some of the way the College functions, the rhetoric is more about the distinctions from the West which LBC offers.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The Overseas Council Network has been an encourager of contextualising of the curricula.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The founding Swedish mission agency has very little ongoing connection with Lanka Bible College.

The denominational bodies with which it primarily relates are local ones within Sri Lanka.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The early movement from the low level of education in the College to embrace accredited courses was soon followed by the desire to contextualise the learning. The general failure of the Western theological enterprise for their context drove this desire. It led to seeking ways to prepare their students for church planting specifically in their conflicted setting.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The College continues to make use of theological institutions in the West for educating its faculty. There are few options available locally and while some will do studies in Asia many still go to the USA and the UK.

4. What is the role of Western funding bodies on theological colleges?

The College has had a significant relationship with a Swiss church which has provided building teams to construct several buildings on the campus. Funds for materials have come from the German agency Hilfer für Brüder. Their contribution has been considerable for the campus development and has not been seen to have restrictions other than in regard to the use of funds for these buildings.

Overseas Council Australia and others in the OC Network have contributed to a range of programs such as student support, library acquisitions, computers and translation projects.

5. What other Western influences are noticeable on theological colleges?

Other influences were not identified.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The historical situation of the Lanka Bible College shows an early movement away from the controlling input of the founding mission group. This has allowed the College to set much of its own agenda within the context of the local church and local culture.

The primary reference point for the College shaping its activity is the local churches which supply students and employ the graduates. This is reinforced through the large number of adjunct faculty who teach from those churches in the College.

Current international relationships are closely bound to the Asian context in terms of accreditation by the Asia Theological Association which has, for three decades helped set the curriculum agenda of the College.

The various funding bodies to the College show expectations in terms of the use of the funds and how they are managed.

The input of Overseas Council Australia will need to be assessed by others.

College 5: Lanka Bible College, Centre for Graduate Studies, Colombo

The Lanka Bible College established a sister organisation based in Sri Lanka's capital city, Colombo. The undergraduate campus, LBC, in the central region city of Kandy had a focus particularly on theological education for church planters in the rural areas. While this focus had been successful, the leadership felt that more was needed to impact the whole nation. In particular, differences in the demographic, and therefore the ministry focus were stark when comparing the rural and the city scene. The particular dominance of Colombo in the economy and politics of the nation meant that even the influential university city of Kandy was not the ideal location. "It had to be in the capital to impact the nation." In 2000 the College launched the LBC Centre for Graduate Studies (LBC-CGS), at the time offering the first graduate program in theology in the country. However the aim was not just to provide for a higher educational level intake for the church, but also to seek to equip leaders who would impact the areas of management, leadership and environmental studies and thus impact the nation.

The campus occupies a high rise building on a small parcel of land in a busy section of the city. It is currently four stories high with scope to build to eight stories, but government regulations have complicated further construction. Upon visiting, one is impressed that the building is efficient and inspirational where students come into a clean environment to learn before going out to the relative chaos of the city.

In some ways the opening of the Centre for Graduate Studies is consistent with the development of the LBC overall. At an earlier stage the Sri Lankan theological education scene was considered to be focussed inwardly on credentialing leaders for internally focussed church activities which was oriented towards maintenance of the existing structures. LBC was part of the movement with a different focus which has arrested the decline in the church and turned it more towards mission amongst the other groups in the

country. “The preference is to see the church now more about mission, outward looking and now the church is growing.”

As noted above the early foundation of LBC was by Swedish missionaries. Their education models were unexamined copies of the Western forms. (“In the 1970s there were no other models so they would copy what was brought in by the Swedes, USA or other Europeans. This was not a hidden agenda, but it was the only model.”) In the 1980s the leadership of the College was influenced by the perspectives espoused at Fuller Theological Seminary in America and indigenisation became a key focus. Major shifts took place under the local leadership. These were designed to equip students to understand their context more fully. The teaching methodology encouraged more discussion about the context and its implications for ministry style and activity. In particular, rural evangelists were brought in to the College to tell their story and work as facilitators with the young students. Furthermore local musical instruments and forms were incorporated into the College life so that graduates could include these in their ministry.

The college leader explained that even with this new found focus on the context two problems became evident. The educational theory was still not integrated, so that there was a compartmentalising of the teaching of biblical and theological topics away from the teaching of ministry topics. At a later stage the integrational theories of Gnanakan would make a significant contribution to redressing this compartmentalisation of the theological education. A second issue was that the moving and variegated nature of culture was not incorporated into the College’s understanding. At that time the cultural context was read as though it was singular, without reference to the growing trends of globalisation. The rural and urban divide in Sri Lanka reinforced these differences all the more. Yet given the focus at LBC for educating the rural church planters, the College kept the focus of indigenising the curriculum at the village-experience end of the spectrum.

It was in this time that Sri Lankans' perspectives were being opened up more to the wider world not only through media and communications but through the increasingly common practice of short term emigration for work, particularly to the Middle East. In the year 2000, for example there were over 800,000 workers overseas. This represented some 12.5% of the working population. Since then the phenomena has only increased (Jayawardhana and Jayathilaka 2009). This gave even the lowest level workers of Sri Lanka experiences of the world and perspectives which meant that traditional activities were seen in the context of the new global experience.

These insights sped up the trajectory that launched the LBC-CGS as it allowed LBC to particularise its educational offerings to the range of sub-cultures in the country. ("The Graduate Centre is part of the globalisation end of the spectrum.") One instance of this was the reality of an older generation of church leaders who remained without formal education and who were being left behind by their urban congregations who had higher levels of education and a more global perspective. The negative impact of this for retaining a younger generation of church members, let alone appealing to those outside the church was evident to the College leaders. Consequently programs were developed at the LBC-CGS to upgrade the competence of existing church leaders in a separate educational stream from those doing graduate studies. This required some finesse in marketing so as to avoid the potential loss of face that might be implicit in these offerings, all the while providing actual programs of value to lift the levels of competence for these older pastors.

The LBC-CGS has a large number of part-time students who do courses in a range of fields. They have developed introductory courses on computers and English aimed at those who wish to prepare for formal theological education. They run the Master of Divinity program, the entry level graduate degree in theology, as well the post graduate degree, Master of

Theology which has a research component. There is a mix of local and foreign faculty for these courses, and a mix of modular and weekly classes.

The LBC-CGS also runs Masters programs in education and leadership to cater for leaders in church organisations. An adjunct ministry works alongside the College seeking to more directly appeal to the business community with seminars and consulting services. Another poignant element to this agenda is focussing on peace studies for family, church, business, government and community groups. These are essential in the conflicted and hurting political milieu of Sri Lanka. The aim is to produce graduates who can impact the wider society and shape the culture through the ethical commitments which flow from their faith.

General Assessment

LBC-CGS has a very open position with regards to the wider theological and social scene in which it is set. This however is self-consciously global rather than seen on a continuum of indigenous and Western. ("The Graduate Centre is not pro-West or Anti-West.") Having moved through an early history of uncritical adoption of Western theology and methodology, the College has sought to embrace a more local stance particularly as it sought to equip graduates for ministry in the rural areas. In identifying the urban context as quite separate to the culture of the rural areas, it has sought to position itself for that reality and develop courses which appeal to the urban educated church members who anticipate working in an increasingly globalised context.

In some ways the College sees itself as standing above the problem of the dominance of Western theological content and method and has a pragmatic view of applying any available method to empower the members of its multiple constituencies. It neither embraces nor shuns Western concepts purely based on their origins. Rather, it seeks to adapt whatever it needs, or generates new and appropriate concepts to achieve its mission. ("Now you know

where you are going as an institution. If a model takes you there, then use it.” “If something works well, use it. If it doesn’t fit the situation, then change it.”)

The College is seeking to meet multiple needs and be aware of the students who come from the several sub-cultures that it is seeking to educate and the sub-cultures in which they will minister. By understanding the changing nature of these sub-cultures it has a philosophy of embracing whatever concept or method will serve its purpose, being confident of the overarching goal it has to both strengthen the church and influence the wider society. The term used by the College is ‘nation building’ which embraces their attempt to impact a wide range of cultural issues from a Christian framework and contribute positively to the nation.

Some leaders within the church and indeed some church members adhere to a more conservative approach to change and adaptation to educate for the changing culture. “The College is trail blazing for the church to follow” while at the same time neither losing touch nor losing the endorsement of the more conservative parts of the church. (“We still assure the church that ‘we are with them’ for example through running the distance courses around Sri Lanka and through the holistic child development courses.”) The multiplicity of its course offerings is designed to provide for the numerous parts of the church and the different expressions of its mission. All the while the College is attempting to lift the vision and action of segments of the church to see its mission within the wider context of societal change. In this way it is seeking to do justice to both the local and global realities needed for successful theological education in Sri Lanka.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The leader at Lanka Bible College – Centre for Graduate Studies referenced in particular the First Order Indicators as the difference between Western and indigenous education. Given the outlook of the CGS, the dichotomy between indigenous and Western is less relevant. He prefers a description which emphasises global and local rather than Western and indigenous.

The particular context of the CGS's ministry in the city for globally oriented people makes this difference clear.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This issue was not raised as a factor.

3. Is the desire for informal credibility or formal accreditation a significant influence?

Formal accreditation is with the Asia Theological Association. There remains a strong reliance on international teachers for the post-graduate Masters programs as the local faculty are insufficiently qualified to teach all the necessary courses. There is a desire to gain credibility by having Western faculty. However this would seem to have less to do with aspiring to satisfy Western institutions and more to do with the expectations of quality by the local constituency.

In the formulation stage, the Master of Theology course was accredited through the University of Wales which had an extensive international accrediting program for several areas of study including theology. The University was adept at ensuring high international standards but also encouraging local expressions of course operations. The University of Wales accreditation program was wound back a few years ago due to internal financing issues and the CGS turned to an Indian based institution that is accredited by ATA to authorise their degrees.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

At the graduate level and beyond, all work is done in English. There is a strong reliance on Western concepts particularly in the MA in Organisational Development.

Visiting lecturers are frequently drawn from the West, particularly America. This is an ongoing influence regarding Western concepts in the learning process.

The CGS also frequently hosts or co-hosts international speakers on topics relevant to church leaders. These conferences usually have a high profile speaker from the USA and others from Asia or Sri Lanka. This reinforces some of the issues of Western agendas setting the local agenda.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

Sri Lanka has suffered from the problem of a brain drain in many aspects of society including in the church. There are few options in the country for higher theological education. The provision of the graduate programs Master of Divinity and MA in

Organisational Development and, more recently, the post-graduate degree Master of Theology are an attempt to retain people in the country rather than have them seek opportunities overseas with all the resultant problems. The Centre has sought to promote these courses as alternatives to travelling overseas.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

There is a high commitment to the concept of educational excellence in the LBC-CGS. This is demonstrated in many elements of the College life including the décor of the building and the high profile graduation services which they run in major public buildings. There is a commitment to provide courses which will be attractive to students in Colombo which will be valued with equivalence to Western degrees.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The reliance on Western faculty to teach a number of the courses is a primary influence in terms of Western curricula. While this is not at an institutional level, it continues to exert an influence on the shape of the courses.

From the College's perspective the aim is to provide degrees which are comparable to overseas institutions in the global context.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The Lanka Bible College – Centre for Graduate Studies began after the influence of the founding mission body had already subsided. As a new Centre of the LBC, it has set a course seeking to provide opportunities for a range of different students. The influence of denominations is a local issue rather than an international one.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The CGS has a high degree of affinity with Western education and Western theological education as a deliberate position and intent. While the context of activity is obviously Sri Lankan, and issues of contextualisation of the content are a constant theme, nonetheless it clearly seeks to be part of the wider theological scene. In its own rhetorical framework it identifies as being part of the global rather than the Western system. In this way it seeks to embrace whatever methods are appropriate for the local needs.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

There continues to be a major role for faculty to study overseas. Higher degrees are typically done in the United Kingdom, America, Australia and other parts of Asia.

4. What is the role of Western funding bodies on theological colleges?

The CGS has a number of international funding bodies, in particular the Overseas Council Network. It remains for others to assess this role.

5. What other Western influences are noticeable on theological colleges?

None were discussed.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

The Lanka Bible School – Centre for Graduate Studies has fewer formal international relationships than many other Colleges, but many informal relationships.

During the set up phase of the Master of Theology course, the University of Wales was found to be an excellent partner in the accreditation and supervision process. It had an

exemplary role in encouraging CGS to attain the standards needed to accreditation both initially and on an ongoing basis.

College 6: The National Seminary, Ampitiya

The Roman Catholic Church established The National Seminary 'Our Lady of Lanka' (TNS) in Ampitiya near Kandy in 1893. Although being directly answerable to the Pope, it did not have affiliation with the universities of Rome. In 1955 it was affiliated to the Pontifical Urban University (Urbaniana 2012) and is one of 90 other seminaries under this system around the world. At the time there was a threat that the Seminary may be closed and incorporated into training options in Rome itself. The Congregations which had run it handed control to the local bishops so that they could keep the emphasis on training locally. This was part of the wider pre-Vatican II movement towards locally oriented training for priests. At the same time the European missionaries who predominated on the faculty gradually gave way to more local faculty members.

A smaller Seminary in Jaffna was opened in the north of the country during the 1980s to cater for the Tamils who were not able to come to Kandy in the war years. The NTS has around 300 students and caters for the rest of the country. There are both philosophy (Years 1-3) and theology (Years 4-7) faculties with about 40 full-time teachers and other part-time visiting teachers. About one third have doctorates. The primary focus of NTS is to prepare priests for the 21 dioceses in the country. They also have some separate members of religious congregations in training and a separate study program for lay people. Classes are taught in Sinhala, Tamil and English to cater for the dominant communities of Sri Lanka. The campus is large with a classic cloister design and impressive buildings on a relatively large scale. Even though it was a little tired in feel, rural students coming to the seminary would

likely find a grander building than they had previously experienced, excepting perhaps the cathedral.

The TNS is firmly anchored in the theological scene of the Roman Catholic Church. They structure their course around the standard 30 theses that are completed by students worldwide. Three of these are allowed to be adapted for the local context, which are Sri Lankan Evangelism, Liturgy and Dialogue. (“All these are approved by the Bishops. They follow the main Roman Catholic tradition, not breaking away from the Universal church.”)

The church is growing but “there is resistance in the Buddhist community so there is not much growth there.” It means that most growth is amongst the Tamil population. The number of novices being accepted into the Seminary remains sufficient for the church’s needs even with this growth.

The college leader explained that even though Dogmatic Theology began in the West, there is a strong sense that the core belief system is propounded in a consistent way throughout the world. There is adaptation to the local context in the areas of Moral and Pastoral Theology, particularly in the practical issues of baptism and marriage which are allowed to vary between national contexts. Similarly the languages used in the liturgy are Sinhala and Tamil in the rural areas and English in the towns. The *sine qua non* for adapting these contextual practices is that the Bishops grant permission for local adaptation.

The activity of TNS has been shaped in recent years by the changing expectations of the lay people in the parishes. Through various means including writing to the local Catholic paper, they have been able to influence the Seminary to put a greater emphasis on both the regular and irregular dimensions of ministry. (“The laity has given feedback through the Catholic papers e.g. the seminary should help understand the war better and respond to it.”) TNS has adapted the homiletics program for example to endeavour to respond to the congregational

desire for more able preachers. The national issues of the war and the church's response to the tsunami of 2004 were also issues to which the Seminary was expected to respond. These were included in the students' pastoral exposure programs in conjunction with the Catholic aid agency Caritas (Caritas 2012). As well as their regular pastoral work amongst people in the plantations and villages, students have also joined in relief work to help them develop pastoral understanding and skills in crisis situations.

With the numerical growth of the Catholic Church in Sri Lanka there has come a number of Apostolates (specialist departments) which have helped further the mission of the Church. These have been established over the past 20 years and include Culture, Mass Media, Family, Youth, and Drug Addiction. These Apostolates have allowed the Church to look beyond just the maintenance of ministry in the parishes to having a more dynamic engagement with society, addressing both its problems and proactively strengthening the Christian community and its engagement. ("The needs of the church in Sri Lanka are changing as it grows... Now we are able to do much more".) This has also led to a wider variety of options for graduates upon leaving the Seminary. In their final year of study students are prepared for work in parish ministry, and also in the Apostolates which allows them to specialise in a particular ministry area.

TNS has been incorporating a non-formal aspect in the program to assist seminarians with their future life as a priest. Outside the exam structure they are mentored concerning their vows of obedience, chastity and poverty as well as the practical issues of ministry. ("These group meetings to help with the life as a priest ... are very much appreciated.") The attention to these issues is part of a wider international shift in priestly formation that aims to equip students during their training for future life. No doubt one driver for this is the worldwide issue surrounding sexual abuse perpetrated by some clergy but it is also part of wider movement to equip for ministry in a changing cultural context. The Federation of Asian

Bishops sets an agenda here that influences the Seminary. They have been encouraging a greater appreciation of the Asian context within seminaries under the general headings of Religiosity, Community and Service.

The funding of the seminary comes primarily from local sources. Earlier contributions from Rome have remained stagnant and hence depreciated in real terms over several decades. Each Bishop contributes funds from his diocese depending on the number of students they send for training.

General Assessment

The nature of the Catholic Church's theological education system means that there is a greater interplay between Western and non-Western elements in the formulation of both the content of theology and the method of its dissemination. Particularly since Vatican II (1960s) there has been a growing contribution by leaders from the developing world in the formulations of the Church. Indeed the Sri Lankan leader, Cardinal Cooray was among those at Vatican II impressing upon the Convocation the importance of a local orientation in seminary training (Jesus Caritas est.org 2012).

There is an acceptance of a global Catholic theology which underpins the enterprise of Catholic seminary education as evidenced by the approach of TNS. The global approach allows for some adaptation to the local context in terms of the content of the curriculum but this is quite a small proportion. No doubt contextual adaptation happens informally within the classroom as the majority of teachers are Sri Lankan and the Seminary has been active in education for several generations of priests. This longevity further adds to the infusing of local issues and methods into the fabric of understanding. There is an acceptance of both the traditional elements, which are still important in the society as well as the shifting nature of

the context as students are prepared for ministry. (“The Seminary is doing traditional music, but also doing videos and dramas for local use.”)

The National Seminary has been seeking to be more responsive to its context in recent years by incorporating the calls of lay people for various emphases in the training of students. This has included both generic issues such as preaching competence but also Sri Lankan-specific exposure to the relief projects following the 2004 tsunami and the ongoing issues related to the war.

The Seminary has a clear sense of its place within the Catholic world and the local scene as directed by the Bishops’ council. It is both responsive and proactive in its core task as regards to stimulating and preserving the growth in the Church.

Assessment of Three Key Questions

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

The leader of The National Seminary had a clear sense of the global (rather than Western) and indigenous elements in the three indicators on the Western and indigenous scale determined in Stage1 of the Field Research. There was an inevitability to the way this was conceived being determined, as it was, by the outside bodies of Rome and the local Bishops’ conference.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

This was not discussed.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The agenda for teaching is set to meet the requirements of the Pontifical Urban University.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The longevity of the theological enterprise by the Roman Catholic Church in Sri Lanka has given it a stability that exceeds all the other theological colleges of the country. These issues are of less significance.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

It is a normal part of the Roman Catholic priestly education system that faculty would study in other countries before returning to their homeland. The control over the movement of priests and capacity to 'recall' them to their original country is greater than in any other denomination.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

The National Seminary participates as part of the international theological scene of the Roman Catholic Church and its curriculum is largely set by the Western standards of its particular accrediting body in Rome.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The financial contribution from Rome has gradually declined over the decades and funds are primarily provided by local Bishops. Nonetheless funding is not the determinant of control for the curricula. The accreditation from Rome sets the agenda of how the curriculum is to be administered. This is modified to some degree by the local and Asian Bishops conferences.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The structure of the Roman Catholic Church means that it does not seek to establish a separate church in each country but to continue the organisational control and spiritual authority over each part of the Church. The appointment of Bishops is centralised in Rome. This control extends to the theological institutions through both the local Bishops

conference and the authorising body in Rome which in this case is the Pontifical Urban University.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The National Seminary partakes in the global activity of theological education which is closely tied to the Western education tradition for the past 2,000 years. In recent decades the voice of the developing world's theological concerns has been more significant in the formulation of theology. However, the process of theologising remains rooted in the Western tradition.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

TNS relies on outside institutions for training its faculty, as it only provides basic priestly training in philosophy and theology. It is common for promising leaders to spend some time in Rome and elsewhere during their movement into either academic or leadership roles in the Church.

4. What is the role of Western funding bodies on theological colleges?

TNS has only a minority of its funds come from the West. It is part of the official support which it gets from its accrediting university.

5. What other Western influences are noticeable on theological colleges?

The rising competence of the lay people has led to their being able to influence the College through writing in the local Catholic paper. This type of democracy in action from an educated populace has a decidedly Western feel to it.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

Do the international relationships between Western Christian institutions and developing world theological institutions display the following three characteristics?

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

As discussed in Chapter One, the theological constructs of the Roman Catholic Church stand somewhat over and against the three theological ideals explored here. From within their own framework the commitment to a centralised organisation is critical due to their doctrine of Papal authority. The implication of this is that from the standpoint of the theological ideals espoused in Question One it will always tend towards paternalism.

The Roman Catholic Church may argue that their system incorporates the interests and perspectives of the periphery by drawing in leaders from all over the globe to work in the central administration, and this is indeed one aspect of what is evident in The National Seminary.

The theological pattern exemplified by TNS is considerably different from the ideals espoused in Chapter One and reflected in this question. The mutuality and deference between international organisations is difficult to express in the very hierarchical structure of the Catholic Church. This is evident in the theological agenda setting of curriculum, leadership appointments and the minimalistic adaptation allowed at the local level.

Conclusion

The results of interviews of six leaders of theological colleges in Sri Lanka have been presented outlining the key issues in the colleges, their history and operations. The perceptions of Western influence and other influential factors on the operations have also been discussed. Finally there has been an attempt to answer the Three Key Questions with their sub-questions for each College.

As seen in the previous chapter when investigating the six theological colleges in Papua New Guinea, these results have provided numerous insights for understanding the international relationships in the theological education scene. The various Western influences on theological colleges is shown to be multi-dimensional and a complex interaction of several factors including the founding of the College, the current primary institutional relationships, the government education policies, the ministry focus of the College and a host of unique factors .

The results of all twelve Theological Colleges will be summarised and analysed in the following Chapter Seven.

Chapter Seven: Discussion and Conclusion

Introduction

Three Key Questions have driven this inquiry to understand the Western influences on theological education in the developing world.

Question One rested on three key biblical concepts which gave rise to the researcher's theologico-political views as expressed in the three sub-questions. They provided three theological ideals that might shape and be a reference point to consider relationships between international institutions within the field of theological education.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals? i.e.

1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?
2. Institutional relationships characterised by mutuality and deference rather than paternalism?
3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?

Question Two was derived from the literature review which set the focus within the historical context of the post-colonial changes of theological education in the developing world. The literature review revealed five politico-social influences which were acting on theological institutions in the developing world.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?
2. What is the role of the whole Western education system and specifically the theological education system on the system in the developing world?
3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?
4. What is the role of Western funding bodies on theological colleges?

And for completeness:

5. What other Western influences are noticeable on theological colleges?

Furthermore from the literature review two modifying concepts acted as guides to the field research:

- A. That culture is not static but moving at different rates within different sub-groups in a society.
- B. That caution is needed to distinguish what is Western from what has become global.

Question Three with its sub-questions were derived from the Field Research Stage One. It was based on a survey of leaders of theological institutions from around the world, and a sub-set of those leaders who attended a focus group to process the results of the survey. From this, seven practical issues were determined.

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership and Institutional Culture) helpful guides to understanding the issues of theological college leaders?
2. Are the personal agendas of some leaders, such as to further their career, driving greater commitment to, and therefore influence from the West?
3. Is the desire for informal credibility or formal accreditation a significant influence?
4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?
5. Is the need to prevent a brain drain leading to the provision of more Western style education?
6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?
7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

Both Stage One and Stage Two of the field research were designed to allow the respondents and interviewees the opportunity to define the key terms of 'Western' and 'indigenous'. This emic approach built the raw data for consideration of the Three Key Questions. (Pike 1999) Due to this approach the researcher offers no set definition for the terms 'Western or 'indigenous'. In one instance the emphasis of the college leaders in describing 'Western education' was on the disintegrated approach to learning. This was the case for Lanka Bible

College and Colombo Theological Seminary and led them to rework their curriculum to fit their Asian learning context better. In another instance a divide between 'Western' and 'indigenous' was around liturgical form, music style and architectural symbol such as was described by the leader at Theological College of Lanka. At the Christian Leaders' Training College in Papua New Guinea 'Western influence' was seen primarily in the ongoing role of missionaries in college leadership. The missionaries' founding work was deeply appreciated, but the desire to indigenise the whole leadership was considered a necessity.

The Field Research Stage Two was designed to give voice to leaders in the developing world and thus reveal which of these various influences impacted the activity in their theological colleges. While the interviews were conducted with an awareness of the various Ideals, Influences, and Issues under investigation, a key element of the study was to allow their experience to shape the conversation.

In Stage Two six leaders of theological institutions in Papua New Guinea and six leaders of theological institutions in Sri Lanka were interviewed. To avoid pre-determining the topics and early interpretation, the open question format was used allowing for a discursive generation of ideas by the college leaders. The results of these interviews were presented college by college in Chapters Five and Six within a narrative structure that sought to relate and comment on the issues raised. In the first instance this narrative was completed without reference to the Three Key Questions. This allowed the voice of the college leaders to be heard outside the interpretative framework of the questions. Within the research design this functioned to conform to the key principles of mutuality and deference these being the ultimate concerns of Question One. After the narrative was given, each of the questions was addressed in turn for each college.

The focus of this chapter then is: What answers do the Stage Two Field Research results give to the Three Key Questions with their various sub-questions? As in previous chapters the

method will be to begin with Question Three, then Question Two and finish with Question One. This will allow a movement from the particular practical issues facing theological colleges through the politico-social influences to conclude with a consideration of the theological ideals.

A) Six theological colleges in Papua New Guinea

A wide variety of interactions with Western influences were observable across the six colleges which were investigated. In each case the particular history and organisational ownership were major issues in determining how they perceived such influence, and how they understood the relationships with the various international institutions. The open-ended question style of the interview provided relevant information to make judgements about most of the Key Questions, though not all in every case.

The results of all six colleges, their similarities and differences are outlined below with reference to the particular colleges and their experiences, as relevant.

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and Institutional Culture) helpful guides to understanding the issues of theological college leaders?

In most cases these indicators of the differences between indigenous and Western theological education were seen as significant to the leaders of the six colleges. It was particularly noted that the value placed on indigenous education was quite different in some of the colleges.

Three leaders commented on the importance of moving towards more contextualised methods of teaching and learning, leadership and institutional culture. At Christian Leaders' Training College the emphasis was more on the importance of indigenising the leadership with the presumption that this would lead to greater indigenising of the curriculum and institutional culture.

In the case of the Evangelical Brotherhood Church College, the curriculum was seen much more as 'a given' without much reference to the wider theological scene. This relates directly to the more isolated nature of the College, a natural consequence of its origin in the founding mission group.

The two Roman Catholic institutions used the same categories of thought but with an entirely different valuing. The Divine Word University and the Good Shepherd Seminary were self-consciously part of re-Westernising the curricula to move the Church away from the failures of the earlier indigenised leadership of the Church throughout Papua New Guinea. The explicit purpose of their activity was to bring the benefits of Western education to the country (DWU) and to reverse the errors of the previous phase of indigenous leadership.

2. Are the personal agendas of some leaders, such as furthering their career, driving greater commitment to, and therefore influence from the West?

While this issue was discussed with feeling in the focus group of the Stage One Field Research, it was not raised in the context of the interviews. It may be the sort of issue that is more easily seen after a lecturer has left the country permanently than beforehand. It is also by nature the most personal type of question in this set and thus less likely to be commented upon.

In some instances it was clear that there was a very high commitment to the local College (Evangelical Brotherhood Church College and Christian Leaders' Training College) which mitigated against leaders wanting to leave the country permanently.

3. Is the desire for informal credibility or formal accreditation a significant influence?

Formal accreditation is a major issue for most of the colleges. The accrediting body, whatever it is, exerts a number of influences. In the case of government accreditation through the Office of Higher Education, each institution feels the pressure to conform to those standards. In the context of Papua New Guinea, this does not suggest anti-Christian pressure but rather the expectation of certain academic and administrative standards being met, particularly so in the expectation of the colleges to lift both the types of degrees on offer and increase the number of places available for school leavers. Martin Luther Seminary (pressured to lift to degree level) and Christian Leaders' Training College (pressured to offer many more places through more varied degree offerings) particularly feel these pressures.

When considering the role of relevant international accrediting bodies, there is considerable pressure to conform to their way of operating. The Pacific Adventist University and the two Roman Catholic institutions experience this constraint. They are owned or dominated by the overseas body and thus attempt to conform to the expectations of the other institutions. The Divine Word University has a complex set of relationships with the government and the national Church leadership (represented by the Bishops' Conference). The former is the official accreditation agency while the latter is the main employer of the theology graduates. The expectations of both groups must be met.

Another issue of credibility operates more at the informal level. An example of this is at Christian Leaders' Training College where the input of missionaries at various levels of the College's life works to influence how the College is administered and progresses.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

Such practicalities were raised rarely as factors in Western influence across all these Papua New Guinea colleges. The almost universal use of English in the libraries of nearly all the colleges is a quiet influence in terms of topics that are raised and theology that is written. The Pacific Adventist University and Christian Leaders' Training College are both involved in producing journals to help indigenous matters receive theological consideration.

Other factors such as the denominational influence and accreditation issues are clearly of greater explanatory relevance for the leaders of the Papua New Guinea colleges.

These practical issues have a greater relevance in the colleges of Sri Lanka as discussed below.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

This issue does not seem to have the same relevance in Papua New Guinea as it does in many other developing world countries, as evidenced in the literature review of Chapter Two.

The motivations for establishing higher degrees in Papua New Guinea (Pacific Adventist University and Christian Leaders' Training College) are that competent graduates will have an opportunity to study at that level. In other words the driver is not the fear of losing competent students overseas, but rather to provide an opportunity that otherwise may not be able to be taken up. If it is provided in the country then it will be accessed; if it is overseas then very few will be able to take up higher study opportunities.

Within the Roman Catholic system there is an expectation that better students will have international experience at some stage in their career, often in Rome, doing further studies.

This is one marker of the significant differences in the way the Roman Catholic colleges function compared to the other colleges. The highly co-ordinated international structure of the Roman Catholic Church establishes a considerably different ethos regarding how theological education is conceived and the norms and concerns of other colleges are often inverted in that system compared to the rest.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

Western academic competence is acknowledged as part of the theological scene in which most of the colleges participate. One practical reality for most of the colleges is the importance of preparing future faculty and other leaders for participation in higher levels of study, such as doctoral work which must be completed offshore. Western destinations are the most common, demanding that those who attempt to study doctoral degrees must be able to satisfy entry requirements.

The Lutheran and Roman Catholic Colleges see themselves far more a part of the international theological scene. The Martin Luther Seminary has a healthy attitude which demonstrates it is intimate with the wider scene but has its particular expertise in the training of people for the local context. Their deliberate curriculum changes from the Western norm, such as engaging students in field studies and practical ministry, demonstrate self-confidence as the 'experts in Papua New Guinea ministry'. Divine Word University is more strident in its embrace of Western academic competence. They articulate that that part of their mission is to bring to Papua New Guinea a higher (Western) standard of education for the future economic and social needs of the country.

The Evangelical Brotherhood Church College is an exception to this general appreciation of Western academic competence. Due to the theological and spiritual framework of the

founding mission, the College has a somewhat anti-intellectual stance. There is a deliberate emphasis on the 'blue collar' nature of the College offering only a diploma level course, with little desire for higher study beyond that, even by faculty members.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The primary practical issue of influence on the colleges relates to the ownership of the college which in some cases is bound up with accreditation issues and in others, with funding issues. Sometimes, the influence is subtle. In other cases, such as with the wider church and mission involvement at Pacific Adventist University, or the Divine Word Mission at its Divine Word University, it is explicit

One multi-dimensional element influencing the colleges is the appointment of faculty by mission bodies. This is an 'in-kind' financial contribution to the operating expenses of the theological institutions. Also their presence may exert significant influence on what other funds come to the college. Faculty and administrative leaders may exert other Westernising influences by their personal preferences and educational background.

The degree to which the relevant accrediting body is influenced by the Western academic agenda can be a direct influence on the theological institution. This is most clearly the case with the Divine Word University which sees its mission, in part, to bring Western competence to Papua New Guinea. The influence of the Papua New Guinea Office of Higher Education as it imposes the Papua New Guinea government interest in expanding the national educational offerings has a direct bearing on how a college such as Christian Leaders' Training College plans for the future. The Government's interest is to see tertiary institutions develop into multi-disciplinary universities and thus provide more places for school leavers. This places

extraordinary pressure on the College to negotiate its preferred future in the light of this expectation.

Question Three Conclusion

While not all the practical issues that were identified in the Stage One of the Field Research have direct relevance to the theological institutions in Papua New Guinea, most did to some degree. There are certainly differences in the ways these colleges experience the practical influences. A key determinant is the relationship with the bodies which have founded, owned and accredited the college in question. In some cases this pushes them strongly towards Western patterns. In some cases there is freedom to move towards more indigenous expressions of education and institutional leadership.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

In most of the theological institutions investigated in Papua New Guinea, the founding Western mission continues to have a significant role in setting the educational and administrative agenda. At one end of the spectrum are the Roman Catholic institutions and the Pacific Adventist University which function very much as a part of the denominational structure which is based internationally. In these cases, less local control is possible in terms of setting the educational agenda. In the Roman Catholic colleges, indeed within the whole system, the understanding of the local leaders is that they participate internationally and administer the local institutions as part of the wider international Congregation or indeed on behalf of the Catholic Church which derives its legitimacy from the Papal authority in Rome.

At the other end of the spectrum is the Martin Luther Seminary which, although it is very integrated to the national Lutheran Church, seems to be only marginally impacted by international bodies. Christian Leaders' Training College is influenced less by formal founding bodies and more by the informal ongoing commitments of long standing Western missionaries whose role may change over the decades from full-time lecturer to occasional teacher of modules; or advisory Board member; or to some other contribution.

The Evangelical Brotherhood Church College was founded with a strong sense that local leaders should be empowered to take control of the local ministry. This goes beyond just permission giving by the founding mission and by the continuing missionaries who serve in the College and denomination. However, the informal commitment to their ethos is very strong and the influence of the founding principles is not perceived to be open for reconsideration. These things are basal and therefore unquestionable. No doubt this is one of the strengths of the denomination due to its clarity of vision, but there is little openness to reconsider issues of education in the light of any politico-societal changes.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

The broad Western education system has influence at many levels in all the institutions which were investigated. (See Table 1 for more detail on the typical elements of this system.) The Divine Word University works to promote the competencies and methods of that system to the Papua New Guinea nation through its courses. It is the most committed to the Western methodology of any of the theological institutions. The Pacific Adventist University and Christian Leaders' Training College have broadly adopted many of the norms of academic study, albeit with local adaptation particularly regarding topics for study. The Evangelical Brotherhood Church College has an ambiguous position regarding these issues. There is an

ethos of non-academic, practical training and yet classes operate in both Tok Pisan and English to cater for the different academic levels of students.

The various parts of the global theological system influence the Papua New Guinea theological institutions in different ways. The Pacific Adventist University Theology Department is strongly reactive against the theological enterprise of the World Council of Churches with its form of contextualisation. They judge that the World Council of Churches has gone too far in embracing universalism, pluralism and syncretism, as was discussed in Chapter 2.

The Good Shepherd Seminary is embedded in the global Roman Catholic seminary system whereby all seven thousand institutions are accredited through one or other of the Vatican colleges. These have a single curriculum worldwide with modest scope for local adaptation. While this curriculum is practiced globally, it is the quintessential Western model of education, dating back to the medieval period with the necessity of study in Aristotelian philosophy as a precursor to theological study.

The expectations of international institutions which need to be accessed by faculty to gain research degrees are a common concern for the Papua New Guinea theological colleges. In order to fulfil entry requirements, the colleges have to ensure that faculty and others who wish to pursue research degrees are suitably equipped. This may require extra tuition. One example is that Christian Leaders' Training College has to provide extra language classes in Greek at the Masters level because this is not provided at the lower levels, something that is generally routinely studied in Western theological institutions.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

There is a range of ways that the six Papua New Guinea theological colleges interact with Western theological providers. There are very few options for doctoral study in Papua New Guinea, options which are relevant fields for a theological institution's faculty. While it may be possible to study a topic in history or sociology, the core topics of biblical studies, theology and mission are not readily available. This means that most faculty members have to be either sourced from outside the country or for nationals, to become reliant on some form of education in overseas institutions.

The Divine Word University, Good Shepherd Seminary and Pacific Adventist University are largely dependent on non-Papua New Guinea missionaries with doctoral degrees coming to teach at their institutions. Naturally this means that the important task of faculty members learning the local culture must be repeated with every departure and new arrival. This seriously influences the way the curriculum is taught in these institutions as the content, method, and hidden curriculum reinforce the dominance of the Western mindset.

There has been a similar story at Christian Leaders' Training College although occasionally they have sent a faculty member to Australia or New Zealand for higher education. The cost of this has made it very difficult to allow for many faculty members to study overseas. There is also a considerable loss to the College when key indigenous faculty leave for extended periods. Furthermore there is considerable dislocation, both personal and familial, for the faculty members involved in going abroad and returning to Papua New Guinea. By introducing the MTh program at Christian Leaders' Training College, the College has been able to qualify a number of national faculty members who teach in the Diploma and Bachelor's program.

(Negotiations are currently underway with the researcher in his role with Overseas Council Australia about the next round of faculty to be sponsored at doctoral level. One option is for them to be offered support to study in India or the Philippines at high quality graduate

theological institutions. It is hoped that the cheaper cost will allow more members the opportunity to study and also that the context of learning will assist a breaking of the Western education dominance.)

The Martin Luther Seminary has opted not to send their faculty overseas for study any more since they had such a poor rate of return to the College. Instead, the policy is to have faculty study part-time internationally, commonly in modular courses. The ongoing difficulty for this plan is that without dedicated time for their studies, the faculty members find it difficult to keep focus over an extended time and to complete their degrees. This becomes a personal and institutional challenge for all involved.

The Evangelical Brotherhood Church College does not engage with this issue due to the less academic orientation of the College's ethos. There are no encouragements for the faculty to do higher study.

4. What is the role of Western funding bodies on theological colleges?

Evangelical Brotherhood Church College was founded with a strong commitment by the founding missionaries to promote financial self-reliance. While this puts considerable pressure on the Church at various points it means that there is no influence by outside funding bodies. One hidden financial contribution to the College is the ongoing support through missionary faculty members. As discussed above, this provides both benefit and potential conflict of interest/conflict of responsibility issues.

The issue was not a significant one for Martin Luther Seminary whose primary locus of support is the Lutheran Church of Papua New Guinea. While the church may receive funding from international bodies, this was not a major consideration in the life of the College. A similar situation was true of the two Roman Catholic institutions that drew their support

from the Divine Word Mission and the Catholic Bishops Conference. Their funding no doubt has an international backstory but it was not a primary concern for the two Colleges.

Christian Leaders' Training College receives funds from its own farming activity. Typically these funds cover about half the College's operating expenses. The next major contributor is Overseas Council Australia which contributes both to operating expenses through sponsorship of students and to capital projects. (The researcher's role as Chief Executive Officer of Overseas Council militates against assessment of this role.)

The greatest influence from international funding bodies is seen in Pacific Adventist University. While it is funded through the denomination, like the Lutheran and Catholic institutions, there is a significant difference. For Pacific Adventist University, there is a strong sense of the agenda being set by overseas denominational leaders. The funding issue is just part of the web of influence that the denomination has with the College.

5. What other Western influences are noticeable on theological colleges?

Only three leaders made reference to other Western influences. The changing economic base of the country has had several knock-on effects which, though not Western as such, are part of the changing societal make up. The major international gas project in the country has been projected to add perhaps 50% more to the GDP of the economy. Christian Leaders' Training College has indicated pressure on its operations since this has caused a considerable rise in labour costs which impacts the College's capacity to retain administrative staff. This is most noticeable in the areas of maintenance, clerical and farm workers. It brings with it a further escalation of the urbanisation trend which has been occurring in Papua New Guinea for several decades. The commensurate breakdown in family and tribal structures has led to numerous social problems accelerating the need for Western style service provision. Divine Word University has sought to meet this need through its educational pathways to assist

people with roles as chaplains, social workers and other religious education workers. This 'Westernisation' of the society's individualism has meant new professionalised social supports are required.

The Pacific Adventist University experiences the lack of local connection due to theological norms continuing to be generated outside the country. The small recent shift towards local adaptation of theological perspective can be seen in permitting tribal dancing in non-religious contexts, but the dominant theological agenda and perspective continues to be generated outside the context.

Question Two Conclusion

In assessing these various influences it would seem that the single most significant issue is the ownership of the institution. In part this correlates with the founding of the institution and the ongoing influence of that founding body. None of the colleges were home grown but were started by Western denominations or groups.

A sub-set of this issue is whether the ownership is an international body, such as with the Adventist and Roman Catholic institutions, or if it is a national body such as with the Lutheran and Evangelical Brotherhood Church. In the latter cases while other Western influences are evident they are not the dominant issue for the ministry of the colleges. In the case of the non-denominational Christian Leaders' Training College, there still remains significant western influence but these function more in terms of the interaction of interested individuals rather than a single voice of authority directing the decision-making and theologising of the College.

The broad agenda of Western education and theological doctoral level education has an influence but this is in terms of the general academic environment and specific requirements of different institutions. In Papua New Guinea, for doctoral level studies the Western

hegemony is evident and the colleges there engage or not in this milieu depending on the requirements of their owners. On this basis the colleges receive overseas faculty, or find appropriate methods to train their faculty, whether through part-time or full-time studies or indeed to opt out of the higher levels of academic work.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

The intention in examining these Theological Ideals is to uncover more than just the intentions of the Western agencies and the leaders who are involved in them. It is not seeking to make a judgment about their goodwill or efforts to bring about excellent outcomes. Rather, the aim is to make an assessment of how the system of theological education operates as a whole and to uncover the systemic issues that flow from the multiple influences on a theological college in the developing world. In this way the voice of the theological college in the developing world is able to be heard and the whole system can therefore be discussed with greater weight given to these conversation partners who have often been rendered silent in the discussion. In this way the usually dominant Western voice and agenda can be relativised and the outcomes of the Western educational hegemony for the multiple participants can be seen.

At the end of Chapter One after stating the Three Theological Ideals the author noted:

Of course in undertaking this research it was expected that many instances of these relationships would fall short of the ideal. This however, was not a cause for carping criticism of the failure. How could it, when the researcher wrote from the position of the observer participant with all the implications of potential complicity in the failure? Rather, the ideal can function as both a motivator to encourage reform of

sub-biblical expressions of institutional engagement, and a guide to imagine a different more positive set of relationships in the future.

As with the analysis in Chapters Five (Papua New Guinea) and Six (Sri Lanka) the sub questions of Question One will be dealt with together.

Question One: Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals?

- 1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?**
- 2. Institutional relationships characterised by mutuality and deference rather than paternalism?**
- 3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?**

The six colleges which were investigated yielded a range of answers to this question.

From their early days Martin Luther Seminary and Evangelical Brotherhood Church College have experienced strong encouragements to develop local leadership. This is indicative of the Western founding bodies' benefiting the other institution rather than having a self-serving agenda, and thus represents a positive answer to the question.

While the sense of mutuality is not present in the way the Evangelical Brotherhood Church College has functioned in relation to the founding mission group, the Martin Luther Seminary has demonstrated a sense of participating in the wider Lutheran scene as specialists in their own country. The primary reference point for these two colleges is the national denomination. While there are certain problems that arise because of this, particularly in the way the Evangelical Brotherhood Church functions in relation to the College, these are issues

which derive from other values that the denomination maintains, such as its emphasis on grass roots training and tendency to anti-intellectualism. The ongoing influence of the founding mission is seen more in the College's adherence to its founding principles rather than to the inter-institutional relationships which are current.

The Christian Leaders' Training College does not have a single founding body to which it continues to relate. However, there are several disparate bodies such as some Bible colleges in Australia and New Zealand, advisory boards and others which continue to support and influence the College. The fact of 'multiple hat wearing' by many people engaged in these relationships makes it difficult to assess the way the institutions function with Christian Leaders' Training College. There are elements of both benefit and control. There is little sense of mutuality in these institutional relationships, though no doubt the personal contribution of many is experienced with a sense of receiving back for the efforts put in. The failure over many decades to establish an effective leadership development strategy, until recently, has meant that the College is seen as a chronic problem which repeatedly needs Western input of personnel and funds. These issues interact with the problems in the country to identify, train and retain both competent faculty and administrative staff who can build into successive generations of local leaders.

The Pacific Adventist University and the two Roman Catholic institutions, Divine Word University and Good Shepherd Seminary share the characteristics of being dominated in many elements by international institutions. However, there is a considerable difference in terms of the way this functions.

The Pacific Adventist University is dominated by the funding, personnel and decision making of the denominational authorities who are located largely offshore. They determine theological perspectives, funding arrangements, faculty appointments and the curriculum. In answer to the question, these international institutional relationships bear few of the marks

of the theological ideals outlined in the sub-questions. While there is not a sense of self-serving in the way the international body relates, there is certainly a sense of paternalistic control.

The Divine Word University and the Good Shepherd Seminary experience the international agenda differently. The former sees itself as part and parcel of the Congregation, the Divine Word Mission and through its senior staff shares the goals of the Mission. At the leadership echelons the University and Mission are not 'other' but 'us'. The Good Shepherd Seminary has had its agenda radically reshaped since 1999 when the Bishops' Commission found fault with the whole national Church and sought to regularise all activities including the College. The ownership of the College is hence the key issue at stake as the Bishops' Conference under the direction of the Commission greatly reduced the indigenising elements of the training and imposed the global Western methods onto the Good Shepherd Seminary.

The degree to which it can be thought that these two Roman Catholic institutions relate to their international partners (owners) when considering the question under review, can only be answered in negative terms. The overriding theological grid which operates within the organisation of the Roman Catholic Church is the centralised power of the Papacy. Thus within its own system mutuality and deference are not issues of values at the level of international institutions.

Reflecting on this description of the Catholic institutions in Papua New Guinea and their international relationships, the researcher's inherent Protestant bias is shown by the way the question has been formulated. The theologising of Chapter One which gave rise to Question One of this research did not take into account the Roman Catholic theological agenda which emphasises centralised control of the ecclesiological and theological enterprise. Within the framework of the question the experience of the two Roman Catholic institutions falls very far short of the theological ideals. Within the framework of the wider Roman Catholic

theological agenda, the Roman Catholic colleges are experiencing control by their denomination which would be judged as proper.

B) Six theological colleges in Sri Lanka

The Sri Lankan research outcomes reinforce some elements and provide a contrast in other elements to the research outcomes in Papua New Guinea. The context of the Sri Lankan civil war and the broader issue of discrimination against Christianity set the tone for many of the responses throughout the research in this country.

The six theological institutions that were the objects of the research represent the major denominations of the country. Some similarities will be seen with the situation in Papua New Guinea as themes emerge that are demonstrated in both contexts.

Again, the key questions will be looked at in reverse order such that practical issues are considered first, then politico-social influences and finally the theological ideals which form the heart of the whole investigation.

Question Three. What practical issues shape the patterns of these international institutional relationships?

1. Are the First, Second and Third Order indicators (Teaching and Learning, Institutional Leadership, and, Institutional Culture) helpful guides to understanding the issues of theological college leaders?

For most of the leaders of the six institutions these distinctives were very relevant as a way of describing the activity of the colleges.

The Assembly of God Bible College deliberately responded to the local denomination throughout the 1990s to shift from a very Western style of education to a more indigenous one. The inherited patterns of the missionaries from the United States were changed to be

more responsive to the actual needs of local churches. While there are still elements which look Western, such as classroom setting, dress etc many changes were introduced in all three of the indicators.

While the Theological College of Lanka has a more liberal theological approach, and thus clearly a Western form of theologising, (exemplified by the commitment to individual rights in its policies) it nonetheless has adapted robustly to the local context. This can be seen particularly in the course offerings which are geared towards local needs such as trauma counselling and education around disability services. There is also a strong commitment to the cultural aspects such as music and worship forms.

The leadership of Lanka Bible College made frequent reference to these three indicators of indigenising the education. In an unusual historical twist in its early history the local leaders had better formal theological education than the founding Swedish missionaries and thus were able to combine the lifting of academic standards and the contextualising of many elements of the curriculum. The local leadership put far more emphasis on the practical and holistic nature of learning as well as the importance of the local languages as mediums of classroom instruction.

Unique among all the colleges examined in this research project is the genesis of Colombo Theological Seminary, growing as it did out of local church leadership rather than being founded by an overseas mission group. Local leadership was therefore a critical element in the self-perception of the College, as was the teaching and learning issues, whereby Western methods of education were seen as failing the needs of the church in Sri Lanka. Along with these critiques of the Western theological enterprise the College also emphasised cultural issues such as a desire to teach some courses in the local languages, and to provide options for rural pastors who hitherto had few.

The exceptions to this appreciation of the three indicators of Western and indigenous education were the Lanka Bible College Centre for Graduate Studies and the National Seminary. The former preferred a distinction based not on Western and indigenous but rather global and local. In the case of the latter, its perspective was held for different theological reasons but reflected the global and local distinction anchored in the global Catholic activity of theologising.

In some ways the different categories of Lanka Bible College Centre for Graduate Studies and the National Seminary reinforced one of the principles derived in the literature review of Chapter Two: that the research needs sensitivity to the changing nature of culture. Their categories demonstrate that there is not one indigenous culture but rather a number of sub-cultures, which themselves are changing.

2. Are the personal agendas of some leaders, e.g. to further their career, driving greater commitment to, and therefore influence from the West?

Very little comment was made on this topic across the six colleges. However, the Assembly of God Bible College had a deliberate policy of lifting faculty standards through modular courses overseas as a deliberate foil to the experience of losing faculty members who went abroad for full time study. In some ways the same concept was in operation in the founding of the Colombo Theological Seminary as it was created to bring higher level education options in the country.

On reflection, this topic which was raised in the focus group in Stage One of the field research seems less likely to be commented upon in the specific instances than it would be in a general conversation such as a focus group.

3. Is the desire for informal credibility or formal accreditation a significant influence?

The college leaders made no reference to informal influences where they were seeking credibility but all had clear commitments to the accrediting bodies. However, in each instance these accreditation bodies are not Western as such, but part of the global theological scene. In the case of the Asian Theological Association it seeks to deliberately encourage contextual theology.

The role of the Asian Theological Association in accreditation is significant for four of the colleges investigated. As outlined in Chapter Two it participates in the global academic scene but has been a very deliberate influencer for contextualising the theological activity of each college.

Accreditation of the Theological College of Lanka is with the Indian-based Serampore Senate, as it is known. This sets the theological agenda and anchors the College within the theological liberal wing of the wider church.

The National Seminary is under one of the Roman Catholic accrediting bodies, the Pontifical Urban University. Its curriculum is set by the Pontifical Urban University which allows for just small variations in teaching topics to adapt to the local context.

4. Are practical issues such as English textbook availability, visiting lecturers, and wider Christian media significant influences?

The use of English by a number of the colleges at higher education levels is deliberate due to the political realities of the country. English is not a politically conflicted language like the two main languages, Sinhala and Tamil. At the same time three of the colleges, Assembly of God Bible College, Colombo Theological Seminary and Lanka Bible College have translation departments which work in coordination to translate many standard English language theological texts into the two main languages. There are some local writings taking place, but

there are not many academic-standard books able to be written currently in the country because there are so few competent scholars.

The National Seminary seems quite unaffected by these issues. It is by far the oldest theological institution in the country, being founded in 1893 some 70 years before all the others. It has a depth of scholarship which comes from these decades and a repository of learning that flows from that.

5. Is the need to prevent a brain drain leading to the provision of more Western style education?

The need to provide a local alternative to prevent the brain drain is a leading motivator for Lanka Bible College Centre for Graduate Studies. It has deliberately developed a focus on providing Western style education in the capital, Colombo. The College frequently sponsors seminars with lead speakers from the United States and Asia in order to demonstrate that the world can come to Colombo so that Sri Lankans do not have to leave the country to access the 'best of the West'.

The Assembly of God Bible College has struggled with the problem of brain drain over the years. This led to the introduction of the Master of Divinity program. The principal outlined one value that is evident in South Asia generally which is that family pressure discourages students with a Bachelor's degree in one field from doing another Bachelor's degree. The expectation is that they will go on to do a Masters degree next. When the College only had a Bachelor of Theology course they would miss out on some students' attending. Their preference was to travel overseas so they could complete a Master of Divinity or other graduate level program. This need has been greatly reduced since the Master of Divinity was introduced. The other element seen in the Assembly of God Bible College where the brain

drain danger has had to be mitigated is regarding faculty. The preference for modular study by faculty has been a deliberate policy to seek to retain competent faculty in the country.

For the Theological College of Lanka the issue of brain drain is bigger than just an issue for the College but is a part of a more pervasive backdrop in its constituent Churches. The denominations which feed into the Theological College of Lanka have, on the whole, well-educated members. Over the years of the civil war it is from this group that many people have left the country. These denominations have suffered due to the loss of leadership owing to their more internationally mobile constituents taking up education options overseas. A similar rationale was part of the starting of the Colombo Theological Seminary. The founders were intent to provide quality options for theological education within the country. Similarly the Master of Divinity course which was introduced more recently was an attempt to provide options for more qualified people to study theology without leaving the country.

The founding experience of Lanka Bible College was different from the others investigated since the local leadership of the church established the need for accredited Diploma and Bachelors' courses early in its history. Given the less academic foundation that the College had, the introduction of its courses was more driven by the local need than by pressure to retain students. The focus of the training continues to be oriented towards ministry in local villages and hence the College is recognised as an appropriate place for that learning. It is only at the higher levels that issues arise and hence the efforts of the Lanka Bible College Centre for Graduate Studies outlined above.

In the Roman Catholic system there is a different perspective on preferred locations for training. Given the control over supply, education and deployment of priests, the brain drain issue is not a concern. It is a normal expectation that capable students, after completing a primary degree in their country of origin, would have an option to travel overseas and study at higher levels. In many cases they would then return to their country of origin or

alternatively take part in some arm of the system's mission activity and stay for significant periods away from their country of origin. Within this system the movement of others into the country is managed in a multi-faceted centralised manner whereby particular international universities or religious congregations would deploy priests and others to take up leadership roles in the theological college and diocesan and other leadership roles in the country. Thus within the Roman Catholic system the occurrence of brain drain is significantly reduced in its intensity.

6. Is the positive competence of the West with its academic rigour and body of expertise an attractive element which influences theological colleges?

Across the colleges there is a mix in almost equal measures of appreciation of the strength of Western education and theological education in particular, with recognition of its limitations for the local context. The Assembly of God Bible College principal emphasised this through the clear articulation of successful indigenising of the elements of the College while at the same time outlining the attempt to reject the guru concept in Asian education. This rejection of the traditional guru educative process is set in contrast to the encouragement in the West to question the teacher; to pursue the truth through challenging authority; and for the students to form their own opinions based on the inquiry.

The two Colombo based colleges, Colombo Theological Seminary and Lanka Bible College Centre for Graduate Studies had a greater commitment to articulating the desire to embrace Western style education. This is clearly part of the issues which were outlined in point 5 above where they have sought to retain students in the country rather than seeing a situation where they have little option to do higher studies unless they leave the country.

7. Are there subtle expectations by funding bodies and other Western organisations that Western curricula and organisational structure and processes should be followed which influence the operations of theological colleges?

The answer to this question is difficult to formulate because of several factors. One factor is the role that Overseas Council Australia (which the researcher leads) and its affiliates in the Overseas Council Network have in funding two of these Sri Lankan colleges, making independent comment and assessment difficult. Another factor is the subtlety of how relationships work around funding, particularly where there are multiple hats being worn by those involved. In the examples of the Theological College of Lanka and the Lanka Bible College Centre for Graduate Studies they have faculty members who are locals or missionaries who have been appointed by the constituent denomination. Their role can become like delegates from the denomination or the overseas mission agency who then report back the value or otherwise of particular programs needing funding. Their influence can work positively when they advocate for the College and its overall goals. It can also work to redirect funds or slow funds if they are unhappy with some direction that the College leadership wishes to take.

The Assembly of God Bible College has managed to secure high levels of local funding such that it can cover its operational needs. In part this was described as positive since it reduces any unhelpful influence from overseas funding agencies.

In the case of The National Seminary, funding from Rome has declined significantly in real terms over some decades. The primary international agency which influences the College is the accrediting university, which has more of an ownership-type relationship.

Question Three Conclusion

These seven practical issues proved to be of significance to the theological institutions under review in Sri Lanka. While not all had significance to the same degree for each college, they provide enough indication to suggest that they are valuable topics to consider the influence of Western institutions on the colleges in the developing world.

As was seen in the theological colleges in Papua New Guinea, the Roman Catholic college experience with international institutions shows greater differences than the others on several of these influences. This difference will be considered further in the summary at the end of this chapter.

Question Two. What politico-social influences are evident in these international institutional relationships?

1. What is the ongoing influence of founding Western mission and denominational bodies on the theological colleges?

The experience of the Bible colleges in Sri Lanka of this concept is quite different to those in Papua New Guinea. In most cases the role of a founding Western mission or denomination has subsided or was not existent in the first place. In the case of the Lanka Bible College and the Assembly of God Bible College, the role of the founding foreign mission bodies subsided in the 1980s and gave way to local denominational influence. In the case of the Colombo Theological Seminary the foundation was based on the work of local leaders.

The coming together of different denominations into the Theological College of Lanka was primarily driven as a local initiative where denominations that were founded in an earlier age amalgamated their theological education programs in the one College. The ongoing influence of Western mission groups that does operate is through the local denomination, in some cases receiving overseas missionaries who are appointed to teach in the College. This is an

indirect form of ongoing Western influence, even as the appointments are mediated through the local denominational leadership.

The one exception to this general situation, as has been frequently noted in these findings is that of the Roman Catholic college, The National Seminary. In this case there continues to be a high degree of influence on the Sri Lankan College in terms of the appointments of faculty, content of curriculum and the ethos of operations.

2. What is the role of the whole Western Education system and specifically the theological education system on the system in the developing world?

There is a broad range of engagement with Western education and specifically theological education evident in the six colleges investigated in this research.

In the cases of Lanka Bible College, Assembly of God Bible College and Colombo Theological Seminary there was a movement away from the Western theological education system either at an early stage or in the foundation of the college. The drive was to provide insights into the theological education that catered for the context in a way that provided not only different topics for study but also different methods of education. The integration of concept and praxis was seen as important for all three of these colleges.

The role of Asian accrediting agencies and affiliated colleges plays a significant role in four of these colleges. In particular the Asian Theological Association (Lanka Bible College, Colombo Theological Seminary and Assembly of God Bible College) and the Serampore Senate (Theological College of Lanka) have a major impact on the curriculum and the standards which are set.

3. What is the role of Western theological colleges in training faculty in the West and providing courses in the developing world?

The theological colleges of Sri Lanka still depend largely on Western theological institutions which operate outside Sri Lanka for educating their faculty in research degrees. Since historically there have been no courses above a graduate program (Master of Divinity) available in the country it is necessary for the faculty to study elsewhere at the higher levels. (A modular Master of Theology program has begun more recently through the Lanka Bible College Centre for Graduate Studies.) In most cases faculty members would study full-time overseas in the United Kingdom, United States, Netherlands or Australia. A few have done degrees in India or other parts of Asia.

The Assembly of God Bible College has deliberately settled on the policy of only allowing off-shore modular study for its faculty. This reduces the cost and keeps the faculty members mostly in-country and their family stable within Sri Lanka, thus reducing the problems of staying away or difficulties in re-enculturating to Sri Lanka. Some of the faculty at Lanka Bible College and the Lanka Bible College Centre for Graduate Studies have similarly done modular study in the West.

None of the colleges seemed to have accessed options for distance study other than modular attendance.

In the case of the Theological College of Lanka the appointment of faculty by the constituent Church bodies meant that they had very little control over the choices for research degrees for faculty members.

The Lanka Bible College Centre for Graduate Studies has, in more recent years, been operating a modular research Masters degree (Master of Theology) in Colombo. At first this was accredited through the University of Wales which was seen by the College to have developed an ideal relationship. The University showed great cultural sensitivity to the needs of Lanka Bible College Centre for Graduate Studies and gave positive assistance as part of the

accreditation. Unfortunately the University of Wales' internal business model broke down, due to local administration issues in the United Kingdom. Subsequently, Lanka Bible School Centre for Graduate Studies has gained accreditation from an Indian College which in turn is accredited through another British University. Primarily those who attend are the graduates from Lanka Bible College rather than other places. Other Sri Lankan Bible colleges have not used this program as a means of educating their faculty.

4. What is the role of Western funding bodies on theological colleges?

All of the Bible colleges in Sri Lanka receive funds from overseas for either operational or capital projects. These come from funding bodies in the United States, United Kingdom, Australia, New Zealand, Germany, Switzerland, The Vatican, and Korea. (The Overseas Council Network affiliates are included in the first four countries mentioned.) The National Seminary receives only a small amount of operating funds from their sponsoring university; however they also receive indirect assistance through the appointment of faculty. The Assembly of God Bible College derives all its operating costs from within the country but looks to overseas for most capital works.

On the whole the relationships are considered beneficial to the life of the Bible College and are not considered manipulative or oppressive. The leader of Colombo Theological Seminary cited instances where a funding body sought to influence the leadership of the College through offering a place in an institution which was not in keeping with their theological commitments. They refused the funding offers and felt that the rhetoric of partnership which was used was violated in reality.

The Colombo Theological Seminary principal also mentioned the importance of the leadership training institutes run by Overseas Council – USA, which operate annually in each

region of the developing world. These events hosted by this major funding body were named as significant informal training events for the senior faculty and Board members.

5. What other Western influences are noticeable on theological colleges?

In the interviews no other influences were raised, except the description by the leader of the National Seminary who mentioned the role of the Catholic laity and their recent capacity to effect change in the Seminary. This was done by the 'democracy in action' activity of writing in the national Catholic newspaper. This indirect influence of Western culture was referenced as an important change in the culture of influence on the College.

Question Two Conclusion

In contrast to the Papua New Guinea scene there is a greater sense of local autonomy in the Sri Lankan colleges. The critical politico-social influence of foreign ownership had been modified in most of the Sri Lankan colleges. This was due in one case to the local initiation of the college in the first place, or a relatively early reduction in the control by the founding foreign mission group in favour of the local leadership.

These significant shifts from foreign to local ownership were reinforced by the role of the Asian Theological Association. Its contribution was significant in helping some of the colleges set agendas which were more focussed on contextualising the theological endeavour.

Currently the greatest drawback for reducing Western influence is the lack of options for faculty members to study for higher degrees in Sri Lanka. There are few options available and this presents a barrier to successful training of leaders who are skilled in the task of competent contextual teaching. Modular local and international courses provide for some at the research Masters level but no doctoral options exist in the country, necessitating repeated travel to modules or long term absence from the country. The brain drain due to this lack of options is still an issue being dealt with in this country.

In most cases international funding bodies do not have a controlling influence on the theological colleges of Sri Lanka. This is because the funding bodies are not linked to the ownership of the college. Where there is a blurring of those links, greater influence can and tends to be exerted as can be seen in some of the Papua New Guinea colleges and to some extent in Sri Lanka in the Theological College of Lanka.

Once again it is noticeable that the systemic Roman Catholic institution, The National Seminary, conceives of its relationship to the international bodies differently from the mainline protestant and evangelical colleges. Its faculty appointments, ethos and curriculum are determined by the accrediting body in Rome. Unlike the situation in Papua New Guinea where there is considerable reversal of the local ethos following the commission of review, The National Seminary experiences itself as part of the larger whole, making its contribution locally.

Question One. Do the relationships between Western institutions and theological colleges in the developing world conform to key theological ideals? i.e.

- 1. Leaders who promote inter-institutional relationships which are life-affirming rather than oppressive?**
- 2. Institutional relationships characterised by mutuality and deference rather than paternalism?**
- 3. Institutions which function to share resources with respect and to the benefit of the other rather than with a self-serving agenda?**

The Sri Lankan Bible College leaders gave an array of comments that assist in assessing the nature of their cross-cultural institutional relationships. In some cases these relationships had been very positive. In other cases they are critical of the paternalistic and even manipulative

approach of some international bodies. These clearly did not exemplify the ideals which were derived from the biblical concepts outlined in Chapter One.

The Assembly of God Bible College in its founding years had a strong influence from the American missionaries which led to a cultural expression in the training of leaders that was criticised by the local churches. Their default practice of sending potential leaders overseas for higher studies consistently led to their leaving the country permanently and this practice was a compounding problem for the local church.

The leader of Lanka Bible College acknowledged the great contribution of the founding Swiss missionaries in their College but indicated that there was a great progress in indigenising the leadership training when they were replaced by local teachers in the Bible College.

The shifting nature of the Sri Lankan culture particularly in some of its sub-groups was noted by a number of the leaders as an important element in understanding their aspirations and way of relating to Western institutions. These changing cultural realities have meant, in some cases, that the Sri Lankan colleges do not see themselves as acted upon by particularly Western institutions but rather see themselves as part of a global theological education scene where they draw on the resources they need to further their mission in their country.

The examples given by the leader from the Colombo Theological Seminary regarding funding offers, which they rejected, for faculty training in the West were examples of a negative pattern of influence. These were perhaps the most critical comments made about Western organisations in the interviews, where the influence was not from a naïve position or made inadvertently but a deliberate attempt to subvert the preferred theological ethos set by the College. The rhetoric of partnership was not matched by an attitude of mutual respect and deference but rather one of serving the agenda of the Western organisation.

This negative experience was in sharp contrast to the University of Wales which was exemplary in its relationship of supervision and accreditation of Lanka Bible College Centre for Graduate Studies. The University leadership was able to work positively with the College to assist it to meet the standards necessary in a way which met the organisational goals of the College. Similarly Colombo Theological Seminary referenced organisations which had been genuine partners assisting them to develop in a way which affirmed the priority of the local leadership in setting the agenda.

Several other examples were discovered of life-affirming international partnerships such as the various mission and funding agencies which contribute to the Colombo Theological Seminary and the Lanka Bible College and its Centre for Graduate Studies. These agencies from Europe, the United States and Australasia had provided funding for many elements of the colleges' needs and in some cases training opportunities for senior faculty to empower them to achieve better leadership. The theological affinity of these organisations, no doubt, is a sine qua non of their capacity to work together, but there are indications also that the institutional attitudes had transcended an earlier era of unhelpful dependency and control.

As was discovered in the Papua New Guinea investigation, the understanding of international relationships within the Roman Catholic system was quite different to the protestant and evangelical Bible colleges. The centralised control of the international organisation of the Roman Catholic Church by the Papacy leads to a very different set of controlling constructs. From the standpoint of the ideals set out in Chapter One, the broader Catholic system which interacts with The National Seminary has the hallmarks of paternalism. The control of the curriculum and the making of all faculty appointments from Rome are the key indicators of that paternalism. These were the two key characteristics that were identified in the Stage One Field Research as indicators of Western versus indigenous theological education. However, when viewed from within its own system the Roman Catholic modus operandi

would point to the incorporation of the interests and perspectives of all geographical corners of the Church. In particular, one could notice the method of drawing leaders from all round the world into the various arms of the Vatican hierarchy and accrediting universities so that the local is constantly being introduced to the global. However, from the standpoint of the ideals which were espoused in Chapter One, the power differential in these relationships are decidedly weighted with the hierarchy located off-shore.

C) Majority/minority status of Christianity

One element of the design of this research was to seek to control whether Christianity had a majority or minority status in the country of the Bible colleges under investigation. By choosing Papua New Guinea and Sri Lanka it was possible to see if there was any variation in Western influence on theological colleges depending on the status of Christianity in the two countries.

The concern was that since Western theologising is done in a context where Christianity is in the majority it might interact differently in the developing world where in so many countries Christianity is in the minority. P Kim (2009) notes this as one element of the insensitivity of Western missions and Western theologising to the context of the developing world.

As noted in the responses from Sri Lanka, the minority status of Christianity is a major factor in how the Bible colleges understand their task. The limitations of Western theologising is evident to many of the college leaders in that context, both for content and method.

It is noteworthy that in Papua New Guinea the Bible college leaders did not reference the issue of majority or minority status but most were still concerned for issues of contextualisation as a priority.

This data suggests that while being in the minority status is an important issue for Christian theologising in a place such as Sri Lanka, it is just one of several factors that need to be contextually theologised in the developing world. Furthermore as has been demonstrated, the issues of Western influence extend far beyond the content and method of theologising.

In the following section the discussion of the results of both countries have been analysed.

From this, the key findings are described which attempt to answer the three questions which formed the focus of this research.

D) Key results

This research has sought to understand the nature of the relationships between the Christian theological institutions of the developing world and the nexus between various Western agencies interacting with them. It has sought to do this by posing and answering three overarching questions with various sub questions. These were derived from key theological ideals developed in Chapter One. The literature review further embedded these key points. The field research in Chapter Four began to respond to these questions. Further analysis was provided from the results of a questionnaire of leading theological educators in the developing world and a focus group which discussed the questionnaire results in more depth

The Stage Two field research included interviewing six leaders of theological colleges in Papua New Guinea and six leaders of theological colleges in Sri Lanka in an open question format. These leaders represented the majority of the small number of theological institutions in both countries. These results were considered college by college and then country by country to identify comparisons and contrasts between the colleges and the countries.

After reporting the results of the open question interview for each leader the responses were then used to explore the three key questions. Summaries were made for the results of each

country (Chapters Five and Six) and then the findings were discussed across the whole set of results in this chapter.

This concluding section identifies the key findings and summarises the various threads to construct an assessment of the international relationships between theological colleges in the developing world and the various Western founding missions, accrediting agencies, funding bodies, and other organisations which interact with the colleges.

As was discussed in Chapter Two, the call to end Western hegemony in theological education is widespread. From the more liberal theological extreme of Phan (1996) to the self-critique of American theologian Wanak (2000), there have been calls to recognise the importance of contextually relevant theologising. As Sanneh has pointed out, this is not a reaction to a certain historical situation but it is integral to the Christian message. The concept of translation and the necessity of embedding the message in every culture is core to the Christian faith (Noll 2009).

To do this embedding properly it is necessary to understand culture as a moving concept rather than a static one and furthermore to layer any interpretation with the understanding that cultures are not unitary but are made up of many sub-cultures which themselves are moving (Sogaard 2004).

Hiebert builds on the 'three-self' concept (self-governing; self-supporting; and self-propagating) which indicates the health of an indigenous church, with a fourth indicator of health 'self-theologising'. (Hiebert 1985) This goes to the heart of this research as it seeks to establish the capacity of theological colleges in the developing world to reject unhelpful Western influence and for the various international institutions to relate from their particular positions with mutuality and respect.

The key implication of these perspectives is the importance of developing contextually relevant theology in each place. Integral to this is the need for theological institutions in the developing world to have the independence necessary to be able to chart such a course. It is this desideratum that highlights the significance of the international institutional relationships which influences the theological enterprise, and which has been the chief issue in this research.

In summary, the research has discovered the following key results:

Field Research Stage One – Survey Results

- 1. Movement of theological colleges away from Western educational style** - The majority of leading theological educators in the developing world see a movement away from Western concepts in theological education within their theological colleges over the past twenty years.
- 2. Preference to move further away from the Western educational style** - Furthermore they indicate a preference for their colleges to keep moving in that same direction, towards a more indigenous expression of theological education.
- 3. A minority of theological colleges moving towards Western concepts** - A minority of leading theological educators in the developing world expressed a preference to move away from indigenous patterns of theological education. They saw this as an embracing of greater competence which was represented by the Western methods of education. This was conceived as being in line with the changing nature and needs of their particular society.

4. Three key concepts were given by participants to differentiate Western and Indigenous theological education.

- a. **First order indicators were *Teaching and Learning*.** They included the origin and content of the curriculum, the faculty country of origin, and the teaching and learning style employed in the college.
- b. **Second order indicators were *Institutional Leadership*.** They included the make-up of the Board and the governance style, the origin of the funds, the ministry focus of the college and the vision and strategy of the college.
- c. **Third order indicators were the *Institutional Culture*.** They included the language of instruction, aesthetic issues such as the culture, music and architecture, the history of the college, the language of the library, the perception by others, and the reward system operating in the college.

Field Research Stage One – Focus Group Results

5. Types of Western Influence - A focus group of leading theological educators in the developing world fleshed out the issues around the influence of Western institutions and ideas.

- a. **Personal preferences** - Negatively, from the perspective of building up local theological competence, some teachers prefer the Western methods which hinder commitment to the local scene. Furthermore it may be part of a drive to gain employment in the West. While this may be a neutral or positive thing for the individual the impact on the task of developing theology in the indigenous setting it is a loss.

- b. **Desire for acceptance** – The Western hegemony in theological education means that there is a strong desire by some faculty to succeed according to the criteria of the Western theological enterprise.
- c. **Accreditation standards** – In some cases accreditation is linked to fulfilling criteria which have been derived from the West. However, the role of the Asia Theological Association and others have been proponents of indigenising theological education.
- d. **Convenience** – Teaching Western concepts is often easier since the Western concepts are already in the academic discourse whereas local issues require ground-breaking work. English language textbook availability reinforces this.
- e. **Funding pressure** – Since some funding bodies have symbiotic relationships to Western theological institutions (for example denominational missions) the implicit or explicit expectation may be to emulate the Western curriculum.
- f. **Western visitors' influence** – The preferred methods of the international guest lecturer or speaker may become the norm which makes for culturally appropriate alternatives more difficult to promote.
- g. **Fight the brain drain** – In some instances colleges seek to provide Western style education to limit the departure of leaders overseas.
- h. **Western education strengths** – There are positive elements to Western theological education which were valued by the participants such as, the commitment to academic rigour; the innovation in many elements in education; and the enormous body of expertise which has been built up over the centuries.

Field Research Stage Two – Perspectives from College Leaders in Papua New Guinea and Sri Lanka

6. Research Question Three - Practical Issues influencing theological institutions in the developing world.

- a. **Practical issues were relevant** - The several practical issues that were derived from the Field Research Stage One proved to be of relevance in the twelve colleges investigated (see point 5 above).
- b. **The First, Second and Third Indicators were relevant** - The three levels of topics which indicate Western style theological education (see point 4 above) were shown to be of relevance in all of the twelve colleges. Some were of greater importance in one college than another.
- c. **Three key determinants of these practical influences were seen to be:**
 - i. **The relationship with the founding body.** Where the founding body operations encouraged independence in practical ways in the early stage of the Bible college's history this was found to be an indicator of less ongoing Western influence.
 - ii. **The ongoing ownership of the college.** Where the ownership was predominantly within the country as opposed to offshore ownership this was found to be an indicator of less ongoing Western influence.
 - iii. **The accreditation body** - Where the accreditation was linked to ownership this was found to be an indicator of more Western influence.

7. Research Question Two - Politico-social influences in international relationships.

- a. **International ownership** - Where the ownership of a college is part of an international body (e.g. Roman Catholic, Adventist) rather than a local body this is indicative of greater Western influence. Overall overseas ownership was more

pronounced in Papua New Guinea than in Sri Lanka where a number of the Bible colleges had high degrees of local ownership.

- b. **Faculty appointments** - Where the appointment of faculty is made outside the control of the local college leadership this is indicative of greater Western influence.
- c. **Faculty training options** – The lack of options in-country for higher education of faculty was a considerable hindrance to Bible colleges establishing their own methods of operating and contextualising their theological activities.

8. **Research Question One – International institutional relationships conforming to key theological ideals.**

The ideals sought were those of life-affirming rather than oppressive relationships; characterised by mutuality and deference rather than paternalism; and sharing resources with respect and to the benefit of the other rather than with a self-serving agenda.

- a. **A full variety of positive and negative experiences** – Some colleges from an early stage experienced encouragement from the foreign founding organisation to develop local leadership and own their organisation. Others have suffered for decades from paternalistic relationships which do not have a sense of mutuality at an institutional level.
- b. **Roman Catholic theological colleges operate under a different ethos** - The central biblical ideals which informed this research were themselves tested most when investigating the Roman Catholic theological colleges. On the positive side, the Roman Catholic Church functions to constantly draw insights and personnel into the centre of its institutional life. As a genuine hierarchy it also directs the activity at the grass roots level to a significant degree. This can be seen in the life

of the theological institutions in matters such as faculty appointment, accreditation, and curriculum. Within its own framework it operates according to the ideals of Papal authority which leads to manifest centralism. According to the ideals outlined in Chapter One it falls far short in the international institutional relationships.

- c. **Ownership is a key determinant of international institutional relationships** – As noted above where a theological institution has at an early stage moved to more local ownership it experiences the founding body and other institutions in a far more positive light. Where the local leadership is still formally or informally controlled by the founding organisation then the relationships are more paternalistic.
- d. **Independent international accrediting agencies tend to deal more positively** - Where accreditation is an activity of the State, such as in Papua New Guinea, there is a level of expectation that the theological institutions will fulfil certain politically motivated goals set by the government. Where the accrediting agency is closely connected to ownership, such as with the Roman Catholic colleges there is a higher degree of control over the colleges in the developing world. The opposite example is the Asia Theological Association (and for a time the University of Wales) which has been a strong encourager to the local colleges which demonstrates mutuality in the relationship.
- e. **Independent funding agencies deal more respectfully** – Those funding agencies which operate independently of the founding organisation tend to have a greater capacity to deal with mutuality, and in a life-affirming way towards the developing world theological institutions.

This research has contributed significant insights to the experiences of theological institution leaders, and their institutions in the developing world. The theological ideals which drove this

research were complemented by the literature review which provided a range of politico-social influences which were then tested during the Field Research interviews. The Field Research Stage One (survey and focus group) also contributed to the insights to be tested during the interviews. They revealed several practical issues of Western influence that could impact on theological education in the developing world.

Overall this research has gathered together disparate concepts of influence commented upon by many writers, and subjected them to a sustained investigation to see the variety of Western influence and suggested which of these are the most pertinent. The findings offer guidance for all Western agency leaders who relate to theological institutions in the developing world and perhaps some hopefulness to leaders in the developing world to know that their voice has been heard.

E) Suggestions for further research

The overall approach of this research has proven worthwhile, rendering significant insights to the international relationships in the theological education scene.

Geographical scope - The geographical scope has been limited to just two countries in the Asia/Pacific region. Further insights could be revealed by extending investigation to theological colleges in Latin America, Africa, the Arab world, Eastern Europe, and indeed more widely in Asia.

Change management - It may be that having heard the voice of the college leaders revealed in this study some Western organisations wish to change the patterns of their international relationships. Further research could profitably be done to investigate how to assist Western organisations to change their ways of operating to conform to the theological ideals discussed throughout this research. Reciprocally, theological colleges in the developing world may wish to explore changing the way their primary international relationships function with

a view to moving towards greater mutuality in the relationships thus assisting with their local determination and contextual theologising. This would require further research into change management in cross-cultural organisational relationship contexts.

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Appendices

Appendix A Field Research Stage 1 - Questionnaire Participant

Information Statement

Appendix B Field Research Stage 1 – Questionnaire

Appendix C Field Research Stage 1 - Focus Group Presentation

Appendix D Field Research Stage 1 – Ethics Approval

Appendix E Field Research Stage 2 - Ethics Approval

Appendix F Field Research Stage 2 – Participant Consent Form

Appendix G Field Research Stage 2 - Interview Topics

Appendix A – Stage 1 Questionnaire Participant Information Statement



The University of Sydney

**Faculty of Education and
Social Work A35**

from Associate Professor Phillip Jones

Telephone +61 2 9351 7045

Facsimile +61 2 9351 6217

Email: p.jones@edfac.usyd.edu.au

PARTICIPANT INFORMATION STATEMENT

Research Project

Title: Influences on Theological Education

(1) What is the study about?

This is a pilot study investigating the view of theological educators in regards to western influences on theological education.

(2) Who is carrying out the study?

The study is being conducted by Stuart Brooking and will form the basis for the degree of PhD at The University of Sydney under the supervision of Associate Prof Phillip Jones,

(3) What does the study involve?

The study is in the form of a questionnaire.

(4) How much time will the study take?

It will take about 5-10 minutes)

(5) Can I withdraw from the study?

Being in this study is completely voluntary - you are not under any obligation to consent.

(6) Will anyone else know the results?

All aspects of the study, including results, will be strictly confidential and only the researchers will have access to information on participants. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

(7) Will the study benefit me?

There will be no benefit to participants in this study.

(8) Can I tell other people about the study?

Yes.

(9) What if I require further information?

When you have read this information, Stuart Brooking will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Stuart on +61 2 47545918 or stuart@overseascouncil.com.au

(10) What if I have a complaint or concerns?

Any person with concerns or complaints about the conduct of a research study can contact the Senior Ethics Officer, Ethics Administration, University of Sydney on +61 2 9351 4811.

This information sheet is for you to keep

Appendix B – Field Research Stage 1 Questionnaire

Questionnaire: Influences on Theological Education

NB: Theological College = Bible College = Seminary

Optional

1. Name _____

2. College _____ 3. Current Role _____

4. Email _____

5. Country of Current Ministry _____ 6. Age _____

7. Degree _____ Institution _____ Country _____

Degree _____ Institution _____ Country _____

Degree _____ Institution _____ Country _____

Degree _____ Institution _____ Country _____

Degree _____ Institution _____ Country _____

8. What characteristics differentiate what you would consider to be an 'Indigenised' Theological College from a 'Western' Theological College?

9 a. Rate your institution with 'X'.

b. Rate the 'average' college (where most would be) in your country or region with 'O'.

	<i>Indigenised Style</i>	<i>Western Style</i>
20 years ago	1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7	
Currently	1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7	
Your preference for future	1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7	

10. What has been the reason for any changes from 20 years ago to now?

11. If your preference is different from the current, what restraints do you face in changing?

12. What authors or concepts have influenced your views of theological education the most?

If you tick either Qn.
13 or 14 you must
Answer 1--4

13. I would be happy for Stuart to contact me for a brief clarification tick

14. I would like to see the results of this study tick

Thank you, Stuart Brooking

Appendix C – Field Research Stage 1 Focus Group Presentation

Stage 1 - Field Research – Proof of Concept

Part B – Global Leaders Interpretations – Focus Group

Presentation to Focus Group

Note: The following slides show both the presented material and the responses given by participants throughout the discussion.



Overseas Council Australia

Western and Indigenous
Patterns of Theological
Education

Rev Stuart Brooking

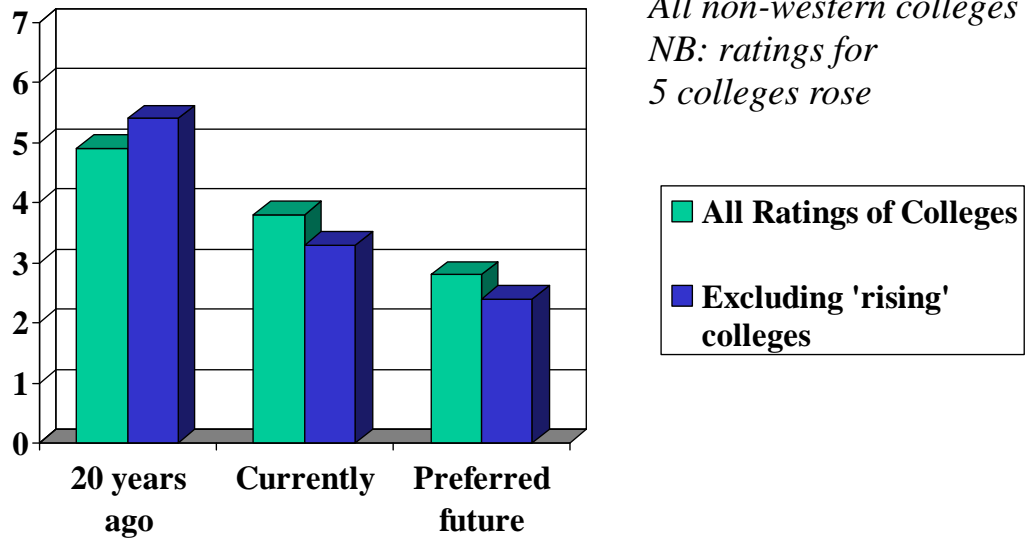
Trend Towards Indigenisation: rating of college by faculty

Sample:45

All non-western colleges

NB: ratings for

5 colleges rose



Why be more western?

- Teachers like outside
- Secular preference
- European better recognition
- Migration for jobs – English for jobs
- Economic advantage 90% stay away
- Easier
- Funding pressure
- Textbooks availability
- Visitor's influence of preaching/services
- Importance of acceptance from west
- Accreditation stds
- Fight brain drain
- Some things good

What differentiates 'indigenised' from a 'western' theological college?

- Curriculum - 34
- Faculty - 19
- Teaching & learning style - 19
- Board etc – 12
- Funding - 7
- Ministry – 7
- Language of Instr. – 6
- Culture/music/architecture – 5 (Arles)
- Vision/strategy – 4
- History of college – 1
- Language of Lib – 1
- Perception by other – 1
- Reward system – 1

1. Any surprises?
2. What's the interaction?
3. What's missing?

What's the interaction?

- First 3 pts closely interconnected
- Board & funding
- First two – place of analytical and synthetic – afro-asian style vs western also story
- First 3 and money needed for faculty
- Diff b/w action and thinking – think asian, act western & vice versa – form and content may differ.

What's missing?
My 'gut feeling' is that 'hidden
curriculum' is the real issue.

- Hidden curriculum associated with funding
- Faculty shows curriculum look at where trained
- What is indigenous institution? – transfer vision to people
- Textbooks
- Context where school located e.g. western context city
- Where are students trained?

The implications of 'majority' or 'minority Christian' on TE

- Thesis 1 – TE developed in the west incorporates insights from a position of 'majority' – e.g politics, social engagement.
- Thesis 2 – TE developed in 'minority' would be different if/when it could flourish. (Asif)
- What content might there be to this difference i.e. topics covered?
- What processes might be different in TE?

A big thankyou for taking part in this workshop and my research.

Appendix D Field Research Stage 1 Ethics Approval



The University of Sydney

NSW 2006 Australia

Human Research Ethics Committee

www.usyd.edu.au/ethics/human

Senior Ethics Officer:

Gail Briody

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bdeleon@usyd.edu.au

25 May 2006

Associate Professor P Jones
 Research Institute for Humanities & Social Sciences
 Faculty of Education and Social Work
 Education Building – A35
 The University of Sydney

Dear Professor Jones

I am pleased to inform you that the Human Research Ethics Committee at its meeting on 9 May 2006 approved your protocol entitled "***A Comparison of Historical and Current Models of Theological Education in Two Developing Countries and Their Outcomes***"

Details of the approval are as follows:

Ref No.: 05-2006/1/9134
Approval Period: May 2006 – May 2007
Authorised Personnel: Associate Professor P Jones
 Reverend S Brooking

The approval of this project is **conditional** upon your continuing compliance with the *National Statement on Ethical Conduct in Research Involving Humans*. We draw to your attention the requirement that a report on this research must be submitted every 12 months from the date of the approval or on completion of the project, whichever occurs first. Failure to submit reports will result in withdrawal of consent for the project to proceed.

The project is approved for an initial period of 12 months with approval for up to four (4) years following receipt of the appropriate report. **Your report will be due on 31 May 2007.**

Conditions of Approval Applicable to all Projects

(1) **Reporting of Serious Adverse Events**

Researchers should immediately report anything to the Human Research Ethics Committee which might warrant review of ethical approval of the protocol, including:

- Serious or unexpected adverse effects on participants;

- Proposed changes in the protocol or any other material given to the participants in the study must be known prior to being actioned, including participant information and consent forms; and
 - Unforeseen events that might affect continued ethical acceptability of the project.
- (2) Modifications to the protocol cannot proceed until such approval is obtained in writing. (Refer to the website www.usyd.edu.au/ethics/human under 'Forms and Guides' for a Modification Form).
 - (3) The confidentiality and anonymity of all research subjects is maintained at all times, except as required by law.
 - (4) All research subjects are provided with a Participant Information Sheet and Consent Form, unless otherwise agreed by the Committee.
 - (5) The Participant Information Sheet and Consent Form are to be on University of Sydney letterhead and include the full title of the research project and telephone contacts for the researchers, unless otherwise agreed by the Committee.
 - (6) The following statement must appear on the bottom of the Participant Information Sheet. ***Any person with concerns or complaints about the conduct of a research study can contact the Senior Ethics Officer, University of Sydney, on (02) 9351 4811.***
 - (7) The standard University policy concerning storage of data and tapes should be followed. While temporary storage of data or tapes at the researcher's home or an off-campus site is acceptable during the active transcription phase of the project, permanent storage should be at a secure, University controlled site for a minimum of seven years.
 - (8) A report and a copy of any published material should be provided at the completion of the Project.

Yours sincerely



Associate Professor J D Watson
Chairman
Human Research Ethics Committee

Cc: Reverend Stuart Brooking, 30 Heather Road, Winmalee NSW 2777

Appendix E Field Research Stage 2 - Ethics Approval



The University of Sydney

Human Research Ethics Committee

Web: <http://www.usyd.edu.au/ethics/human>

ABN 15 211 513 464

Gail Briody

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Mailing Address: Level 6

Jane Foss Russell Building – G02

The University of Sydney NSW 2006 AUSTRALIA PB/KR

2 December 2009

Associate Professor Phillip Jones
Faculty of Education and Social Work
The University of Sydney
Email: p.jones@edfac.usyd.edu.au

Dear Professor Jones

Title: Models of theological education in the developing world
Reference: 11244

Thank you for forwarding the Annual Report Form, as requested, for the above referenced study. Your protocol has been renewed **30 September 2010**.

NOTE:

Any changes to the authorised personnel a Modification Form (www.usyd.edu.au/ethics/human under "Forms and Guides") must be submitted to the Ethics Office.

Yours sincerely

Associate Professor Philip Beale
Chairman
Human Research Ethics Committee

Appendix F – Participant Consent Form



The University of Sydney

NSW 2006 AUSTRALIA

**Faculty of Education and
Social Work A35**

from Associate Professor Phillip Jones

Telephone +61 2 9351 7045
Facsimile +61 2 9351 6217
Email: p.jones@edfac.usyd.edu.au

PARTICIPANT CONSENT FORM

I, , give consent to my participation in the
research project

Name (please print)

TITLE:

.....

In giving my consent I acknowledge that:

1. The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

2. I have read the Participant Information Statement and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

3. I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s) now or in the future.

4. I understand that my involvement is strictly confidential and no information about me will be used in any way that reveals my identity.

Signed:

Name:

Date:

Any person with concerns or complaints about the conduct of a research study can contact the Senior Ethics Officer, Ethics Administration, University of Sydney on (+612) 9351 4811 (Telephone); (+612) 9351 6706 (Facsimile) or gbriody@usyd.edu.au (Email).

Appendix G – Field Research Stage 2 Interview Topics

Influences on Theological Education

Interview Topics

Interviewer - Stuart Brooking

Interviewees - College Leaders visited individually

Interview Topics

1. Foundation of the college and its initial educational ideology.
2. Influential theories, books, speakers for current practice.
3. Understanding of the wider theological education scene in Sri Lanka/PNG and globally.
4. Explicit/implicit attitudes to western vs indigenous influences.
5. Is the college changing in which influences dominate? Should it?
6. Perception of the wider church attitudes to theological education methods and influences.
7. Measures of success used by the college for its activities.
8. Future directions of the college in educational method.
9. Publication of information from this study.