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The promise of dynamic curriculum development models for transforming multi-level systems of theological education: a Ugandan case study.¹

ABSTRACT

The contemporary discourse on patterns of theological education suggests that diversified and integrated systems are to be encouraged, over and above more monochrome approaches. However, developing and managing such systems is a complex task. With this in mind this paper looks at the field of curriculum studies in relation to theological education, and argues that understanding curriculum in a 'broad sense' and the development of dynamic curriculum development models holds out great promise for the development of integrated systems of theological education. In order to earth this in praxis this approach is applied through a case study in the context of the Province of the Church of Uganda (Anglican), a church with complex multi-level patterns of theological education. A dynamic, generic curriculum development model is designed for that situation and applied to the Church to generate specific recommendations. Thus, the specific example illustrates and models the wider potential of this interdisciplinary approach.

1. INTRODUCTION

Some theological educators may be surprised that Kinsler, well known as one of the founders of the theological education by extension (TEE) movement, does not advocate for the development of TEE as a sole, normative form of theological education in the Church. Rather, his more recent writings focus on the viability of TEE in relation to other forms within integrated approaches to theological education (Kinsler 1999:12):

The debate between full time or centralised and extension or decentralisation models is reaching a happy conclusion in what some are calling a diversified model of theological education ... It suggests that centralised institution and decentralised programmes should work together to construct *diversified and integrated models of theological education* [italics added].

¹ This article is based on research done by Rev Hovil in Uganda and was presented as a dissertation at the University of Stellenbosch in 2005 under the title: Transforming Theological Education in the Church of the Province of Uganda (Anglican). The co-authors are the promoters.

While this convergence is gratifying philosophically, constructing such models is a complex task, particularly when it comes to the multi-level, widespread nature of theological education in many larger denominations. This article, which grew out of research carried out in the Ugandan context, suggests that practical theology, drawing on the insights of curriculum studies in an inter-disciplinary manner, can contribute to the process of transforming theological education.

2. RESEARCH OUTLINE

Thus a problem that confronts theological educators and church leaders, and one that this paper intends to respond to is this: Whilst desirable, the development of truly integrated patterns of theological education in complex settings and situations is a difficult task. Tools and direction are needed if the goal of integrated systems is to be realised. This paper follows the outline below in order to address this problem.

First, it begins by describing a complex system of theological education within which integration is needed. That system is the one of the Province of the Church of Uganda (Anglican) (COU), a system that was researched extensively between 2001 and 2004 as part of a wider participatory-action-research project on transformation in theological education in the COU. That research drew extensively on primary sources², sources that, when analysed and interpreted, consistently pointed to the need for greater integration and flexibility in the COU's systems of theological education. Rooting this paper in that particular context and situation not only provides a concrete example of the complexities that need to be transformed if 'diversified and integrated models of theological education' are to be created, it also offers specific illustrations of ways in which this can be done.

Second, an interdisciplinary approach to practical theology is followed, which draws on the field of curriculum studies, a field that, in the course of the research, was identified as having a particularly strong contribution to make to the task of developing the integration and flexibility highlighted through the grassroots research. That field is introduced; the value of a broad understanding of curriculum explained; and the promise of dynamic curriculum development models explored.

Third, against this specific background of the COU a curriculum development model is generated for that context and its use is illustrated through a series of recommendations generating applications at the macro, meso and micro levels.

It is hoped that this approach will offer guidance and inform the approach in other situations that have some correlation with that of the COU, in terms of complexity or multiple levels of training: whether whole denominations or church networks, inter-denominational partnerships, para-church training agencies, or institutional training centres and colleges that aim to transform their impact through connecting more effectively with the mission and ministry of the local church.

3. A COMPLEX, MULTI-LEVEL SYSTEM: THEOLOGICAL EDUCATION FOR THE COU

The COU has its roots in the work of local evangelists and Church Missionary Society (CMS) missionaries during the late 1870s, and in the rapid expansion at the turn of the Nineteenth Century

2 Those sources included: 527 respondents to 1,943 questionnaires that were distributed to dioceses and colleges across the COU between October and December 2002; 44 guided informant interviews; research diaries; and various meetings, papers and letters that yielded primary data.

through an extraordinary movement of indigenous mission (Pirouet 1978). Its complex identity is bound up with those beginnings – the socio-cultural milieu in which it emerged, together with the ecclesial and cultural commitments of the CMS – and has been shaped by subsequent experiences and events to become what it is today, the largest and most significant protestant denomination in Uganda.

Numerically it is second to the Catholic Church, with a membership of approximately eight million,³ but it can be argued that its socio-political influence has been greater (Gifford 1998:139). While Protestant and Catholic have been the main churches of Uganda historically, that duopoly was broken with the new religious freedom that came in 1986 with the coming to power of Yoweri K. Museveni and his National Resistance Movement. The churches of contemporary Uganda are many and varied and the COU is in crisis as it seeks to reposition itself in the new situation.

Theologically, the COU is more monochrome than its parent, the Church of England. The Anglican Church was planted in the various areas of the African continent by different Anglican missionary societies. These represented the various parties in the Church of England (Avis 2002:157). While the CMS accommodated some range of tradition, it represented primarily a low-church evangelicalism, an important influence on the identity of the COU.

Structurally the COU follows an indigenised Anglican structure. While a range of different fellowships exist on the ground, the local or village church constitutes the basic, grassroots congregational unit under the direct pastoral oversight of a church teacher or lay reader. These are often organised within sub-parishes, often with a larger church and gathering at the sub-parish level under a more experienced catechist or lay reader. These sub-parishes make up parishes with a main congregation gathering at the parish centre, which also acts as host for occasional gatherings of Christians from the sub-parishes and village churches. In turn, these parishes themselves are “under the jurisdiction and pastoral care of an ordained and licensed clergy” (COU 1997). Five or more parishes make up the archdeaconry unit, with an archdeacon overseeing the affairs and ministry of the group of parishes, and a similar number of archdeaconries make up a diocese, under the care of the Bishop. The dioceses, together, form the Church of the Province of Uganda. Numerically, a typical diocese will have around forty parishes, with a total of approximately four hundred local churches. Currently the COU has thirty dioceses and thus there are approximately 12,000 congregations present.

Broadly speaking, theological education in the COU has been based on the traditional patterns brought from the West. In recent history the main training college at Mukono has provided a centre for a number of regional colleges, and additional diocesan training centres around the country have also taken their cue and accreditation from Mukono. This training has followed a traditional theological curriculum and centralised, hierarchical structures. However, within the COU the numbers of grassroots, local churches are high and resources, including personnel, are stretched beyond capacity. In order to increase the training capacity of the COU, TEE was introduced in the late 1990s⁴. TEE in the COU, in comparison with some other situations, is well integrated into the system as its curriculum, structures and accreditation follow those of the central, residential institutions. In addition, there is a growing initiative called Integrated Leadership Development (ILD)⁵, which trains trainers who can participate in pastoral leadership development at the grassroots.

3 Information from <http://www.anglicancommunion.org/virtualtour/uganda.html>. Accessed 2 October 2002.

4 The need for TEE was recognised in 1969 but implementation suffered a number of false starts in the 1970s and 1980s due to political turbulence, lack of funding and other factors.

5 Based on the work of Veritas College. See www.veritascollege.com.

A more detailed look at the complex training structures reveals that it follows the tight hierarchical systems of the Church. Individuals may first be recruited after primary school and trained to what is known as 'Letter One', or church teacher, level. Having achieved this basic level training they are commissioned to lead services, preach, and read the scriptures in the village or local church. A further year of training takes individuals to 'Letter Two', or catechist level, and their responsibilities are increased: for example they can help to train people for confirmation, visit schools and hold bible study groups. Full lay reader status comes after a further year of training, and the lay readers are able to preach, and may be posted to the sub-parish, a larger church without a priest, or even the parish church. Training for the priesthood can then follow on from this, usually through a college based, residential Provincial Certificate course for ordinands.

However, other routes to ordination exist. First, and unsatisfactorily, a number of dioceses use their own short 'special ordination' courses that may be as little as one month in duration. 'Special ordination' is often done as a quick-fix solution to deep and pressing needs and often reflects a lack of planning and finance; the Province has rightly outlawed this form of training. The report of the PASC to the Provincial Assembly 1996 recommended that, "crash ordination programmes be stopped as they are producing half-baked pastors" (COU 1996:Minute 15A(c)). Second, individuals enter the ordained ministry later in life from other professions. Third, ordinands can take courses without first going through lay reader training.

The network of colleges and training centres exists to serve this system of training. While training used to regularly take place at the parish level this is dying out, despite the needs at the grassroots, and the potential of decentralised structures. Some archdeaconry centres continue to train individuals to Letter Two level, and many dioceses have Diocesan Training Centres or Lay Reader Colleges that teach up to Letter Three. The central and regional colleges provide clergy training at Certificate, Diploma and Degree level. Thus the patterns in the COU are clearly complex and multi-level in nature. In addition, to add to the intricacy, the total situation is undergoing transition: the training patterns themselves are changing; and the Ugandan context itself is dynamic with a number of socio-economic and socio-cultural transitions underway.

4. THE VALUE OF CURRICULUM STUDIES FOR TRANSFORMING THEOLOGICAL EDUCATION

In the context of such complex systems and situations, the field of curriculum studies offers the practical theologian important insights into, and ways of viewing and directing transformation in theological education. The discipline has much in common with practical theology: its educational focus; its understanding of the relationship between theory and practice; and its proximity to the social sciences. The field also has a particular concern with transition: as Wiles and Bondi (1984) assert in the context of societal transitions in the United States, one task of curriculum development is "to comprehend these changing patterns" (v). In addition the discipline has the capacity to cope with the dynamics and complexity of contexts such as that of the COU. This is borne out in Carl's (2002:42) description of curriculum development as:

... the systematic and effective planning action during which components such as *inter alia* objectives, goals, situation analysis, selection and classification of content, selection and classification of teaching experiences, planning of teaching methods and teaching media, planning of the instructional learning situation, implementation and pupil evaluation figure strongly.

Curriculum studies thus connects with many of the concerns of theological education, which itself can be couched in the vocabulary of, and helped by, the field of curriculum design and

development. This is particularly the case when the term ‘curriculum’ is understood in a broad sense.

5. THE VALUE OF UNDERSTANDING ‘CURRICULUM’ IN A BROAD SENSE

Theological educators tend to use the term ‘curriculum’ in the narrow sense of the content of courses. However, the field of curriculum studies itself uses the term in a range of ways, with a narrower and broader meaning. Carl gives a helpful overview of these definitions (2002:34-45) with, at the narrowest end of the spectrum, curriculum being a set of subjects, or purely the content used in learning experiences. However, at the broadest end of the spectrum Stenhouse (1976:1-5), referred to in Carl, views curriculum as “the way in which educational aims are realised in practice. These include contents and methods, and in their broadest sense also review the implementation thereof, institutions and the accompanying problems” (Carl 2002:35). In addition the curriculum discourse often prioritises the values and purposes that must under-gird theological education (Wiles & Bondi 1984:3).⁶ In other words, curriculum and curriculum design are terms and concepts that have the capacity to encompass and inform many of the concerns of renewing and transforming complex systems of theological education.

It is vital to maintain this broader view on curriculum development, as the *lack* of transformation in much theological education may well be bound up with the fact that curriculum tends to be reviewed and developed in the narrow rather than broad sense. In such reviews, content and syllabus take priority without addressing the wider aspects of planning. Thus the discipline of curriculum studies, and these definitions, can provide some important keys for the principled development of integrated approaches to theological education.

6. THE PROMISE OF DYNAMIC CURRICULUM DESIGN MODELS FOR THEOLOGICAL EDUCATION

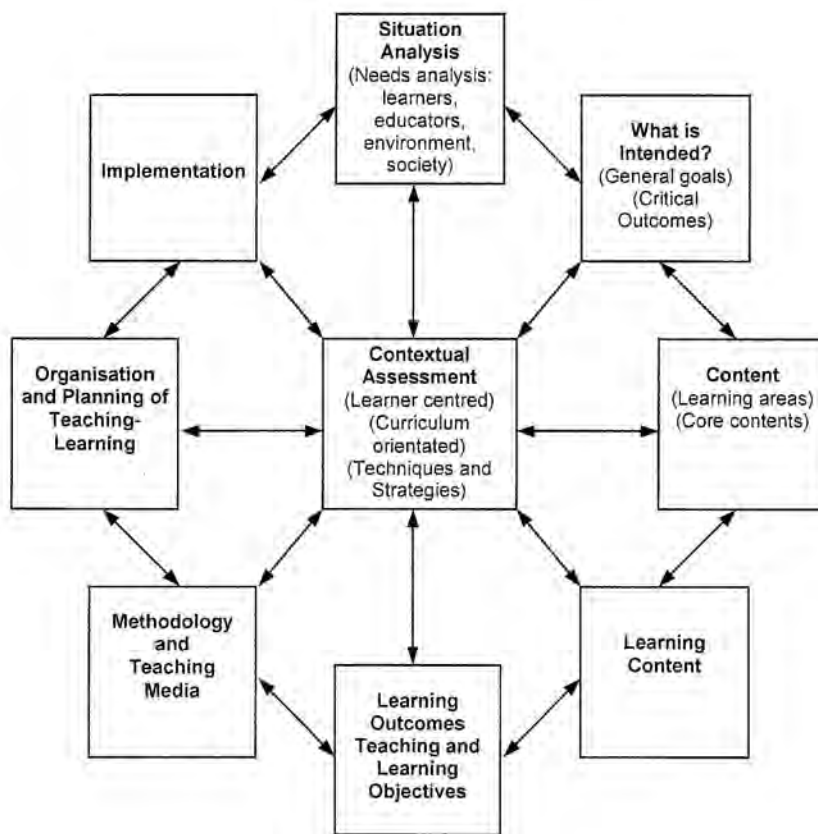
A further contribution the discipline makes is the range of curriculum development models it has generated; models that can guide the planner. However, for the complex system, care needs to be taken to select a generic model that has the capacity to cope with the multiplicity of levels and structures. Carl (2002:95-99) has designed just such a model, one that can help with decisions and development at a range of levels: the macro, the meso and the micro. Carl reviews a number of different curriculum development models that have been developed for specific situations and he finds that they share common elements which include:

- (1) Situation analysis / Contextual evaluation / Initial evaluation.
- (2) Objectives and goals.
- (3) Selection and classification of contents.
- (4) Selection of methods, techniques and media.
- (5) Selection and classification of learning experiences.
- (6) Planning and implementation of the instructional learning situation.
- (7) Evaluation of pupils (Carl 2002:99).

6 Wiles & Bondi stress that: “Above all, the curriculum developer is concerned with the overall purpose of the design for learning” and that, the process usually begins with “a set of questions that reveal value preferences. When formalised these value preferences are referred to as educational philosophies or learning theories” (1984:3).

However, Carl notes that there are problems with these models and their components: “they are either not comprehensive or not discriminatory or cannot be utilized on all curriculum levels, or cannot be applied in every particular educational system and community” (2002:99). He therefore develops a model that aims to resolve such problems, and that can therefore be used at any level and in any system and situation. In other words it can be used by those planning at, for example, a denominational, institutional, classroom or congregational level. It is a flexible and generic model that emphasises the “dynamic interaction of the various components” while recognising that not all these elements will be used in any one situation of curriculum development (:100). The model is given below:

Figure 1. The Carl model for curriculum development (2002:100)



An examination of the elements in the model, factors that are to be considered in curriculum development, reveals correspondence with many of the issues that are of relevance to those concerned with transforming and integrating theological education. For example, in order to create context specific forms of theological education it is critical that a thorough *situational analysis*, or thick description, is carried out so that training connects with the context (Young 1994). In the case of theological education this can be done in relation to the relevant aspects of the socio-economic,

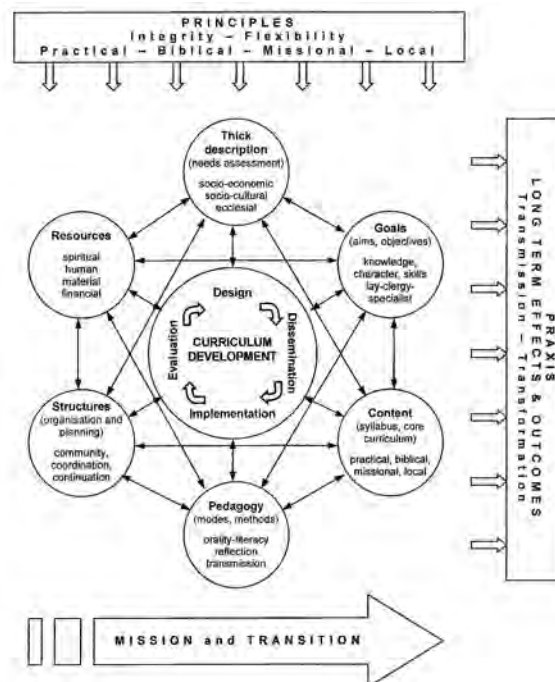
socio-cultural and ecclesiastical spheres. Or, as another example, taking the element of *methodology and teaching media*, it is important that there is a consistent philosophy and practice of pedagogy for theological education in a specific setting.

In addition, and importantly here, Carl's success in developing a model that can be used at a range of levels is of particular value in the context of complex systems where a more global, macro-level model is required, but one that can also inform and direct decisions at the lower levels: a model for the integrated development of the curriculum of theological education as a total system.

7. A CURRICULUM DEVELOPMENT MODEL FOR TRANSFORMING THEOLOGICAL EDUCATION IN THE COU

Thus there is much promise in developing adaptations of the Carl model for specific complex systems of theological education. This was attempted in relation to the situation of the COU after thorough research into the socio-economic, socio-cultural and ecclesiastical settings for theological education in the Church, as well as rigorous evaluation of the theological education enterprise of the COU; the resulting model is illustrated in Figure 2. It draws selectively on Carl's categories, translates them into the terms and grammar of practical theology and theological education, and it then presents them in a similar way to the Carl model, in order to illustrate the dynamic interaction of the elements. As can be seen the model has some additional elements, and these will be explained first, in the description that follows the diagram.

Figure 2. A curriculum development model for transforming theological education in the Church of Uganda (Hovil 2005:348)



7.1 The three elements on the edges of the model

7.1.1 Principles

The curriculum development model of Posner & Rudnitsky (1982:12) stresses the priority and importance of values by having a 'values box' at the beginning of the diagram, values that feed into and control the whole process. The model here translates this into 'principles' that are put at the top as a way of showing their priority and as a reminder to those who develop curriculum in the COU that these must feed the whole process. Integrity sums up the need for integration in every aspect, and flexibility highlights a key quality of curriculum in a changing setting. The need for the curriculum to be practical, biblical, missional and local is also flagged up.⁷

7.1.2 Praxis

Praxis, as theory and value-laden practice, is put on the right of the diagram as a reminder that the ultimate impact of theological education must be kept in view throughout: curriculum for transformation requires an outcome-oriented perspective. Transformation is the ultimate aim of the good praxis that flows from effective curriculum at all levels. In the case of the COU the transmissibility, and the actual transmission, of training has also been demonstrated as a key penultimate aim: transmission of the gospel in mission, and transmission of training so that the people of God can be equipped to build the Church.

7.1.3 Mission and transition

The large arrow at the base of the model is a dynamic reminder that God, in his mission under-girds any truly effective transformation in and through theological education. This is the ultimate dynamic to consider and curriculum development needs to be responsive to that mission. Not only is God's mission bringing transformation, other related transitions are taking place. A study of the COU stresses the irrelevance of all curriculum that happens without reference to those transitions.

7.1.4 The dynamic of curriculum development at the centre

The process of curriculum development is put at the centre and the common cycle of design, dissemination, implementation and evaluation (Carl 2002:54) is shown. This reminds users that curriculum development is an ongoing, cyclical process spiralling into the future as curriculum responds to the factors mentioned under 'mission and transition' above.

Carl also describes the four main approaches to this process of curriculum development: academic, experiential, technological and pragmatic (2002:55-63). Those involved in the process of curriculum development can benefit from an awareness of these different orientations. The first three are distinct, but the fourth, the pragmatic approach, assumes that "the curriculum development process is the outcome of a long and interactive process of involvement and interaction" (:62), as such it contains aspects of the first three, being theoretical, subjective and analytical. Thus, the process of curriculum development that theological education often connects with is pragmatic in nature.

7.2 The main elements that must shape the process

The main elements at the centre of the model (clockwise: thick description, goals, content, pedagogy, structures and resources), relate not only to the model of Carl and to the common categories, but also to the key areas that the theological educator must address.

⁷ These four qualities reflect the significance of practical, biblical, missional and local 'theologies', or approaches to theology, for transforming theological education.

7.2.1 Thick description

The importance of thick description has already been mentioned. It involves situational analysis and needs assessment, and these research-based activities are essential for curriculum development at all levels.

7.2.2 Goals

Throughout curriculum specific aims and objectives must be kept in mind that will guide the process, for example the development of particular aspects of leadership, or specific types of Christian leadership.

7.2.3 Content

In the context of all the other elements it is helpful to remember that the content itself must be practical, biblical, missional and local. In the case of Uganda, and, potentially, in other oral based or residual oral cultures, this local aspect assumes the important issues of orality and textuality as well (Slater 2002), and so materials and translation relate to the issue of content, although they also relate to the next element.

7.2.4 Pedagogy

The modes and methods of teaching must be prioritised as curricula are formed. The orality-literacy, or textuality, tension is vital in relation to this in the Uganda context, as it affects facilitation and learning styles, as well as resources. Reflection has been shown to be important for creating flexibility and integrity in training, while transmission and transmissibility is not only a desired outcome, but also a control and a check.

7.2.5 Structures

Structural organisation and planning play a key role, and if integrated, diversified models of theological education are to be created then developing community, coordination, connection and continuation within the system is vital.

7.2.6 Resources

Given all the above elements it is crucial to address and plan for the spiritual, human, material and financial resources that are required. This will be of special importance for authentic, locally sustainable patterns of training, and the resource element must be kept on the agenda throughout the process so that goals, content, pedagogy and structures are appropriate, based on the situational analysis.

Such a dynamic model of curriculum development has enormous potential for transforming training and can give direction to curriculum design at the macro-level, the meso-level and the micro-level. This paper concludes by making select, illustrative, applications of the model based on these three levels. The examples are from the COU but they provide a guide as to how such a model can be used in practice in a particular situation.

8. ILLUSTRATING THE USE OF THE MODEL: SELECT RECOMMENDATIONS FOR TRANSFORMING THEOLOGICAL EDUCATION IN THE COU

The sample applications are structured by making sets of recommendations at the macro, meso and micro levels. Practical theologians, as well as curriculum developers use the terms macro, meso, and micro in a variety of ways depending on the context (see for example Hendriks 2004:76-79). In the case of the COU, 'macro' is applied to the upper, provincial level, and to bodies and organs

that operate and connect at that level. Then, at the meso-level of curriculum development, dioceses, regional colleges and study centres are in mind. In the COU there is a wide range of potential domains for the application of the curriculum development model at the micro-level. For example it can be applied to individual learners, faculty members and to learning experiences. In addition congregations and even whole parishes could be considered at this level in the case of the COU, particularly given that there are the archdeaconry and diocesan levels above them.

9. APPLICATION OF THE MODEL AT THE MACRO-LEVEL TO GENERATE SPECIFIC RECOMMENDATIONS

9.1 The importance of recognising and remembering the richness of the COU's story

A theme that develops through an analysis of the COU is the richness and uniqueness of its story (see for example Hastings 1979:272). This may seem an unusual application of the model, but it is fundamental. This flows out of the *thick description*, relates to *resources* and to the *mission* of the Church. With a denomination the size of the COU this legacy and heritage needs to constantly be told, recorded and retold at the provincial level so that the mission of God can be discerned for the Church, and so that there is a sense of direction in the midst of the various changes that are going on in church and culture. Theological education must respond to this gospel shaped story.

The COU has a rich command of an authentic, indigenous understanding of that gospel that is crucial, not only for its own renewal, but also for informing and challenging the other churches of Uganda. Many (but not all) of the more recent churches, rather than being based on a local assimilation of the gospel, as in the story of the COU, are grounded in a local/western fusion of faith-prosperity teaching (Gifford 1998:152ff). Thus the gospel, and therefore authentic Christianity, is being eroded rapidly and could be lost within a few generations. The COU therefore has a critical contribution to make in this context and curriculum must take this into account.

9.2 The encouragement of integration, coordination and connection within the macro-level structures

The *structures* element of the model, fed by the *principles* of *flexibility* and *integrity*, stresses the need for *coordination*. In this area the lead must be taken at the macro-level and the Province must take responsibility for central, strategic planning. This not only means having an active and functioning Theological Education Committee within the Provincial Education Department, something that is currently lacking, but also having an effective, working relationship with the Church's central School of Theology, so that together those bodies can integrate and plan widely and connect the various colleges, study-centres and programmes. In addition it should also include having a specific individual post within the province for theological education, someone who can visit widely and have a global picture of theological education in the Church. In other words such integration and coordination does not mean dispensing with the community based college model but rather connecting in an integrated way with the other training programmes of the Church, and such a construction job requires central coordination.

9.3 Application of the model at the meso-level to generate specific recommendations

9.3.1 Developing connectivity and integration between the colleges and the field

This type of integration is critical if total systems are to have an impact; it is raised at several points through the features of the model. Again the *structures* element comes into play and it stresses the need for *connection* between different elements of theological education. One way to encourage such connectivity is through having part-time faculty who are involved in ministry and teaching.

It is interesting that one COU college, which was evaluated as the most practically oriented of the regional colleges, has high numbers of such staff. Lack of resources often force colleges down this route, but there can be a gratifying pay-off in the shape of a strong link between college and field, and a real emphasis on praxis. In addition programmes like ILD, mentioned earlier, which are both formal and non-formal in nature, and can straddle the divide, are particularly significant in this regard.

Doing theology in the vernacular also helps to create this connectivity and so translation, considered under *pedagogy* and *content*, is critical. It is recommended that the formal English language courses develop and introduce learners to local language resources, and to the practice of doing theology in the vernacular.

These recommendations are of value for all types of college in the COU: not only at the regional level, but also in the dioceses. The use of flexible, skills-based, praxis-oriented approaches throughout the system will generate far greater integration within the whole and might heal some of the real and perceived ruptures in the COU's system.

9.3.2 Increasing transmissibility and transmission

At the meso-level *transmission* can be encouraged at the individual colleges through a greater emphasis on training-of-trainers and on using transmissible materials and concepts. In addition, the role of pastor-teachers as those who equip whole congregations and parishes for mission must be emphasised. At the diocesan level, clergy job descriptions must be tailored to this, with a stress on the need for the clergy to be equipping lay readers. Simple, skills-based materials would facilitate this, and their use in mixed teams of clergy and laity would break down some of the barriers that hold back the mission of this particular denomination.

9.4 Application of the model at the micro-level to generate specific recommendations

9.4.1 Building more integrated and flexible learning experiences in the class room and field The *pedagogy* sphere of the curriculum development model is one that needs particular attention and that focus must be driven by the *principles* of *integrity* and *flexibility*, and with a view to *transmission* and *transformation*. There is an urgent need for a greater range of methods and modes, and especially ones that connect more firmly with local culture so that learning can be truly owned.

9.4.2 The development of faculty members who can think in an integrated and biblical way

Curriculum development must empower the educators themselves in a range of different ways and the acquisition and use of the fresh pedagogical approaches mentioned above is one such area. But perhaps more fundamentally there is a need for the type of leaders that Wells describes as those who can, “think biblically and theologically about themselves and their world, and to do so out of godly commitment” (Wells 1996:297). Wells says this in the context of the fragmentation of theology through specialisation and calls for those who, “regardless of their discipline, are able to think theologically within a larger theological frame” (:297). Without such leaders any other attempts at coherence will fail. There is an urgent need for all faculty members to think theologically in an integrated way so that such skills can then be passed on to others at the grassroots and a culture of coherent biblical theology can be created. This coherence is particularly important in the more narrative based and oriented cultures of Africa.

9.4.3 Theological education must become more praxis-oriented for the transformation of congregations and society

For church and community *transformation* it is critical that theological educators and planners keep the outcome of right praxis in mind. This is an emphasis that is lacking in theological

education in the COU. The curriculum must be developed so that it is earthed at the grassroots level in practical outcomes, and should be designed and implemented with that in mind. Placements are an important contribution but on their own they are not enough. Theological education must thoroughly form individuals who will break cycles of irrelevance and lead the people of God in mission.

9.4.4 Sustainability at the local level

Theological education in the COU must become more radically grassroots oriented and sustainable at that level. While there is a place for centres of excellence, there is also a need for a grassroots movement that mobilises resources locally for training and for mission. The implementation of ILD has been one extended experiment in such sustainability.

10. CONCLUSION

This article noted that an emerging paradigm for theological education lies not in a single dominant normative pattern, but rather in diversification. However, particularly in larger denominations, such diversification requires strong principles and strategic planning if it is to increase rather than dilute the impact of theological education. Practical theology, as an interdisciplinary field, drawing on the insights of curriculum development, has much to offer in this regard. A generic, dynamic curriculum development models, worked out in context demonstrates a possible way ahead for the planning and development of integrated and diversified training.

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KEY WORDS

Anglican Church in Uganda
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Theological education
Theological education by extension

TREFWOORDE

Anglikaanse Kerk in Uganda
Kurrikulumontwikkeling
Teologiese opleiding
Teologiese afstandsonderrig